

# Michigan CHRISTIAN... ADVOCATE

WM. H. PHELPS  
*Editor*

JOHN E. MARVIN  
*Associate Editor*



*Happy  
New Year*



**December 29  
1938**

*Five Cents Per Copy  
Two Dollars A Year*

*Published  
32 E. Elizabeth St., Detroit, Mich.*



*Photo A. Steiner*

## New Year's at St. Moritz, Switzerland

**OFFICIAL WEEKLY of MICHIGAN METHODISM**



Note: The Advocate welcomes from each charge news of interest or of help to our readers and churches. Your copy type-written double space is preferred.

### Boulevard Temple News

THE congregations at Boulevard Temple, Detroit, have increased decidedly since Dr. Klontz began his ministry. About one hundred per cent is a conservative estimate. The average attendance at the midweek prayer service is about 140 with a high water mark of 191. New members are being received each Sunday. Two weeks ago Sunday morning eleven joined the church.

On another Sunday morning opportunity was given to the congregation to take part in the presentation to the church of new hymnals as memorials to dear ones departed, and a total of 668 were contributed,—incidentally, 300 by Miss Pauline Prissall in memory of her father and mother who were active workers at the Atkinson Avenue church and later at Boulevard Temple.—A. F. Tull.

### The Revival at Alden

THE Victory Meetings which began at Alden on Tuesday, October 18th, and closed on Sunday, November 6th, have truly wrought a transformation in the Alden Methodist Church. In the past we have heard our church accused of being cold and unfriendly, but since her recent "heart-warming" experiences during the revival campaign under the leadership of Rev. L. C. Robie, the atmosphere is certainly different.

Brother Robie is not only a gifted singer but expert at getting others to sing. He also played well-known hymn tunes on his trombone and piano accordion and accompanied several vocal solos with his guitar. As advertised on the posters, the church was indeed "the happiest place in town" as people of the local community and many from neighboring towns gathered there night after night. The boys and girls as well as the older ones listened attentively to the messages.

The invitations were definite and brief resulting in responses that were sincere and earnest as evidenced by the subsequent testimonies of the seekers. There were twenty-three who knelt at the altar seeking salvation.

Cottage prayer meetings were held on Tuesday and Thursday mornings of each week with an extra one at the church on

the last Friday morning. From the first one to the last there were definite gains not only in attendance but in the fervency of intercession and praise.

Alden really had a revival, and there were many whose lives were touched and made conscious of God's call, so that Alden has received a new impetus.

### Jefferson Avenue, Detroit, Celebrates 25th Anniversary

A FLOOD of memories were revived at the Silver Jubilee Banquet of the Jefferson Avenue church, Friday, December 2nd. An atmosphere of spiritual cooperation and warm-hearted fellowship marked the celebration which dates an important milestone in the history of this progressive church.

Gratitude was expressed, through Mr. Charles E. Clark, the presiding officer, to the charter members whose vision twenty-five years ago, meeting in a little store, gave the first impetus to the strong organization. Mr. and Mrs. Herman Schlenkert were the only ones of this number present at the banquet.

The Reverend Victor Darling as toastmaster introduced and replied to each speaker with an aptness very pleasing to all. Music was furnished by a quartet and the orchestra of the church.

Mrs. Gustav Kuechenmeister reviewed the history of the church, paying tender tribute to the memory of many former members.

Dr. Harry T. Howard, who in the short time he has been at Jefferson Avenue has won the deep fealty of his church family, spoke appreciatively of the former members who have gone from this church into active service, naming Charles Bayless, Victor Darling, and Paul Havens, all ministers in Detroit Conference, and Miss Leola Green, missionary in India.

Enthusiastic applause greeted the presentation of the guests of honor who included Bishop and Mrs. Edgar Blake, Dr. and Mrs. Walter R. Fruit, Dr. and Mrs. Wm. H. Phelps, Dr. and Mrs. Marshall R. Reed, Dr. and Mrs. Eugene Moore, Rev. and Mrs. L. F. Rayfield, Dr. Charles L. Calkins, Mr. and Mrs. Edward E. Smith, Mr. and Mrs. Herman Schlenkert, Miss Helen Schlenkert, Mrs. Harry T. Howard, and Mrs. M. E. Howard, mother of the pastor.

The principal speaker was Dr. Marshall R. Reed, pastor from 1923-1928. He painted a compelling picture of "The Church As the Center," depicting the urgent need and opportunity for the church as the core of our recreational, educational, economic and spiritual life. He urged intensified loyalty to the church with its ever widening avenues of service as a vital expression of one's individual spirituality. Dr. Eugene Moore, pastor of the church for seven years, closed the program with the benediction.

The following Sunday morning Dr. Walter R. Fruit preached the anniversary sermon, stressing the importance of intake into our thoughts as an evidence of future expression. Miss Helen Schlenkert, who attended the first meetings of the church in a baby carriage, sang a solo. During the church school

hour following, at which Mr. Raymond Fox presided, former church school superintendents brought greetings: Mr. Herman Schlenkert, Mr. Charles E. Clark, Mr. Eldred Bowden and Mrs. Gustav Kuechenmeister. Mrs. Otto Hagen, present superintendent, spoke briefly of plans for the future. The Rev. L. F. Rayfield, who helped organize the church, gave pioneering experiences of his work here and in other similar places.

Dr. Frank L. Fitch, present superintendent of Port Huron District and pastor of this church from 1917-1920, preached at the Vesper Service. He was enthusiastically welcomed at a fellowship meeting following, when former Epworth League leaders spoke of what the League had meant to them.

At the Wednesday evening service messages were read from Bishop Nicholson and the following Methodist ministers: C. B. Allen, Harry Felton, Paul Havens, Dunning Idle, D. C. Littlejohn and Charles Bayless.

### Another Rural Charge Comes to Life

FOUR years and a little more ago, Rev. Chas. Ostrom and Mrs. Ostrom came to Maple Rapids as pastors after being on the retired list due to Mr. Ostrom's failing health. He found a discouraged people with a \$902.00 current expense debt on their hands, the buildings out of repair, an unimproved parsonage, and the ministerial support down to \$985.00 cash from \$1,600.00. He called the people together, he fixed his own salary at \$900.00, telling them that he could preach as cheaply as anyone. In failing health, but with an undaunted spirit, he undertook his task. On many occasions during his ministry his Sunday morning work so taxed him that he was forced to spend the remainder of the day and Sunday night in bed. The rural community had been hit hard by the low level of agricultural products, and as a result the total World Service giving had fallen to \$13.00 the previous year, Conference Claimants to \$10.00, Episcopal Support to \$2.00, and the Superintendent to \$30.00.

After two years of quiet work, the debt of \$902.00 had been cleared, the pastor's salary for the new comer had been fixed at \$1100.00 cash, the Conference Claimants were paid \$50.00, the Bishop \$22.00, the Superintendent \$65.00, and World Service \$78.00, besides other equally significant increases. Retiring in 1936 with the love and admiration of the whole community, he turned his work over to Dr. Harold A. and Florence Bedient as pastors with a hopeful people awaiting their coming.

Taking up the work where the Ostroms laid it down, the Maple Rapids and Lowe people, under the leadership of Dr. and Mrs. Bedient, have gone on to new attainments. The Lowe Church has been redecorated, a new carpet for the rostrum and new isle runners have been secured, this at a cost of \$298.00. The parsonage has come in for a fresh coat of paint, the kitchen was rebuilt with new plumbing and cupboards, the interior of the parsonage was redecorated, the furnace over-

(Continued on Page 20)

# Michigan

# CHRISTIAN . . .

# ADVOCATE

---

## OFFICIAL WEEKLY of MICHIGAN METHODISM

VOL. 65

DETROIT, DECEMBER 29, 1938

NO. 52

### A Southern Methodist Exhorts Us to

## Become Evangelized

Elmer T. Clark

FOR twenty years I have been irritated by single-track minds—persons who, because I want to run on all tracks, abandon me as reactionary or a radical, a fundamentalist or a modernist, as the case may be. One good friend always calls me a “capitalist,” and once some self-appointed reformers of society posted a guard at the door to keep me, and some others, out of their meeting.

On the other hand, my files are full of letters denouncing me as a Red, and one good layman periodically demands my expulsion from office for subversive tendencies. Twenty years the monomaniacs have dinned into my ears, “I believe in religious education, but—”; “I believe in evangelism, but—”; “I believe in religious experience, but—”; “I believe in the social gospel, but—.”

#### Forget the “Buts”

If we are to have a revival, we must believe in the gospel without any such “buts.” The man who sees in the “educational process” the only method of winning men is as hopelessly mistaken as the man who pins his faith on the “Holy Ghost revival” or the “one-to-win-one specialist.” The Church has no other task than that of evangelism—of getting men regenerated first and making them live and act like regenerated men ever after.

Religion is the life of God in the soul of man and dominating his attitudes and actions. Christianity teaches that men are sinners, that they can be saved, and that if they are saved they must act like it.

It is too late now to rewrite the dictionary and define terms which have been plain for nineteen hundred years. If the “modern age” doesn’t like the gospel—so what? It is quite strange that the men who most want to change the “modern age” are the very men who most want to make our eternal gospel conform to it.

#### The Main Track

I am trying to say that we must synthesize, get off of every kind of single track, and understand that our first and only task is that of human redemption through Christ. When we preach on Sunday, visit our church members, attend our board meet-

ings and conferences, hold revivals, or go on a Sunday-school picnic—in all alike we are trying to convert people and fit them for a converted career.

The year round I hear sermons utterly unrelated to vital Christianity, personal or social; I see people join the Church who are not even good people, and no questions are asked; I see young people deluded into thinking they are religious when God has never entered their lives, gradually or otherwise; I see a compromise with, and practical acceptance of, the baldest materialism; I see the millions living in sin and rushing themselves and the world to destruction and no man saying to them, “Stop, in the name of God, who hath power to cast both body and soul into hell.”

#### No Grouch

This is not pessimistic grumbling. It is meant as a challenge to duty and opportunity. I am trying to say that the Church must shake off its lethargy, rid itself of its sleek complacency, and take the road for Christ as an evangelistic institution.

It should, of course, start with itself. How can it be evangelistic when half its own people have never been evangelized? Most of them are good and loyal people, and probably they have been sinned against. But the fact remains. They do not understand the gospel and its full implications. They lack dynamic personal religious experience—they never had it, else it has eroded away. They are frequently confused by what they hear and read about religion—they are told how business should be conducted, how wars are to be stopped, when Jesus Christ will return, when the world will end, all by preachers and writers utterly and entirely ignorant of the subjects.

#### Some Observations

I travel in eight or ten years as much as Wesley or Asbury traveled in fifty, and I probably see in one year as many different Methodists as they saw in all their lives. Constantly I find myself repeating three texts: “They are as sheep without a shepherd”; “The

hungry sheep look up and are not fed"; "They shall run to and fro, seeking the word of the Lord, and shall not find it."

For in the deep soul of every preacher and Methodist member with whom I hold serious converse there is a longing that is sometimes agony for a closer walk with God and a revival of vital religion in this nation. It is in my heart. And yet we are all impotent. How pitiful is this, and yet what a glorious promise of the certainty that such yearning will find fulfilment!

### Where to Begin

If we begin with our own people, they will respond—at least enough of them to give us an evangelistic Church. We can at least melt our own people into Pratt's "psychological crowd." Once that is done, the process has begun. For evangelism, to an awakened soul, is the most natural thing in the world.

Every older person remembers how his first prompting after conversion was to win another. Every middle-aged person remembers how natural it was to volunteer for Christian life service when he was young and youth were led by men like Mott and Speer. To share good things, good news, good experiences, even beautiful views with another is a natural prompting. On this we can build a program of evangelism—provided only we can make religion "good" in our hearts and the hearts of the people we already have.

Evangelism thus begun will grow. It is the nature of sharing that it redoubles the value and increases the supply of that which is shared. This strange, enigmatic, contradictory, divine fact makes possible a revival of religion, provided that our heart-hungry people are given something to share.

### Some Program

Now, an adequate program of evangelism, all-inclusive as to definition and all-inclusive as to method, seems to be an absolute necessity at the present time. This is true for the sake of the Church. It cannot continue in its present state of impotence, or it is scarcely worth continuing as a Sunday club of refuge for the complacent and self-satisfied middle and upper classes who do not take its gospel seriously.

Those who think it can desert its regenerative mission and still function as an institution for the reconstruction of society are mistaken; its regenerative and social missions are bound up together.

The plain millions in America are either ignoring religion altogether or are running after fantastic and bizarre fundamentalist sects which at least offer some kind of food, albeit husks, and worse, for spiritual hunger.

### A Recession

It is also true for the preservation of the truths of the gospel. It has already been pointed out that theology—the science of God—has fallen into a recession. Even the books on Christian faith are written negatively—"What Can I Believe?" We are particularly interested in preserving "orthodoxy" or the older theology, but certainly some positive ideas about the subject-matter of faith and belief are essential if religion is not to perish from the earth.

And those ideas must be based in Scripture, science, philosophy, and all other realms from which facts and faith are gleaned; they must not, like much of current Humanism, be made up from men's own

imaginings, or, like other prevalent theories, derived by giving arbitrary definitions to perfectly well-understood words and picking from Scripture and other sources those portions congenial to the particular theory to be supported while discarding other portions equally authenticated.

Now, truth expands by being shared. An adequate program of evangelism will clarify and intensify our understanding and our faith, will promote and develop the truth of the gospel, by testing it in the crucible of experience in actually accomplishing the regenerative objectives of Christianity.

### Finally

Finally, an adequate program of evangelism is necessary to the establishment of the Kingdom of God. On this, the most important of all points, little needs to be said. In every major denomination in the world the cause of missions—supreme among all Christian causes—has been criticized and is declining. Never in modern times have we clamored so loudly for peace, disarmament, economic opportunity, and racial fraternity; never in modern times have we actually had more war, armament, economic hopelessness, and racial hatred.

### What Is Wrong?

We have gone off on the single track. We have divorced these great ideals of the kingdom from the regenerative element of the gospel. We have despised "individual salvation" and were so silly as to think we could redeem a society composed of individuals and leave the individuals themselves unredeemed. It seems unthinkable that men could be so silly, but that is an exact statement of the case.

God knows there should be no relaxation of effort in social directions. Only by a renewed and concentrated effort can the units of society be regenerated. Methodism must evangelize. As we unite into a denomination 8,000,000 strong, let us set all our machinery, devote all our energies, combine all our prayers "to reform the continent and spread Scriptural holiness over these lands."

Nashville, Tenn.

### God Is Not Dead

SOME years ago when I was living in Hunan Province in the interior of China, a certain church board refused to follow its pastor's leadership in undertaking an unquestionably Christian but extremely difficult responsibility, on the ground that it involved too much risk, and offered too slight an assurance of success. The following Sunday morning the pastor appeared in his pulpit in sackcloth and ashes. When his congregation arrived, they found him beating his head against the floor and wailing as one who had lost his dearest friend. "Who has died?" they asked.

"Hadn't you heard?" he answered. "God is dead!"

"The man's gone crazy," they exclaimed. "Of course God isn't dead!"

"Then," he turned to them, "Why don't we act as though He were alive?"

I wish I could report a thrilling response to his dramatic appeal. It met the same indifference that Jeremiah's not dissimilar gesture met many years before. And yet his phrase, "Then why don't we act as though He were alive?" refuses to be dismissed. Why don't we?—Emory Luccock in Presbyterian Tribune.

# A Catholic Defends the Jew

## A Borrowed Editorial

**F**RANK J. HOGAN, Washington attorney and president of the American Bar Association, used radio network facilities provided by the General Jewish Council to broadcast at the request of the council a reply to the Rev. Father Charles E. Coughlin's charges that Jews had been instrumental in the rise of Communism. Following is an abridged text of Hogan's speech:

I come to speak to you today because I am an American and a Catholic. As an American, I glory in the traditions of our American democracy, glory in my American right and my American privileges. As a Catholic, I glory in the breadth of the tolerance taught by my faith. My citizenship and my faith impose on me certain loyalties, loyalty to freedom, loyalty to brotherly love, loyalty to all the great principles that are basic in both Americanism and Christianity.

In ordinary times, we are inclined to take these loyalties for granted. In ordinary times, we are inclined to forget the great gift of freedom that is in our possession. But these are not ordinary times. These are times of unrest in many parts of the world. In too many instances now, we see governments that dig their foundations in the swampy subsoil of hatred. In Germany, in Russia, in Italy, in Mexico, in Spain, in too many countries, the light of reason has been dimmed by the shadow of bigotry.

### An Orgy of Terror

We live in a world of unrest. We see nations that once produced great contributions to the cause of civilization suddenly gone mad in an orgy of terror. We see men suffering the lash of persecution simply because of their religious liberty.

\* \* \* We in America have been fortunate indeed that so far this disease of hatred has passed us by. We can still feel free to speak our minds, to read whatever newspaper we prefer, to vote for whatever candidate we choose, to worship God as we see fit. For 150 years the American nation has been unswerving in its faith in democracy. \* \* \*

We want no fascism, we want no Nazism, we want no Communism here. But our desire to keep them from taking root here is not enough.

\* \* \* It is no longer enough merely to retain the ideals which have given American democracy reality. We must refurbish them, we must bolster them to meet altered conditions without sacrificing their very essence of idealism.

As a lawyer, I habitually think in legal terms. What greater legal application of the Sermon on the Mount was ever conceived by the mind of man than our American Bill of Rights? All Americans talk about the Bill of Rights, but how many of us know what these rights are?

The Bill of Rights of the Federal Constitution consists of two small printed pages containing 462 words and can be read slowly and deliberately in exactly two and one-half minutes \* \* \*

There you will find, among others, the guarantees—the only ones you have—of your right to life, liberty and property, your right to worship as you please, your right to free speech, to have a free press, to assemble peaceably with your fellows, to petition

your Government, to have your home respected as your castle.

Freedom of speech. What is freedom of speech? It is the divine right, not of kings, but of the common man, the right of every citizen to speak his mind and the duty of every citizen to let the other fellow do the same. Freedom of religion. What is freedom of religion? It is the inalienable right of every man to worship God in accordance with the dictates of his conscience—and to let the other fellow do the same.

These great rights, proclaimed in the most precious part of the American Constitution, are the very foundations of true Americanism. And whenever they are attacked, wherever they are attacked, whether at home or across the seas, you and I are concerned.

\* \* \*

### Catholic Position

One thing is becoming ever more clear to serious students of history: That the Jews have become the barometer of democracy throughout the world. Where they are oppressed, as in Germany, democracy and freedom have been utterly destroyed, and Christians have also suffered. Where they are the equals of all other citizens, as in America, democracy lives and flourishes, and all men are free whatever their faith.

For this very practical reason, as well as others, we Catholics cannot permit men of ill will to preach in America bigotry and anti-Semitism without raising our voices in protest.

Today there lives in the Vatican at Rome an aged, ill and beloved statesman, whose trembling voice has cried out to all the world against intolerance. In September of this year, he addressed a group of pilgrims. I quote his words: "Abraham is called our patriarch, our ancestor. Anti-Semitism is not compatible with the reality of this text; it is a movement which Christians cannot share. . . . No, it is not possible for Christians to take part in anti-Semitism. We are Semites spiritually."

I do not need to comment on this statement. It speaks for itself, and it is the only authoritative statement of the Catholic position. The moral to be drawn from what Pope Pius said was outlined a few weeks ago in an editorial published in a Catholic periodical which is the official organ of the Diocese of Michigan. I quote that editorial:

"Totally out of harmony with the Holy Father's leadership are Catholics who indulge in speeches or writings which in fact tend to arouse feeling against the Jews as a race. Even when their remarks are qualified in such a way as to set the discerning on their guard, these writers should, in view of world conditions today, carefully weigh the danger of creating prejudice in the minds of less discriminating readers and of seeing their writings exploited by unscrupulous promoters of anti-Semitism."

\* \* \*

### Viewed with Horror

American Catholics stand shoulder to shoulder with all other Americans in viewing with horror the atrocities committed against Jews in Nazi Germany.

I could not possibly quote to you all the words of all the Catholics who expressed themselves on the atrocities. I select only one quotation, a typical quotation, from the lips of the Reverend Robert I. Gannon, President of Fordham University, one of America's leading Catholic educational institutions. Father Gannon's words were these:

"When we read the bitter and disgraceful news day after day, when we see the broken lives that are washed up on our shores, we shall share and should share in the sorrows of the victims as individuals; we shall and should burn with resentment as Americans before this spectacle of tyranny. Pagan barbarism has again raised its head, but this time it is a barbarism that has apostasized from Christianity and thus has learned to burn and loot and slay with a malice unknown to more simple savages."

There you have it. In these statements you have the real Catholic attitude toward the Nazi program of destructive anti-Semitism. Now, let us try to analyze, not only the deeds of the present-day bigots, but also the motives behind those deeds.

#### Nazis' Catechism

There is an official catechism for the brown-shirted troopers of Nazism. It exists in the form of an illustrated edition of the official newspaper, the *Volksischer Beobachter*, the personal newspaper of Adolf Hitler himself. This edition contains the following statement, and again I quote:

"We have to acknowledge and lead the fight against any international force which endangers the existence of the German people, be it the Red Internationale of the Proletariats, the Black Internationale of Jesuits and Catholics, or the Golden Internationale of the Jewish finance capital."

In support of this Nazi line-up of objects of persecution, we have the statement of one Nazi professor who blames Jesuits and other Catholics for—I quote—"the vile Treaty of Versailles and the downfall of Germany." We have another Nazi leader who said—and again I quote—"the swastika has two enemies—the red flag of Karl Marx and the cross of Christ."

There is a peculiar similarity between these stupid statements and the stupid charges against the Jews. Why? What are the motives? What is the reason that the people who are trying to leave Germany in order to breathe the air of freedom, the people whom we call refugees, are not only Jews but Catholics and Protestants as well? Why?

#### Gigantic Campaign

I can tell you. Because the Christian and Jewish refugees know full well that they are the victims of a gigantic campaign to destroy—not merely Communism—but more particularly every last shred of liberty and Christianity that still exists in the real democracies of this world.

They know that the Nazis know that Nazi tyranny will not be safe in Germany until all the democracies in the world are wiped out. \* \* \*

In this country all of us know how utterly ridiculous is the charge that the Jesuit fathers or any true Catholics are in league with Red Communism. You who have read and heard and seen the Catholic crusade against Communism do not need me to tell you that such a charge is so stupid that it does not even need to be referred to again.

But what of the other charge, the charge that the Jews are in league with the Bolshevik tyrants of Russia? This is something that must be brought

out into the open, because some Americans have swallowed this falsehood hook, line and sinker. While I do not presume to speak for my fellow Catholics, just as no other man except the Pope himself can ever speak for all Catholics, I can as an individual American Catholic raise my voice. Therefore I warn against the spread of this lie.

It is charged that the Jews financed the Russian revolution. Let us get the facts straight. Until the year 1917, Russia was misruled by the tyranny of the Czars. All Russians except the nobility were oppressed. And in the effort to turn the wrath of the Russian people away from their real oppressors, the Czarist government guided their thoughts into thoughts of hatred against their fellow sufferers, the Jews of Russia. Pogrom followed bloody pogrom. The Russian Jews were suffering the last of the tyrant.

#### True Revolutionaries

Naturally, the Jews of Russia were anxious to see this barbaric government overthrown. Naturally, they were revolutionaries, revolutionaries in the best sense of the word. Anyone who would have expected them to be otherwise would have insulted the human race. They were revolutionaries just as the American sons of liberty were revolutionaries in 1776 against the tyranny of George III of England.

\* \* \*

#### Forced to Abdicate

Let us go back to our chronology. On March 15, 1917, the Czar of Russia was forced to abdicate. On March 19, 1917, the new democratic government of Russia, headed by the non-Jew Alexander Kerensky, was recognized by the Government of the United States. On April 2, 1917, President Woodrow Wilson publicly described the then Russian government as a true democracy \* \* \*

In a statement issued as recently as last Nov. 28, Alexander Kerensky, who, I again remind you, is not a Jew, declared that, far from being a Jewish movement, fomented and financed by Jews, that revolution of March, 1917, was—I quote his exact words—"a revolt of the whole Russian people against the Czarist camarilla headed by Rasputin, which sought to betray Russia and the Allies into a separate peace with Germany."

"The Jews," he went on to say, "the Jews occupied no more prominent part in the Russian liberation movement than did Russians, Letts, Poles, Esthonians, Georgians, Armenians and other nationalities comprising the people of Russia. Russian democracy never made a distinction between any of them. They were all regarded by us as citizens and their participation in the building of a free Russia was welcomed."

#### Second Revolution

So much for the democratic government of Alexander Kerensky. This was the government that was in turn overthrown by the ruthless hordes of Bolsheviks intent upon setting up a regime that would set class against class, atheism against religion and dictatorship against democracy. Were Jews supporting this second revolution? Let's look at the record.

Most of the millions of Jews in Russia before the revolution were trades people, members of the class whom the Bolsheviks attacked most violently. These people had most to lose by the victory of the Bolsheviks. Fully half of the Jews in Russia were

(Continued on Page 23.)

# Our Weekly Chat

JOHN E. MARVIN

## May It Bring God

A NEW YEAR BEGINS. What will it bring?

This eternal question mark of the future flashes like spots before the eyes. Life seems to be a dream or a delirium and then again a harsh reality. Births, deaths, joy and sorrow, flash before us like a perpetual movie that never ends until we stage our little act and flash off the screen. Then it ends for us, but is continued by our children and their children.

One characteristic of this life is its confusion, and never more so than now. Before another year has gone, anything can happen. Even we may not be here to witness its end and the beginning of another. The map of the world may suddenly change. New empires may come and old ones go, for a year is a long time in a fast moving age like the present.

Most serene in all this turmoil is the Christian. That is, if he is a real Christian. The explanation for his calm, amid the world's volcanic eruptions, is his consummate belief and faith in God. Life may come and go, kingdoms wax and wane, but God endures forever and gives to the universe, and to the life in it, a stability not otherwise possible. Whatever the New Year brings it is to be hoped that for many it will bring an ever increasing awareness of this Presence who alone gives coherence to an otherwise inexplicable *m a d n e s s* called life.

## Too Proud to Repent

RECENT DEVELOPMENTS in Germany and Japan are not without some value, strange as it may seem, though more harm than good is obviously resulting from the conflicts perpetrated by those countries. The particular value I have in mind results from the reflection of ourselves as others see us. Both Germany and Japan have proven to be mirrors that have shown us just what we are. Our own criticisms of them have backfired until sensitive Americans begin to wonder just how much we are justified in making any criticism. Are we justified in throwing stones when we are not without sin? Can we presume to ad-

minister justice when we enter the courtroom with bloody hands?

When the British recently protested that Japan was using Christian churches in China for military barracks, the Japanese replied that the British military text-books advocated such use of churches when necessary. It is therefore difficult for a Japanese to see any difference between using churches in a British war and using them in a Japanese war. And just what difference is there? Would it be more justifiable for Britain to use churches in a war against China than it is for the Japanese?

I heard a recent world traveler say that Japan was proceeding against China in about the same way Britain did against India, that Japan had studied the British technique and aside from a few innovations of its own, was no worse than the English. Were we any better in our treatment of the American Indian or the Filipino?

Of course this bloody business must stop sometime and we want it to stop when we are on top. But it's not easy to convince those on the bottom that that is the fair thing to do. They must have their chance to get on top. Then they will be big-hearted enough to suggest that we, who may be on the bottom, stop disrupting the world's peace.

Likewise our criticism of the Germans has produced the same reaction. When we criticize her treatment of the Jew, she asks what about our treatment of the Negro? A country where lynching, crime and divorce abound is hardly in a position to tell another country how to run its affairs.

Now obviously two wrongs do not make one right, *but we, as well as Germany and Japan must acknowledge that fact.* So far, we have not done so. Our diplomatic correspondence does not contain a note of repentance. We are still a proud nation believing, for the most part, that we have done no wrong and that we can do no wrong. Is it not this attitude more than anything else which stands in the way of the world's peace? I believe it is.

The time has come for some good old-fashioned Christian repentance, a repentance backed with some action that says "we mean it." Just saying we are

sorry is not enough even though we may say it with rhetorical flowers. It needs to be said with a *sacrifice* both spiritual and material.

## We All Agree

THE ECONOMIC DEPRESSION has led to innumerable proposals for improving our condition. If the number of plans offered were any indication of our ability to arrive at a solution, we would long since have been out of the Economic Dark Ages in which we still find ourselves.

But let us not be too discouraged, for at some points practically all of us do agree. The rankest Communist and the commonest reactionary could sit at the same table and enjoy a conversation on at least one obvious truth, namely, that with the resources at America's disposal, with the methods of production now in our hands, and with the willingness of most people to work, *nobody ought to be in want.*

That simple fact will not down and it is the most stubborn truth of all the propoundings of recent years.

No less a person than Mr. Sloan of General Motors has said what every Communist would endorse with hearty applause, and what nobody else would want to question. He said: "With the most diversified and richest of national resources, with an unequalled manufacturing technique, a highly effective producing plant, a people willing to work for things they want, and with all the other requirements of a sound prosperity, it seemed contrary to common sense that millions remain unemployed year after year."

There you have it, as simple and concise a statement as ever man made. It is the unadulterated truth, bare naked and looking for sympathy in a cold world. Like a baby that might be left on our doorstep we haven't the heart to let its cry go unheeded. Hard-hearted capitalists and soft-headed anarchists have taken this child in and fondled it as though it were their own.

This babe, this truth, continues to shout indictments at our present condition, indictments as severe and far reaching as any ever hurled by the prophet Amos centuries ago. God himself seems to be saying, "I have provided you with unlimited resources. I have given you minds to enable you to make needful things out of these resources. But look what you have failed to do."

And we must admit we have failed.

# The Correspondent

Jacob Simpson Payton

## YEARS GO; FACTS REMAIN

Here in Washington, 1938, on its way out is being escorted to the border by chronologists who continue their step by step account of the journey. The old year with the decrepit step and the ashen face will soon vanish, but not until it has been finger-printed, photographed and its virtues and its vices have been catalogued and left securely on the shelf.

This record of 1938 interests Washington. The laws enacted by Congress are all set down in a book available to all. How much money Uncle Sam happens to have in his pocket when the bells toll the old year out, will be announced to a cent over at the Treasury Department. J. Edgar Hoover will be able to produce a list of all crimes committed during the year with the ages, weight, complexions and intimate biographies of the offenders. The number of cigarettes manufactured, and pounds of cotton picked, and a thousand and one up-to-the-minute facts will be tabulated when 1938 reaches its journey's end.

If, however, one seeks to find how religion, greatest single contributor to America's peace and security, has progressed during the closing year, he will find no Federal agency authorized to keep a tabulation. There are some grounds for this failure. Church and State should be kept separate. The humanitarian objectives of Christianity crop out wherever statistics are compiled on public health, the care of the handicapped and the protection of the exploited. Furthermore, no adding machine has yet arrived in Washington sufficiently perfected to tabulate spiritual results.

When ample concession has been made for these conditions, the fact remains that what the Government was proscribed from doing officially in 1938 by way of promoting religion, it might have done through individual effort and example. It would be revealing and alarming, for instance, to have published the church attendance records for 1938 of the officials in Washington upon whom the welfare of Christian America rests. The manner in which men have bowed down before things on Capitol Hill, revenue, crops, dams, ships, guns and the like, and the manner in which they have failed

to seek out the sanctuaries of Washington in which to humble themselves before God, does not augur well for either Church or State.

## ASSURANCE IN THE LONGER VIEW

At the end of the year's trail, those who are deeply concerned are trying to discover from the record how much moral and spiritual progress, if any, America has made during 1938. Of course across such a limited terrain one cannot tell whether civilization is advancing or counter-marching. A hundred years afford a better plateau across which to gauge headway and loss. The murders committed this year by mobs and gangsters, in cold blood and gin-heated blood, will reveal that America leads the nations in violation of the commandment, "Thou shalt not kill." Yet a hundred years ago charges of bribery led to a challenge to a duel between two members of Congress. Out on the Marlboro Pike, William Graves of Kentucky and Jonathan Cilley of New Hampshire shot it out with rifles until the latter fell mortally wounded, while two seconds and a physician for each, and other interested friends looked on. In 1838 murder in that form was called "an affair of honor," and by action of Congress its members were instructed to wear a crepe band about the sleeve for thirty days for their slain comrade. Here the pegs of progress can be moved forward.

Through this year of grace 1938, there has been such a spirit of religious and racial tolerance abroad in the land as to make Gentiles plead for Jews, and Protestants for Catholics, although the field of persecution lies beyond the seas. In November, 1838, a posse of Missourians inflamed to a degree that exceeded even the fanaticism begotten of "revelations" to Elders Joseph Smith, Jr., and Rigdon, drove twelve thousand Mormons to the brink of the Mississippi River, herded them there while the winter storms beat upon the shelterless women and children. And the way a hundred years ago the Pale Faces were hunting down their Red brethren like beasts in the Florida Everglades, and were putting the finishing touches with chain and bayonet to members of the Five Civilized Tribes enroute

to the present Oklahoma, is something to ponder over when news of atrocities under Hitler makes the heart sick. Within the space of a century we have not only quit driving persons of different faith and color to perish in the wilderness, but we have even developed a sympathy for refugees under the Swastika. If we can only hold our gains, it will be time to set up another marker denoting progress.

## THE GLORIFICATION OF DECEPTION

While it is difficult to see how during 1938 co-operation of the government, both Federal and State, with the distillers and brewers in supplying our citizens with liquor in abundance could have been more perfect, yet a hundred years ago the situation was actually worse. An appeal appeared in religious periodicals that preachers circulate petitions among their congregations, imploring the Virginia legislature to enact a law against rum-sellers peddling their wares near assemblies met for public worship. Otherwise, because of whisky and its attendant rowdiness, worship would have to be abandoned. Only a few weeks ago certain members of liquor control boards appeared on the housetops to shout the benefits of repeal, when they should have remained at their desks to carry on an impartial attempt to protect society, which is, after all, the work for which they are being paid.

One wonders how long this concerted protection of the liquor traffic by members of so-called control boards who get the salaries, by publishers who get the advertising, by property owners who get the rents, by manufacturers who get the profits and by the government that gets the revenue, will be able to hold out. This wet propaganda going out of Washington shows plenty of deception, but none of the confusion that overtakes the imbiber of the beverage. For example when a decline in the sales of food stuffs and wearing apparel is noted, the cause is usually attributed to a decline in national income. When, however, government and state authorities announce a decline in liquor consumption, it is not unusual to find it attributed to the benefits of repeal, or to the result of the campaign for moderation promoted by gin-makers themselves. A good New Year's start, next to resolving to consume no more of their wares, would be to consume no more of their flim-flam.

Washington, D. C.

## My dedication...

# Do I Really Mean It?

MANY of us have made our dedication to the Christian life and have determined to follow wherever that may lead. In these desperately difficult days of social crisis, many of us have felt the call of the world's need and have responded also with a sincere consecration to social reconstruction. We have heard the call of Christ; we feel a sense of mission; and we have determined to give ourselves completely to it. If I really mean it, how far will that decision take me? In some very specific, seldom-stressed details, how complete will that dedication be?

If I am really in earnest, will the budgeting of my time be altered? Certainly a Christian dedication means that time may no longer be merely spent, but it must be invested creatively. While much of the world is catapulting toward destruction, the earth is overburdened with the dead weight of those whose lives consist only of the daily job and evenings with movies and the radio. A Christian world can be produced only by those whose vocation may still be school or stenography, but whose avocation has become in a very special way the building of the kingdom of God. Such a one may say, "Once I was a mill worker; now I am a world builder." How much time can I then spend, for example, in the "small talk" of trivial conversation? Need I not dedicate a portion of the week regularly to some specific project directly working for human betterment?

Will my choice of courses at school be affected? It certainly will. Naturally all of us will not take the same courses, for we need specialists in various fields. But for most of us there will be little virtue, for example, in mastering the most intricate details of the economic history of ancient China, while our own is out of joint. My ability to conjugate *amo* without error gives me no help in establishing love in the modern world. Before choosing my next course of study, it might be a proper spiritual exercise to reread the first act of Channing Pollock's *The Fool* and ponder again the not-too-strange case of the clergyman who was mightily concerned about "the proper use of Eucharistic candles"—while the poor waited outside.

Will my consecration affect my personal budget? Here too there are some questions to be faced. In my expenditures can I conscientiously

eat cake while others lack bread? Certainly a limited conception of tithing will no longer be adequate, and ten-tenths of my money will probably need to be handled on the principle that every cent is to be spent to meet the greatest social need, whether that be myself or others. That may eliminate too-frequent steak dinners, cause me to wear last year's coat a little longer—while I give the difference to some needy Christian cause.

If I really mean it, will my personal habits be changed? Can I smoke, overeat, or underexercise? Or will I, even before reaching for that extra piece of candy, need to remember that my mission requires me always to keep my body at its highest peak of efficiency? The abstinences demanded by Christianity used to be from only such things as liquor or promiscuous sex relations. Now we shall need to lengthen the list, asking whether our abstinences should not also include such things as goods

## Harvey Seifert

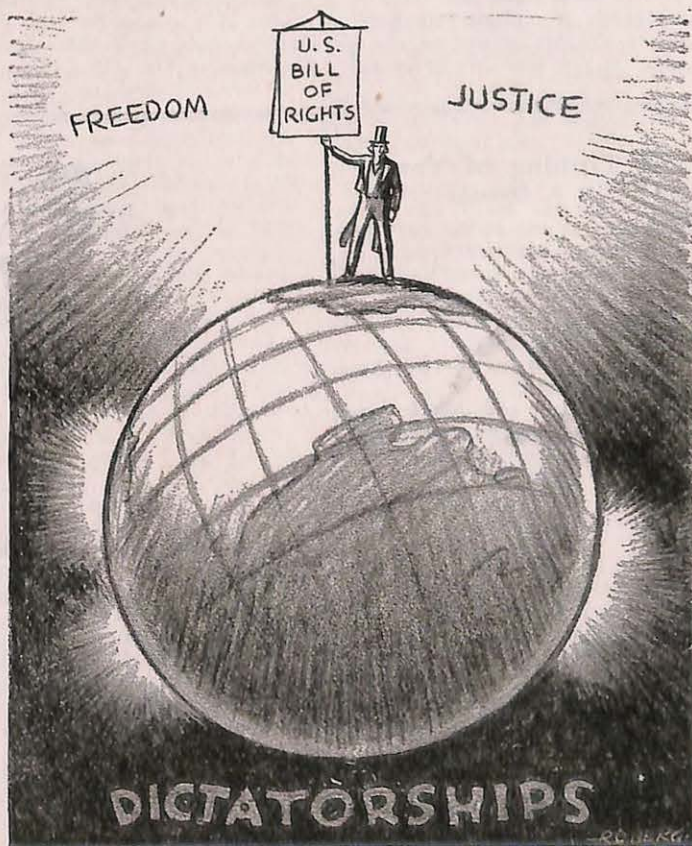
in *Epworth Herald*

without the union label, Hearst papers, or military training.

What about my devotional life? High effectiveness in a great cause calls for deep inner resources. An occasional prayer is no longer enough. Many of us will find that we need a longer and more regular daily devotional period for renewal and strengthening, again relating our lives to their source and gaining something of the power that is available there. As we follow Jesus, we go with him also into the mountains to spend long periods in close communion with God.

If I really mean my Christian dedication, what about Calvary? Today as always, to the pioneer come the hardships of the wilderness, to the adventurous Christian come the persecutions of a partly pagan world. For some of my contemporaries it has meant an Oranienburg concentration camp. Can I prove that I am of the same sturdy stock? Can I show by increased and unrelenting zeal, by a more sacrificial and suffering service, that I too am willing to give self and life for Him? As I see one carrying a cross up Calvary, do I really mean it?

Christ can remake men *today*. Christ can bring bundant life *today*. Christ can save and redeem men *today*. He can do it through us. He cannot do it without us.



THE BRIGHTEST LIGHT IN A DARK WORLD

# When Religion Meets Our Day

Religious faith and straight thinking are the paramount needs of confused time

## Is Fascism a Social Experiment?

Bishop F. J. McConnell

SOME of my correspondents and others who do not like what I have been saying lately about Fascism are suggesting to me that Fascism is an experiment in social control and government, and that I would better keep still and give the experiment a chance.

So Fascism is an experiment, is it? The only experiment that holds out any hope for civilization! If Fascism is an experiment it is not new. Dictatorships have been tried out time and again in the history of the world. They have worked effectively for a time and then have been rejected in disgust and wrath by the peoples concerned. After they get into their stride they all run true to type and to form. When they revive, as they do now and again, they act as dictators have always done. When they are different from those of their kind who have gone before, they differ only in being more barbarous and brutal and inhuman.

### Experiments in Cruelty

What happens when the Fascist experiment has succeeded, at least to the extent of getting the Fascists into power? More of the same—more brutality, more violation of treaties, more diplomatic bullying, more persecution of Jews, more concentration camps, more of the outrages upon decency which only the imagination of Fascism can conjure up. Social experimentation of Fascists is the trying out of unheard of forms of cruelty.

But did not Fascism succeed in diplomatic dealings with the European powers—dealings which led to the Munich agreement? If anybody wants to call the Munich procedure diplomacy—well and good, but there is a more appropriate name for Munich. A highwayman holding a gun at a traveller's head is effective in getting the traveller's money, but the procedure is not what we ordinarily call diplomacy.

Was it not Gil Blas who wrote an immortal book about the old days of highwaymen who pointed blunderbusses at the head of every passerby with the request: "For the love of God and humanity, sir, please drop something into the hat"? There was, of course, the appeal to God and humanity, but the cocked trigger of the gun was realistically eloquent. The victory of the Fascists at Munich had no feature which lifted it above highway robbery at all. Agreements made under duress are not moral.

### Dictators Foment Turmoil

This brings us to the defender of the fascist experiment who will have it that Fascism brings to the top leaders who will act promptly and decisively. In time of danger at sea, we all know, the captain has to be a dictator. A captain, however, who tries to dictate ashore is not an inspiring object. The European dictators admit that they want storms, and international hurricanes, and world-uproar. They glorify war as a god in itself. After the manner of their kind they give themselves to the old trick of embroiling nations in conflict for the sake of their own leadership.

Now, if our social ideal is one of turmoil and destruction we may have to put up with dictators, who have an apparent advantage in dealing with democratic leaders. The democratic leader has to submit to questioning by authorized representatives of his people. If he tries deception he is likely soon to be caught. The dictator can say as much or little as he pleases, break his word with impunity, tell as many lies as he feels inclined to. All such courses are of the essence of dictatorship.

Of course, he falls in the long run, but millions of his people lose everything in the short run. Assuming that governments exist to give human beings a chance at life, liberty and the pursuit of happiness, there is no place in them for dictators of the purely materialist character who are just now strutting their hour upon the stage.

## At Turning of Years

E. A. Overton

TIME hinges as the shifting years  
From old to new make turn—  
When we put up new calendars  
And then the old ones burn.  
LIFE hinges. Souls who now are not  
To us for love may turn;  
What last year was our chiefest joy  
Now ashes in an urn.  
FATE hinges. Life and time may still  
Bring much for which we yearn—  
Or much of what we value most  
To worthless remnants turn.  
Fate hinges.



FAITH hinges—not on things without;  
But ever deep within  
It clasps the substance, never doubt,  
Of things which have not been.  
HOPE hinges on the outer rim  
Of all we pray may be;  
It counts as sure tomorrow's joys  
And trusts eternity.  
LOVE hinges—not as time or life  
Or fate when years begin.  
But on the self-directed slant  
Of our own souls within,  
Love hinges.  
Ann Arbor, Mich.



## A Slum Child's Prayer

Dear Jesus,

You said right there in the Bible,  
Like they read us at Mission School,  
That there are houses in Heaven;  
And I guess You wouldn't fool.  
It'll be a long time till I get there,  
So would You please try to find  
The sort of a house that I wanted  
And save it? Please, would You mind?

I'd like a white one with windows,  
And a porch and everything,  
And a fence to go around it  
With a gate where I could swing,  
And grass and flowers around it;  
And one thing—well, You see—  
There's something I've sorta wanted,  
Could You find me an apple tree?

And if I was good like anything  
And tried to do right awful hard,  
Do You suppose that there might be  
A little black pup in the yard?  
It could be on a side street  
That was only paved with stone,  
If it was close to Your house  
I wouldn't feel alone.

I guess rents are high in Heaven,  
And I'll be in the slums again.  
But—I'd like the house and the puppy.  
Could You fix it Jesus? Amen!

—Jane W. Stedman.

# As Youth Sees It

Our Youth and Their Leaders Discuss News and Views

## God Speaks Through Nature

Eleanor Hamilton Mohr

LATE last fall I had the privilege of helping a Scout friend of mine prepare a little talk. The subject was to deal with the Great Out-of-doors. Often I have wandered through some lovely wood, or strolled along a beach early in the morning, or just at twilight. The question which most always arose in my mind, just why are all these beauties of Nature here? There must be a reason for the sun, the moon, and the stars, and the seasonal changes than just the meteorological conditions.

I knew there was a spiritual reason, but for some unknown reason I could not weed out of my innermost feelings the mystery of it all. It seemed that often in the evening, when daily tasks are completed, I would stroll out into the darkness to be alone with my thoughts, but I most always sensed a companion telling me that the darkness and the stillness of the night is relaxation to the mind and body, or that the twinkling stars and the moon are the ever watchful eyes of God.

### What Is Nature?

Before we go further into the beauties of Nature, shall we try and fix in our minds the definition of Nature. Webster gives merely this grouping of words: "The universe, essential qualities; species, natural order of things, etc." Indeed true enough, but does it bring to a person the significant spiritual meaning of the word, such as I wish to put across in this article. To me Nature is a token or symbol of God's great love for us, it is his word of encouragement, of victory, of love, of health, and of many other things.

I find myself turning through the pages of the "Dictionary of Thoughts," where collected together are quotations from some of the best authors and poets of the world. Let me give some that define Nature beautifully; "Nature is man's teacher. She unfolds her treasures to his search, unseals his eye, illumines his mind, and purifies his heart; an influence breathes from all the sights and sounds of existence." Don't you like it?

Here is more: "The man who can really, in living union of the mind and heart, converse with God through Nature, finds in the material forms around him, a source of power and happiness inexhaustible, and like the life of angels—The highest life and glory of man is to be alive unto God; and when this grandeur of sensibility to him, and this power of communion with him is carried as the habit of the soul into the forms of Nature, then the walls of our world are as the gates of heaven." Oh! that we could all learn to find the source of power and happiness by conversing with God through Nature.

### At Waldenwoods

How well I remember one particular night at Waldenwoods during one of our Younger Layman's outings. A group of

us breezed briskly down the path toward the lake to do a bit of boating. It was beautiful out there on the water even if we were aware of the coming shower. It was not long before those at the oars were putting forth a grand exhibition of power. As I sat there I could not help thinking that God was saying, "I am sending this rain to cleanse the earth of its sins and when daylight breaks things will start fresh and clean. Therefore, to me rain is the forgiveness of sins.

"Yonder comes the powerful King of the day, rejoicing in the East." How many times in the morning have we be-

### The Author

The author is a member of Central church League, Detroit. Her article reveals a personal appreciation of nature which she has gleaned for herself. Not all youth today are devoid of mysticism, as is evidenced by this writing.

come angry at the golden rays of sunlight as they burst enthusiastically into our room only to hit that ever sensitive part of us, the eye. We say unpleasant words or yank the shade often from its rod so that our already shattered dreams might go on without further interruption. How sad that we should prefer a silly dream to the most powerful promoter of health—God's own healing hand. Should we not rise up and rejoice as the heat of it penetrates our bodies and the whole universe, as Milton so beautifully puts it.

"The golden sun, in splendor likest heaven dispenses light from afar; days, months and years, toward his all-cheering lamps, turn their swift motions, or are turned by his magnetic beam that warms the universe." When I seem depressed, God's voice can be heard as the sun beams on me, saying, "Come, lift up your burdened heart, fill it with my love and go and find a way to conquer any difficulty that confronts you—no task is too hard to do." Therefore, we look upon the sun as God's word of encouragement. It should stimulate us so greatly that no obstacle, no matter how big, could force us to defeat.

I have mentioned before that the moon and the stars bring to us the message that God will allow no harm to come during the hours of night. God has also placed the stars in the heavens as nature's compass to the traveler and seaman—a short quotation from Coleridge: "The stars hang bright above, silent as if they watched the sleeping earth."

In a few months we will notice that the breezes have a little more sting in them, leaves are falling, flowers go into

hiding leaving gardens and woods in a state of loneliness. It seems then that there is no more beauty, and we wonder if God is through talking with us. Little do we know that God's teachings go on forever. What do we think as we watch the soft patterns of snowflakes alight upon the world? Probably we would receive all kinds of answers to that question. The mere beauty of a snow-covered world is music to the ear. It gives one that dancing feeling as it sparkles and glistens in the sunlight or moonlight. Have you ever seen a small country church, robed in a white blanket of snow with the moon in the background partly hidden by the hill and the outlines of trees? Through the windows could be seen a dim light as if a beautiful candle-lighting service led by Christ himself. His words so fitting to the out-of-doors.

Purity, yes, what could express purity as well as a snow-covered world? It is a sister to rain. The complete blotting out of sin.

We are suddenly aware of a great awakening, buds sing, and flowers toss their colorful heads above the earth. Yes, Spring has come and God has called us together for a grand reunion in his beautiful garden of teachings through Nature.

## Booth Festival Success at Marlette

A BOOTH Festival was held at Marlette on November 1st, by the Young People of the Central Group of the Port Huron District. About 150 young people registered. The speaker was Rev. Howard Musser, who brought a "Jungle Talk," out of his missionary experience.

The meeting was a combined group meeting and Booth Festival, starting at 8:00 o'clock, at which time the devotional service was held, and following this, a social hour and observation of the Festival Booths. The Festival theme was "Our Reasonable Service," and the booths attempted to depict the various benevolent enterprises of our church, and other things of vital importance to Methodism. Booths representing the Old People's Home, The Children's Home, The "Advocate," Albion College, Bronson Hospital, Foreign Missions, Home Missions, The Union of Methodism, Temperance Work and Conference Claimants were a source of much information to the young people. Awards were given for the first, second, and third best. The Old People's Home booth of the Decker League won first place, while the Sandusky League, with the Union of Methodism, was second, and the Home Missions display of the Crosswell League was third. It was a hard task for the judges to arrive at these decisions for all were excellent and worthy of commendation.

Refreshments were served by the entertaining church.

A summary of the produce shows that a total of \$403.14, was realized by all the churches, in vouchers received from Bronson Hospital and The Old People's Home,

these two being the recipients of the produce. A total of 1,306 quarts of fruit and vegetables were donated. Mr. Ray Fox, of Marlette, assisted in transporting the produce to Chelsea and Kalamazoo.

The next group meeting of the young people of this group, will be held in the Imlay City Church, on Monday, January 9th, at 8:00 p. m.—Rex M. Dixon.

### Flint District Third Department Report

**D**URING this fall, Flint District Epworth League has been sponsoring a number of Booth Festivals. They have been very successful, bringing in a total of \$650.00 in value. This food and other articles were sent to the Methodist Children's Home and to the Chelsea Old People's Home.

These Booth Festivals were very well attended—over 600 young people came to the five meetings. The programs were varied, ranging from amateur shows to skits—scavenger hunts to recreational periods. A very Christian spirit was predominant at these Booth Festivals.

The booths were very interesting. They showed a great deal of thought and work. Every one of the 31 Leagues out of a possible 40 Leagues were well satisfied that Flint District is on the way up to the top.—Glen Everson, Flint District, 3rd Vice.

### Ann Arbor District Preachers' Wives

**A**LTHOUGH it was the once-a-year occasion on which the ladies are supposed to furnish the whole program, and moreover, though we have several different ladies any one of whom can do very well, the committee selected a man, Earl Sawyer, to lead the singing in the opening of our program at the Ann Arbor District meeting of pastors and wives at Saline on Dec. 5. We presume this was through force of habit. We have depended on the men so much we think we cannot do without them.

Lawrence Taylor was also one of the favored to be on the program.

The District Superintendent spoke on the subject, "The Coming of Peace." He read from a Methodist Hymnal that is 100 years old and also read a part of Milton's "Christ's Nativity."

A very interesting feature of the program was the performance of the "Preachers' Kids," the most of whom were little tots. They sang several children's Christmas songs and also rendered some fine music.

Our next meeting is at Lincoln Park on Jan. 9, 1939.—Mrs. C. W. Scott, Secretary.

### A PRODIGAL SUBSCRIBER RETURNS

"It has been five or six years since I read the Advocate. I am delighted with its readability, its alert articles, its practical helpfulness to the modern Christian in these confused times. We welcome it back into our home."

*A Doctor.*

# Religion in the News

Religious News Service

### Religious Radio Programs

**BUFFALO.**—Approximately 800,000 letters have been received over a period of two years by the Department of National Religious Radio of the Federal Council of the Churches of Christ in America in response to twenty-six different series of programs broadcast during the biennium, according to the report of the department presented to the biennial meeting of the Federal Council.

### United Church Urged Not to Forget Women

**NEW YORK.**—An appeal to the uniting Methodist Churches not to forget positions for women in the new Church structure was made before the annual meeting of the Methodist Board of Foreign Missions by Mrs. Thomas Nicholson, president of the Church's Woman's Foreign Missions Society.

"Women will make up 87 per cent of the new Church," she declared, "and we implore that you not relegate our activities to a subsidiary position to men's work in such a way as to limit us."

There will be over four million Methodist women in the united denomination.

### Tokyo Girls

**TOKYO, JAPAN.**—Tokyo Joshi Daigaku, outstanding Christian women's college here, dedicated two new buildings on its campus October 4. The Methodist Episcopal Church co-operates in this institution through the Woman's Foreign Missionary Society.

A new chapel and a large auditorium, both in modernistic architecture, were the two buildings opened to use.

Joseph C. Grew, ambassador from the United States to Japan, was among the speakers at the dedication exercises. Others included the Hon. R. Randolph Bruce, minister from Canada to Japan, the Hon. S. Uchigasuki, Japan's vice minister of education, Dr. Douglas Horton, representing the churches of America, Dr. Yugo Chiba, of the Japan National Christian Council, Miss Tetsu Yasui, Litt. D., president of the college, and the missionary who was largely responsible for the erection of the two new buildings, Dr. A. K. Reischauer of the Presbyterian board.

### Oxford Bible in the Time Capsule

The people of 1939 send a message to the People of 6939:

"Archaeologists and theologians of A. D. 6939," says the United Presbyterian, "need not puzzle over what faiths inspired the people of our day, for in the Westinghouse Time Capsule of Cupaloy with its 10,000,000-word "story of civilization," buried 50 feet in the ground at the New York World's Fair 1939 for 50 centuries, went three important religious documents: the Holy Bible, the Lord's Prayer in 300 languages, and Robert Ernest Hume's "The World's Living Religions."

"This seven and a half foot, 800-pound 'letter' which was 'mailed' to posterity across 50 centuries, contains a four-reel-microfilm 'essay' comprising the equivalent of more than a hundred volumes, a 15-minute newsreel of contemporary life, and more than a hundred solid objects in common use today."

Only two books were deposited in the Time Capsule—an Oxford India paper Bible and the Book of Record of the Capsule. This Bible was chosen because of its permanence, the Oxford India paper, complying with the requirements of the National Bureau of Standards, of Washington, D. C., for permanence of paper. The beauty of the binding was considered as fittingly demonstrating the book-making art of today.

The wide publicity given to this unique undertaking has aroused interest in the particular Oxford Bible that was used. It was an Oxford India paper Text Bible, printed with Brevier black-face type, bound in imported Morocco, with a pebbled grain.

A duplicate of the "Time Capsule" Bible can be had from any bookseller.

### Anti-Semitism Held Danger to Negro Church

**PHILADELPHIA.**—Negro leaders throughout this area have joined in condemning anti-Semitism as a menace to their race. Spokesmen for various Negro churches and organizations especially pointed out the danger to Negro church members arising from anti-Semitism.

Condemning "the complete annihilation of the fine contribution which Jews have made to the life of the old German people," Bishop David Henry Sims, head of the African Methodist Episcopal diocese comprising Pennsylvania, New Jersey and New York, declared: "The plight of minority groups is one throughout the world and Negroes must be forever on the side of those who are persecuted."

### A Church Shift

**DETROIT.**—Memorial Presbyterian Church of Detroit has discontinued services and the congregation dissolved. Detroit's rapidly increasing Negro population is responsible for the closing of this church. However, the building will be utilized to house the congregation of St. John's Church, which is carrying on an aggressive piece of work among the Negroes of the East Side.

Memorial Church has one of the most interesting sets of stained glass windows in the country. The windows depict the parts played in the Reformation by the several countries of Europe. One memorializes Luther and the Germans; another Calvin, Zwingli and the Swiss; another Hus and the Bohemian Brethren; another the Waldensians; another Wycliffe and the English, and another John Knox and the Scots. It has been proposed that these windows be placed permanently in some appropriate setting, such as might be provided by a new chapel at Alma College.

## Highlights of...

## The Year In Religion

THE American Churches had, for the most part, about their normal growth in membership during the past year. While there are more than 200 religious bodies in this country, only forty-two of them have a membership of over 50,000. For the twelve months covered by the latest statistics, these had a net gain of 356,000 which brought their total membership to 35,879,000. The gain, it will be seen, was about 1 per cent. It will be understood that the statistics for the 150 other small Protestant bodies would add considerably to the total and probably still more to the rate of growth, for many of these small bodies are increasing rapidly.

The Roman Catholic Church reports a present membership of 21,322,000, having gained 491,000 during the past year. If only members over thirteen years of age are counted, then, according to Dr. Weber's report, the Protestant gain would be somewhat larger and the Catholic gain becomes a loss. Taking the figures as they stand, and realizing that there is a factor of uncertainty in them, the statistics show that during the past year the Protestant churches gained rather more than a third of a million adults but lost 30,000 children—at least from the church rolls—while the Roman Catholic Church added a million children and subtracted half a million adults.

#### Pacifism Declines

During 1938, religion in America has, perhaps more than ever before, been seen as a part of something much wider than the nation. The profound concern for world conditions, felt by all thoughtful citizens, has had a particularly marked effect upon the religious mind. The problems of peace and war have come with new urgency to churches which had previously issued strong pronouncements, and to churchmen who had pretty well decided that they were pacifists. Many now are not so sure but that their former position needs qualification. The churches are not less devoted to peace than they were ten years ago, but it must be admitted that a great part of the strongly pacifist element is less confident in its pacifism. While the armament race gives alarm, collective security finds advocates as well as critics.

The rise of fanatical and nationalistic racism, with its twin corollaries—the abuse of minorities at home and the exploitation of alleged sympathy for minorities abroad—has brought acutely to consciousness the fact that Christianity is above race and that the church cannot be made a tool of government.

All religious people deplore the governmental attacks upon religion in communist and fascist countries and the rise of a religion of nationalism and racism which destroys freedom of conscience and ignores the rights of man. One would need to go back a long distance in history to find a time when the churches were as apprehensive as they are at present in the face of world movements which threaten alike the civil rights and the religious liberties which have been won by centuries of struggle.

### Winfred Ernest Garrison

*Associate Professor of Church History,  
The University of Chicago*

#### Unity Movements Spurred

In the light of this situation, it is not surprising that the movements toward religious unity which have been accelerating for the past thirty or forty years should have received such impetus. Most notable during 1938 was the Utrecht Conference, in which representatives of 130 religious bodies in twenty countries met to frame the constitution of a World Council of Churches. This was in direct sequence with the Oxford and Edinburgh conferences of 1937. It will probably require three or four years for the completion of the preliminary work, the ratification of the proposed constitution, possibly with amendments, by the constituent churches, and the actual establishment of the World Council as a functioning organ for the cooperative thought and action of practically all the churches except the Roman Catholic. The well-known quarterly magazine, "Christendom," has become the journalistic organ of the American section of "Life and Work" and "Faith and Order" pending the complete organization of the World Council.

The union of three Methodist bodies—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church—was the outstanding event of the year in Christian union in the United States. A similar plan barely failed ten years ago. The project was assured of success when the Quadrennial conference of the Methodist Episcopal Church, South, meeting at Birmingham, Ala., in April, approved it by a vote of 434 to 26. It had already been confirmed by the Conferences of the other two Churches. A unifying conference of the three churches, to be held at Kansas City, April 26, 1939, will set in motion the machinery of the new denomination, which will be the largest Protestant body in America with a membership of about eight million. The celebration of the bicentenary of John Wesley's Aldersgate experience (May 24) not only gave Methodists many a spiritual impetus but was a matter of interest to other denominations as well.

#### French Protestants Unite

Another union movement which came to complete realization during the year was that of four French Protestant bodies—the Evangelical Reformed, the Reformed (which separated from the preceding in 1872), the Free Evangelical and the Methodist. These include the entire body of French Protestantism except the Baptists and the Lutherans, who are not numerous. There was already a French Protestant Federation, but this is an actual union of four churches into one church.

The project for union between the two large branches of the Presbyterian Church in America has made progress, but its accomplishment can be scarcely said to be imminent. The reluctance is chiefly on the side of the Southern Church. Likewise, in the realm of the project is the

plan for union of the Presbyterian and Episcopalian Churches. While it seems certain that it will in any event require years to bring this to actuality, it is perhaps the boldest and most important pending project of union in the United States. A general favorable declaration regarding the plan was adopted by the Episcopal General Convention in October, 1937, and by the General Assembly of the Presbyterian Church in the U. S. A. in June, 1938. The commissions on union of the two churches met together in October, 1938, and agreed on a statement of "Things believed in common" and "Things that might be undertaken in common."

#### British Union Movement

A similar and even more ambitious union enterprise in England is that which involves the Church of England and the British Congregationalists, Presbyterians, Methodists, Baptists and Friends. Proposals based on the Lambeth Quadrilateral have been "commended for attention" by the Convocations of Canterbury and York. Even this guarded though friendly act, together with the hospitable reception of the proposal by the nonconformist bodies involved, cannot be more than a first step on a long road toward union. The difficulties of this case included not only those which ordinarily attend the adjustments of theological and organizational differences but also the basic issue between the principles of establishment and voluntarism.

#### Self-Study Undertaken

Not unrelated to the question of union is the self-study that has been undertaken by more than one denomination. The United Methodist Council meeting in Chicago last February had for its object a broad consideration of the future of Methodism. Groups of men in various cities throughout the United States have been engaged in "Re-thinking Congregationalism" in preparation for the international conference to be held at Wellesley, Mass., in 1940. A commission of Disciples of Christ appointed by the authority of their International Convention is "re-thinking the Disciples."

The Church of England received in December, 1937, the report of a commission, headed by the Archbishop of York, which for fourteen years has been preparing a re-statement of the doctrines of that church. The moderately liberal attitude expressed in that report has afforded ground for much discussion and for protest from the Anglo-Catholic element, which criticizes also the increasing practices of "fraternizing with Protestants."

The problems which confront Christianity as a world religion were brought under examination by the conference held at Madras, India, in December, 1938, where 475 delegates, about half of whom represented the so-called "younger churches"—that is, the churches in what have been missionary lands—met to consider not only the questions which are ordinarily considered those of foreign missions but the entire subject of World Christianity.

#### Catholic Developments

Two items of the most far-reaching effect in the program of the Catholic Church in America were the Catechetical Congress held in Hartford and the announced plan to enlarge the scope of the graduate school at Catholic Uni-

versity to feature subjects that will train Catholics in furthering Christian Democracy. The last was urged by His Holiness, Pius XI, and given added emphasis by the statement of Cardinal Dougherty, speaking for the Bishops.

The Catechetical Congress outlined a program for the revision of the "Baltimore Catechism" that has for years been used in all Catholic elementary schools. The Catechism is to be revised to treat more fully of contemporary developments. The revision of the wording of the Bible is also under way. This revision will eliminate obsolete words and archaic expressions and make the text more understandable without altering the meaning.

Mention should be made of the Roman Catholic Eucharistic Congress in New Orleans and of the beatification of Mother Cabrini of Italy and Chicago, who is on the way to becoming a first American saint.

The death of Cardinal Hayes removed from the scenes one of the most famous Catholic Churchmen.

Also significant was the appointment of many young bishops, together with the growing trend of many Catholic bishops in fostering united action between all faiths to combat the "isms" that have been spreading.

#### Cooperation Among Faiths

The movement for cooperation and closer understanding among the various faiths progressed greatly during the year under the leadership of the National Conference of Jews and Christians. Suggestions for a "united front" of religious faiths to combat anti-Semitism, paganism and irreligion, were heard with increasing frequency and were not confined to any single faith.

The savage outburst of anti-Semitism in Germany, together with the suppression of religious liberty for both Catholics and Protestants by National Socialism and Communism have helped to bring American religionists closer together. These onslaughts are recognized as a challenge to men of goodwill everywhere to encourage every influence that makes for understanding, tolerance and liberty. —(c) Religious News Service.

#### Social Action Conference

THE Social Action Conference for Methodist Ministers and Laymen, which will be held in Central Church, Detroit, January 23 and 24, is fortunate in securing Dr. A. J. Muste, Pastor of The Labor Temple, New York City; Dr. Henry Hitt Crane, Pastor of Central Methodist Church, Detroit, and Dr. Charles C. Webber, Associate Secretary of the Methodist Federation for Social Service, New York City, as leaders.

A complete program will appear in these columns next week. Mark the dates now.

#### Girls' House Given to Churches

THE new Madge Sibley Hoobler Memorial Guest House for Girls was presented to the churches of Detroit Monday as "a new arm of the church" in an address by its donor, Dr. Raymond Hoobler, before the Detroit Pastors' Union at the downtown YMCA.

The recently-dedicated guest house, located near Telegraph and Six Mile

roads, was built by Dr. Hoobler and his son, Dr. Sibley W. Hoobler, in memory of the elder Dr. Hoobler's wife, who died two years ago. The institution was the realization of a desire Mrs. Hoobler had cherished for years.

The house will receive free of charge needy young girls who need a place to recuperate after an illness. They will be recommended either by their pastors or their physicians. The house is amply equipped with recreational and recuperative facilities and has a capacity of 25 girls.

Miss Alice M. Walker, head of the Harper Hospital social service department, will pass on all applications for admittance.

### Detroit District Council of Religious Education Annual Meeting

Trinity Church, Highland Park  
January 9, 1939—6:30 P. M.



DR. EDWARD R. BARTLETT,

#### Program

Chairman, Dr. Walter R. Fruit, District Superintendent.

Invocation, Dr. Marshall R. Reed.

Committee Reports, Dr. P. G. Halmhuber. Training Schools, Rev. Howard Burden; Church Schools, Rev. B. J. Holcomb; Vacation Schools, Mrs. Leonard Baldwin; Epworth League and Young People, Rev. Clyde Marshall; Children's Division, Mrs. Mattie W. Fillmore; Dramatics, Mrs. Ariel McMullen; Finance, Mr. Frank Locker.

Music, District Young People's Chorus, Mr. Harry Jose, leader.

Recognition, Dr. I. S. Morris, Dr. M. S. Rice, Dr. W. H. Phelps.

Address, "Education in Religion," Dr. Edward R. Bartlett.

Benediction, Dr. Peter F. Stair.

This is one of the great occasions in the life of our Churches and Church Schools each year. Pastors and people are cordially invited. Reservations should be made early either at Trinity Church, Townsend 8-7197; or the Methodist Area Office, Randolph 8447.

Exhibit 4:00-6:30 P. M.

Everybody is invited to come early and visit the display of Resources and to consult regarding their uses. Miss Ruth

Wilson, Director of Religious Education at Central Church; Mrs. Helen Walsh, Superintendent of Church School Supplies of the Methodist Book Concern; and Mrs. Salmon Myers, will be glad to tell you about them.

### Detroit District Leaders' Institute

THIS Institute is for all Directors of Religious Education, Church School Officers and Departmental Superintendents. We shall study ways and means of promoting the Church School Advance. This will be conducted under the leadership of Dr. Edward R. Bartlett, Professor of Religious Education, DePauw University, and the State Director of Religious Education, Frederick G. Poole.

#### PROGRAM

Saturday, January 7, 1939

Presiding—Dr. Walter R. Fruit.

4:00 p. m., "The Schools as Superintendents See Them." "Organization and Administration," Mr. Dean C. Tate. "The Program," Dr. Paul G. Halmhuber. "The Leadership," Mrs. Salmon Myers.

6:00 p. m., Supper.

7:00-8:00 p. m., The Church School Advance, Rev. Frederick G. Poole. Losses and Gains; The Superintendents; Reaching the Unreached. Discussion.

8:00-9:00 p. m., First Steps in Christian Education, Dr. Edward R. Bartlett. Discussion.

Sunday, January 8, 1939

4:00-6:00 p. m., The Church School Advance, Dr. Edward R. Bartlett. Taking the Steps and Using the Resources to Further the Church School Advance, Rev. Frederick G. Poole. (1) The Church School Advance Program Broadside. (2) The Church School Advance Packet. (3) The Posters; including the line graph for each church. (4) The First Series Courses. (5) "Time for Better Lay Leadership in My Church." (6) Using the Church School Advance stereopticon lecture, "Building Together a More Christian World through Home and Church." (7) "The Church School Superintendent and His Work," the work book for Church School Superintendents. The Home Study Course No. 617-b, "The Superintendent and His Task."

6:00-6:30 p. m., Looking Ahead, Dr. Walter R. Fruit, Dr. Edward R. Bartlett.

6:30-7:00 p. m., Church School Advance Stereopticon Lecture "Building Together a More Christian World through Home and Church."

There is no man living that does not have his God-like hours.—Wordsworth.

A DIGNIFIED FUNERAL HOME  
WITH ATTENTIVE CARE AND  
PERSONAL SUPERVISION

**Bird & Mott**

ESTABLISHED SINCE 1896

2668 W. GRAND BLVD.

MA 4855

### Miracles In Black

or: Missionary Experiences in the Wilds of Africa  
BY J. C. WENGATZ, D.D.

A great book to stimulate World Service in the home and church. Excellent for Prayer and Young People's Meetings. A splendid Holiday and Birthday Gift.

At all book stores. Illustrated, \$1.50  
FLEMING H. REVELL CO. - New York, N. Y.

# The Sunday School Lesson

Lesson 2

Jan. 8, 1939

## Peter Commended and Rebuked

Matthew 16:13-25

Mrs. Leonard Sanders, Detroit, Michigan

WHAT a queer admixture of faith and fear our religious thinking is! Like Peter, at times we are enabled by faith to comprehend great spiritual truths and then, just as quickly as he, we revert through fear to old and more familiar thoughts and ways.

Christ commended Peter for being a channel through which God could speak and then, shortly after that, had to rebuke him for giving Satan traffic through the same channel.

Ease is at once our greatest desire and our bitterest enemy. We are inspired by some great book, sermon or picture to grasp a great truth; a great burst of light from the unknown illuminates us and then grows gradually dim as we attend to prosaic duties, slowly slipping back into old habits; they are so comfortable!

When Peter rebuked Jesus concerning the crucifixion, he (Peter) revealed his own spiritual laziness. It was easy to believe that Christ was the son of God, but to follow in the way when it led to a cross was an entirely different matter and he was trying to rationalize the cross way. If Jesus went to the cross, might it not involve his followers also? To avoid the cross, Peter was trying just as we do today, to twist Christ's ideas around to conform with his own which were much safer.

This controversy gave occasion for the advice in which Jesus told his disciples that any man following Him, must deny himself and take up his cross; that if a man would save his life he would lose it and if he were willing to lose his life for His sake, he would find it.

Christian society has been mouthing these truths ever since and trying to get up enough courage to put them into practice. Individual Christians, here and there, have tried them and found a glorious new life, but Christian society has never yet become adventurous enough to put them to the test.

Our state of chaos today is the result of inconsistency on the part of Christians which, in turn, is the result of a deep-seated desire to have God and comfort at the same time.

We are afraid of these ways which we call new, although they were advised by Jesus two thousand years ago. We are just now beginning to realize that war does not settle difficulties; that those who take the sword perish by the sword; that we must love our neighbor as ourselves, yes and even our enemies; that Christ's message must be good news to the materially poor and healing to the physically blind.

But putting these beliefs into practice will surely lead to a cross, as hundreds of men now spending their lives in confinement because of their convictions concerning war, will testify. Also, Dr. Kawaga's attempt to bring economic justice

to millions of his long-suffering countrymen and his consequent persecution stand as proof.

Christ's way is a robust, vigorous and realistic way, yes and a dangerous way, but the age has come when we must follow Him all the way or not at all. In the past, we have not as a society done this and God's rebuke is heavy upon us.

If we would feel the warmth of God's smile, we must take Jesus Christ seriously. We must obey God's voice calling

## "Thy Neighbor As Thyself"

Dr. Charles Stelzle

IT IS a striking fact that in the prayer which Jesus taught His disciples, commonly known as the "Lord's Prayer," there isn't a single "I" or "my" in the petitions which He suggested. It is definitely a social prayer. No man can offer this prayer for himself alone. He must also include his neighbor.

And when the rich young ruler, and the lawyer who tried to embarrass Jesus, asked Him to give them the fundamental-rule of life, Jesus replied: "Thou shalt love thy neighbor as thyself." Upon this precept, He added—together with the command to love God with heart and soul and mind—"hang all the law and the prophets." To these outstanding declarations may be added innumerable events and teachings in the life of Christ which illustrate the social principle thus announced. These incidents and teachings are familiar to all students of the Bible.

We are very much concerned today about finding cures for unemployment, low wages, long hours, child labor, unsanitary conditions, crowded tenements, poverty, sickness, war, and a host of other ills that afflict society, and we hold national and international conferences in order to find the remedy for these deplorable conditions.

Unquestionably, to remove these evils requires statesmanship of the highest order. We enlist the interest of specialists so that we may utilize their highly developed knowledge. And yet—we almost invariably avoid the major issue. We forget the fundamental method of love for our neighbors. We piously preach about it from our pulpits. We obligate ourselves as "Brothers" in fraternal organizations. We sometimes promise to observe it when we unite with the Church—insofar as our relationship to our fellow members is concerned—in order to preserve "the peace and harmony of the Church."

But when men get together in an attempt to reach an agreement regarding Industry, Social Reform, National Problems and International Affairs, they fight for the supremacy of their own class or for themselves as individuals. Should someone make an appeal for "neighborliness" he is regarded as sentimental, and often he is charged with being in-

down through the centuries, "This is my beloved Son in whom I am well pleased. Hear ye Him!" We must leap out into the chasm of faith to be convinced that we will not dash ourselves to destruction, but rather will be buoyed up with an indescribable, triumphant and exhilarating strength to carry on in the face of any cross. Who would be shunted onto tracks of mere self-safety when such a glorious experience can be had? Let us say with Christ, "Get thee behind me, Satan," to all that which would turn us aside from our purposeful venture in faith.

Peter's devotion to Christ and his fear of the cross wrestled fiercely for pre-dominance until he was enabled by the coming of the Holy Spirit on Pentecost to cast aside his fear and become the rock upon which Christ could build His church.

sincere. And almost always it is considered as a mere platitude.

The time has come in human affairs to get back to the simplicity of the supreme command of Jesus. Let us face the sociological and economic facts honestly and with an open mind. Let us search for those things which will help remedy the evils of our day and generation, but above all, and through it all, let us heed that upon which hangs all the law and the prophets: "Thou shalt love thy Neighbor as Thyself." There is no greater remedy for the healing of the woes of the world, and without it no other permanent remedy will be found.

## A Motorist's Prayer

Hudson Banks

O Thou,  
Who hast given to man  
The intelligence and skill  
To build this powerful machine,  
Give me, I pray,  
Intelligence and skill  
In handling it.  
May my eye be quick  
To discern danger,  
And my nerve steady to meet it.  
Accustom my foot to the brake,  
Not only  
To the accelerator.  
Give me the necessary restraint  
To allow the fool to pass  
Without trying to beat him  
In his own reckless game.  
Subordinate my appetite for speed  
To considerateness  
For the lives of others.  
Give me the desire to see beauty,  
To enjoy the aroma  
Of forest and field,  
To hear nature's songs  
Above the roar of engine  
Or the whirr of wheels.  
Help me  
Not to scorn the pedestrian,  
To take special care for children,  
To be patient with the blunderings  
Of less skilled drivers,  
And never to take the wheel  
When I am not fully  
Myself.  
Amen. —The Advocates.

# Mothers' Discussion Column

Elsie Grafius

## Our Emotions

LET us talk today about our emotions. The emotional make-up of the individual is of paramount importance, for from the emotional reaction of the individual comes the reaction of the nation, of the world.

This morning Joey got out of the wrong side of the bed; our family expression for the one who gets up in a bad humor. The weather may have contributed to Joey's bad humor, an incipient cold may have helped it along, but reason tells us that no matter what the contributing causes, a bad humor is a poor attitude to start the day with. Just as my ten year old moodily shrugged himself into his coat, I looked out the kitchen window and saw a bright patch of blue sky, fringed with fluffy silver clouds, spreading in the grey murk overhead. "Look Joey," I said. His eyes fascinated watched the blue spot growing bigger and bigger. "If I had an aeroplane I'd head right for that opening to the light on the other side. What's there mother . . . what's on the other side?" "Well, I imagine it's as bright as summer on the other side of the clouds. It's the sun shining that makes the silver fringe on the cloud. Run out and get us an aeroplane . . . I'll go with you if you'll fly it." Joey laughed. His expression changed. His whole emotional set-up had been changed. He was thinking in terms of light and joyful experience. He left for school in a different frame of mind. His whole day would be colored by that brief visit in front of the kitchen window. His contact with others would reflect the emotion of joy at the center of his being.

What is an emotion? The psychologist tells that an emotion is a deep, strong, abiding attitude. It may at times take a highly agitated form. What are we doing to help our children form an emotional pattern that will help them in their daily living? Joey was helped for the day but tomorrow he may again get out of the wrong side of the bed. Perhaps there will be no one near to help Joey set up a better emotional pattern for the day. What will happen? Will Joey go through the day interpreting all his contacts through the medium of his bad humor? Are there many Joeyes going out into the world each morning with the wrong emotional set-up? Do they set every one they touch "on edge"? Is the emotional attitude of fear, jealousy and hatred at the deep center of the individual, causing all the unrest, greed, cruelty, war preparation in the world today?

If this is so, what are we going to do about it? Today we are working toward "Peace" with a control the emotions policy. It doesn't seem to be getting us very far along the road of Peace. Suppose we could change that idea behind our "Peace" movements from control your emotions to change your emotional pattern. Suppose at the center of each individual was a deep, strong, abiding love for his fellow man. Could you picture these individuals being asked to control their emotions. They

wouldn't need to control their emotions. They could let them rise, flow through them and overflow to their neighbor. These kind of emotions will do the neighbor no harm. They will bless that neighbor. Can you imagine a nation with the right emotional set-up, at this critical epoch in the world's history, deliberately arousing racial and religious animosities? It is an easy matter to light the fire of persecution in the heart and mind of those whose emotions have been steeped in hatred and prejudice.

How can we hate our brother of other lands? Do we hear the voice of Kagawa, the great Japanese philosopher, say:

"I love Japan so fair,  
And China too; this war I cannot bear."

Do we hear the soulful music Fritz Kreisler gives us and then hear him say: "In the great field of art there can be no alien enemies." Do we hear the tragic voices of the Jewish race in their "Kohli Nidre," their "Eli-Eli"? Do we see the people of Spain, suffering, torn, hardly daring to live? Can we hate either side in such a terror as their country is living through? Can we hate the smiling faces of the German youth, filled with joy, the day the "Peace of Munich" was signed? Or Lord—how can we hate our suffering fellow-man?

We are approaching a new year. A year filled with the greatest possibilities man has ever known. The possibility of the nations of the world realizing the futility of reaching international peace through the destruction of war. Or the possibility of these same nations rushing into a war, whose terror we can not even imagine, and destroying the state of civilization we have so painstakingly reached. This is not too strong a statement. Since the crisis, which lead up to the "Peace of Munich," we have been standing on that brink of disaster. Let us take our responsibilities seriously. Let us investigate the propaganda that pours into our homes over the radio and through the press. Let us look deep into our own hearts and be certain that the words of Jesus, "Love ye one another," are at the base of our emotional set-up, before we say one word that might add to the heavy burden of hate the world is already bearing. This hate can lead but to one end.

Mothers of our Column . . . mothers everywhere . . . think on these things. Talk to your husband . . . talk to your children . . . your neighbor . . . your friend. Make them see the road we are taking. Set up the emotional pattern of love and peace in your home, in the hearts of the occupants of that home. It is in your hands mothers. Think Peace . . . talk Peace . . . live Peace . . . spread Peace . . . and we will have Peace in 1939. It is the emotions of the individual that will decide the path we will take. Watch your emotions . . . those emotions abiding deep within you.

May each day of 1939 bring us nearer to the goal of Peace.

## The High Cost of Low Living

W. G. Calderwood

HOW do Americans spend their money? J. Edgar Hoover, head of the Federal Bureau of Investigation, puts our annual expenditure for crime at 15 billion dollars. That is more than we spend on any one essential except food. Other major items as shown by a table that has been going the rounds of the press, place our expenditures for 1937 at:

\$6,500,000,000 for gambling.  
6,000,000,000 for liquor.  
5,000,000,000 for travel.  
3,000,000,000 for medical care.  
2,600,000,000 for education.  
1,500,000,000 for tobacco.  
1,000,000,000 for cosmetics.  
788,000,000 for armaments.  
550,000,000 for religious purposes.

This is a total of \$42,991,000,000, of which \$29,000,000,000, or a little over two-thirds goes for crime, gambling, liquor, and tobacco, all of which, to say the least is for non-essentials. That statement staggers belief. It seems, and perhaps is, incredible. Hoover's statement on the cost of crime is probably essentially correct. There are abundant government figures to support it. The figures on gambling, however, are probably based on estimates, with inadequate data. The cost of taxed liquor can be computed from taxes paid, and there has been only a small addition to cover the bootleg, though government authorities have frequently stated that the volume of illicit intoxicants equals the legal. The amount spent for tobacco, computed on tax receipts, should be accurate. To allow five billion dollars as the possible margin of error would seem to be generous. This would leave 24 billion dollars per year, or two billions per month, or \$666,666,666 per day spent by Americans for sin, shame and sorrow.

These ugly facts prove the high cost of low living.

## I See It Yet!

Harry A. Strait

I SEE it yet!  
A shady glade where trickling  
streamlet runs,  
Shut in by gently sloping moss-  
grown hills,  
O'er-hung by beech and maple  
autumn-hued,  
Which cast with calm and poise  
their blessings down  
Upon its breast.  
On scene more fair my eyes have seldom  
set.

I see it yet!

I see it yet!  
A sheltered spot of earth where men  
work on,  
Not cast in deadly conflict of world  
war,  
Nor stained and smirched by politics  
corrupt;  
But thinking first of loved ones true  
and loyal  
For whom they toil.  
A peaceful, charming dale like few have  
met,

I see it yet!  
1004 W. Washtenaw,  
Lansing, Mich.

Nothing at last counts but service, and  
that always counts.—Martin.

## Personals

REV. JULIAN S. WEST writes from below the frost line at Lake Worth, Florida, and sends the season's greetings.

BISHOP RALPH CUSHMAN, bishop of the Denver area, was elected head of the Anti-Saloon League of America at its recent meeting at Columbus.

MRS. FREDERICK B. FISHER left for India, December 17, on the S. S. "Ex-cambion." Her Indian address is Leonard Theological College, Jubbulpore, C. P., India.

MISS NELLIE BEATRICE HUGER directed East Grand Boulevard's choir as it sang Christmas carols last week from the Mezzanine floor of Kern's department store, Detroit.

MISS HELEN PARMALIEE and GALE PARTRIDGE were married at the home of the bride's parents in East Lansing, Nov. 27, 1938, by the Rev. R. E. Berry of Battle Creek, a cousin of the bride.

BISHOP JAMES CANNON, JR., of Richmond, Va., dry crusader for more than 50 years, predicted that the country would become arid again in an address concluding the convention of the League held recently.

DEAN W. W. WHITEHOUSE reports that Albion's Religious Emphasis Week had its effect in increased church attendance and in creating more serious thought on the part of the students as revealed in subsequent interviews.

MR. E. F. JANSON, A.I.A., one of the consultants of our Bureau of Architecture at 740 Rush Street, Chicago, was the architect of our recently dedicated Fenton church. Mr. Elbert M. Conover is the director of the bureau.

DR. LUCIUS H. BUGBEE, editor of church school publications, was successfully operated upon for a cataract at the Methodist Episcopal Hospital at Brooklyn, N. Y., on November 29. He is expecting to return to his home by Christmas.

DR. SAMUEL J. HARRISON'S story of religious education at the Starr Commonwealth is printed in the January issue of the Church School Journal. The article originally appeared in the Michigan Christian Advocate and was entitled "A Noble Experiment."

WHEN THE METHODIST bishops and leaders of the Methodist Protestant Church met recently at Nashville, Tenn., several persons noted the striking resemblance between Bishop Wallace E. Brown and Dr. James H. Straughn, president of the Methodist Protestants. They were dubbed the Methodist "twins."

FLAMES drove 38 school children from the West Leroy church, Battle Creek, Dec. 20, where they had been rehearsing a Christmas play. The children defied the fire long enough to save their decorated Christmas tree, but most of them lost their hats and coats. The church, a 75-year-old frame structure, was

burned to the ground. It was valued at about \$5,000. The cause of the fire was not determined.—Detroit News.

THE REV. OSCAR M. ADAM, former member of the North-East Ohio Conference, and for three years pastor of First Church, Sheboygan, Wis., has been appointed pastor of University Church, Madison, Wis., and will serve also as director of the Wesley Foundation at the University of Wisconsin. His new appointment was effective December 1. He succeeds the Rev. Ormal L. Miller, who has been appointed to First Methodist Church, Topeka, Kan.

BISHOP JOHN M. MOORE, of the Methodist Episcopal Church, South, has received a request from the Primitive Methodist Church, that "the door be held open" for it against the time it can affiliate with the united Methodist church. The request came from the thirteenth General Conference of the Primitive Methodist Church at Wilkes-Barre, Pa. A large minority of the Primitive Methodists have been urging that their church unite with the Methodist Protestant Church.

### \$11,000 to go...

Latest reports from Bronson Hospital are that only \$11,000 is needed to complete the total of \$250,000 required for the new addition. Address your gifts to Bronson Hospital, Kalamazoo, Michigan. A little more giving right now and the victory will be won.

DR. F. W. NORWOOD, of the English Non-Conformist Church, pastor at City Temple for twenty-seven years, the predecessor of Leslie D. Weatherhead, has accepted a call to the ministry of St. Andrew's-Wesley United Church, at Vancouver, B. C. He expects to sail from England, April 3, on a cargo passenger boat, and will arrive at British Columbia May 1. Dr. Norwood has preached in this country every summer for a number of years, and is known to all Methodism, of which he was once a part.

A \$20,000 ESTATE was earmarked recently for the Methodist Episcopal Church, affiliated institutions and charity. The will of Frederick G. Beard, Grand Rapids, filed for probate, left his estate in a lifetime trust for E. Faith Beard, a daughter-in-law. At termination of the trust, \$3,000 will go to the Michigan Methodist Conference to aid retired ministers; \$5,000 to the Trinity Methodist Church, Grand Rapids, and the balance will be divided among Albion College, the Michigan Conference, the D. A. Blodgett Home for Children and the M. J. Clark Memorial Home.

REV. WILSON TENNANT, 27, pastor of Northport First Methodist church, and REV. WIRTH TENNANT, 23, pastor of Empire Methodist church, will continue their pastorates this winter although at the same time attending classes at Garrett seminary, affiliated with Northwestern University at Evanston, Ill. Traveling approximately 800 miles the brothers

expect to leave their respective communities Monday mornings and catch the Milwaukee car ferry at Ludington. After crossing Lake Michigan, they will take an electric train to Evanston. The return trips will start Friday noon.

THE CHRISTIAN APOLOGIST, our German language Advocate, with the December issue of this year completed a century of service to the Church. For 98 years it appeared as a weekly, and for 2 years now as a monthly. Since the death of Dr. A. J. Bucher, long time editor, the APOLOGIST is being edited by Doctors J. A. Diekmann and A. J. Loeppert. It still has 4,500 subscribers and 10,000 readers. As the result of a careful study recently made by a competent committee, it was the unanimous conviction that the paper still has an important mission and should be continued for some years to come. Thus, this old messenger of good news, with the January issue, will enter upon its second century.

## Obituaries

MRS. HAROLD BLAIR, 52 years old, wife of Prof. Harold Blair of the faculty of Western State Teachers College, died Tuesday in St. Joseph's Hospital in Lexington, Ky., following a seven weeks' illness. She was taken ill while on a trip South. She is survived by her husband and three daughters, Elizabeth, who teaches in Wyandotte; Mrs. Cecil Proud, and Mrs. Clark Haines, both of Dayton, Ohio.

CORA KICKLAND BURGESS was born August 9, 1874, in Crystal, Michigan, and died Nov. 19, 1938, at 123 Fountain St., Grand Rapids, Michigan. She spent her early life in Crystal, and moved to Stanton with her parents in 1888 when her father, Martin Kickland, was elected county treasurer. She attended Stanton school and graduated from there in 1892. She was united in marriage to Charles O. Burgess of Stanton, June 17, 1896. Mrs. Burgess was a faithful member of the Methodist church and a devoted Christian worker. She leaves to mourn her loss,

Serve

### LAWRENCE ASPARAGUS

when you entertain

LAWRENCE PACKING CO.

Lawrence, Michigan

### Patronize Dependable People

We do splendid work on  
CURTAINS, DRAPERIES, RUGS  
General Launderers and Dry Cleaners

Also Shoe Repairing

### LaMeasure Bros., Inc.

1450 - 1540 Twenty-first Street

LaFayette 2200

Learn to Remember Names; Practice on Ours

her husband, Charles; one daughter, Mrs. Robert Courter of Sidney; two sons, Harold, of Morley, and Harland, of Grand Blanc; two grandchildren, Billy and Ruth Elaine Courter; and a sister-in-law, Mrs. Katherine Kickland, of Fort Collins, Colorado, besides a host of loving friends. Funeral services were held Monday afternoon, Dec. 21, conducted by Rev. W. E. Ragan and Rev. Obed Westphal. Burial was in Forest Hill cemetery.

**WILLIAM HARLOW**, life-long resident and native of Milford township, died at Chelsea at 4 a. m., Tuesday, Dec. 6. Mr. Harlow, 83 years of age, was suffering from a heart ailment, and had been confined to his bed the major part of the three weeks he had been a member of the Chelsea Home family. He was a member of one of Milford's earliest pioneer families. His parents were Benjamin and Elizabeth Bush Harlow, at whose farm home he was born Oct. 28, 1855. This farm was his home until his retirement from farming and removal to the village about fifteen years ago. Mr. Har-



**COMPLETE ROOFING SERVICE**  
"ON TOP SINCE '75"  
**J.S. Candler**  
ROOFING COMPANY, INC.  
551 E. VERNOR HIGHWAY  
D.W. CANDLER DR. C.L. CANDLER

### HARVEY A. NEELY Funeral Home

The largest and most beautiful funeral home in the city. Air-conditioned and cooled. Parking lot adjoining. We never charge for the use of our Home and adhere to the methods of funeral direction which we have followed for 36 years.

Our Business Is Built Upon the Recommendations of the People We Have Served  
5683 MAYBURY GRAND TYLER 6-2645  
STANLEY AT GRAND RIVER

low and Miss Minnie Clark were married Oct. 28, 1880. Mr. Harlow became a member of the Milford Methodist church when a lad of twelve years, during the pastorate of Rev. L. J. Whitcomb, and for seventy years was one of its most loyal and regular attendants. He was but a young man when he became a member of the official board, of which he served as financial secretary for a long period. Funeral services were held at the Richardson chapel Thursday afternoon, Dec. 8th, conducted by Rev. H. E. Duttweiler, assisted by Dr. Leeson and Rev. Herman Schwarzkopf.

**RAYMOND S. RADCLIFFE**. Services for one of Detroit's finest laymen, were held at 12 o'clock Dec. 21, in Metropolitan Methodist church. Burial in Forest Home Cemetery, Chicago. Mr. Radcliffe, who died Dec. 19, had been president of The Griswold Press for 18 years until a few years ago. He was secretary of the board of the Metropolitan Methodist church for 14 years and was a member of the Optimist Club. He was born in Chicago in 1864 and had lived in Detroit 27 years. Surviving are his wife Emily, a daughter, Mrs. Maude R. Streeter, and a sister, Mrs. Maude R. Neff; also two grandchildren, Virginia and Madelon Streeter, the latter a student nurse in Bronson Hospital. Mr. Radcliffe died at his home in Royal Oak. He was a friend and neighbor of the Editor and a real neighbor in every way. He had been active in one of the Chicago churches in his early manhood. There he met and married his wife and nearly every year they have returned to the reunion of a very remarkable class. They lived for a term in Franklin, Pennsylvania, their pastor being Rev. Robert E. Brown. Also, for several years, he was active in our Royal Oak church. He was one of the best printers in Detroit, and worked to the last, dying at 74.

**VICTOR R. BAUR**, son of a German Methodist minister and his wife, Rev. Arnold and Rose Baur, was born on November 2, 1893. From early childhood,

Victor was instructed in the truths of our Holy Faith, confirmed and came into a saving knowledge of Jesus Christ and received into the fellowship of the Christian church by his own father. For years he was the choir director and organist of the Old Immanuel Methodist church, later merged with St. James and now known as Christ church. In both these churches he was honored in an official capacity, and at the time of his death being treasurer of the Trustee Board. In 1914, he entered Baldwin-Wallace College and graduated in 1918 with the Bachelor of Arts degree. In college he manifested his leadership qualities, being active in all the social and religious activities of the Y. M. C. A. cabinet, in the Bible study courses, glee club, choral union, song leader as well as cheer leader. His academic career was temporarily interrupted by the World War. Very shortly after his inception into military service, he was sent across the seas, being a member of one of the famous divisions, taking part in many of the important engagements. During one of these he was severely gassed, which left a lasting effect upon his heart. He rose to the rank of sergeant in the army. After the war, he returned to the city of Detroit and entered into the service of the National Lead Company as salesman. From this position he rose until he attained the position of Sales Manager for the Detroit Division. He was also a member of the Palestine Lodge No. 327 of the Free and Accepted Masons. November 28, 1923, he was united in marriage to Miss Nell Pfeuger of Covington, Kentucky. Two children were born to grace their home, Patti, aged 15, and June, aged 12. His death was sudden as well as unexpected. After participating in church activities in the morning and the celebration of the Holy Sacrament, he spent the evening with friends talking over the affairs of the church and its future projects. Retiring at near midnight, seemingly in good health and spirits, he was stricken about 3 o'clock with a heart attack and passed away before assistance could be obtained. He leaves behind to mourn his departure, his beloved wife, Mrs. Nell Baur, their two children, Patti and June; two brothers, Professor Paul Baur of Baldwin-Wallace College, Berea, Ohio, and the Rev. Benjamin Baur of Rochester, N. Y.; two sisters, Miss Dora Baur and Mrs. Lilli Baur Johnson of Newark, N. J., also a number of nieces and nephews and other relatives beside a large circle of business, church and college friends. The funeral services were held from Christ Methodist Episcopal church on Wednesday afternoon, December 7th, at 2:00 o'clock, under the direction of his pastor, the Rev. R. D. Hopkins. Music was furnished by Mr. Williams and a quartette composed of old friends and members of the Old Immanuel Quartette. Interment took place at Woodlawn cemetery.

## prescriptions...

by

# SCHETTLER

50 Years of Professional Pharmacy

Detroit

Grosse Pointe

Birmingham

### GLOBE MAILING SERVICE

... for ...

Newspapers, Magazines, Programs and Lodge Books

Mailers of the Michigan Christian Advocate

See us at  
2984 HOOKER

Or Phone  
TYLER 4-0211

MRS. ELLEN PHOEBE AGER, a highly respected pioneer of Mason County, answered Divine summons and died after eighty-three years of Christian service as a member of the First Methodist Church of Ludington, during which time she exemplified the faith that she professed in beautiful service to her Master. The joy which she experienced found vocal expression in that fine old hymn "In the Secret of His Presence."

### Albion College News

ACCORDING to a survey recently completed by Dr. T. M. Carter, professor of education, women in the 1938 graduating class excelled men at Albion college in total scholarship averages. However, men made a higher general average on special achievement tests given just before graduation, Dr. Carter has discovered.

Women averaged 234 honor points to the men's 211 in scholarship, out of a possible 360. On the achievement tests, the men averaged 306 points, while the women made only 283 points.

Mr. Theodore Vosburgh, director of vocal organizations at Albion college, has announced that the college a cappella choir of 45 voices will make its first trip of the season in March. Allegan, Belding, Benton Harbor, Grand Rapids, Muskegon, Gary, Ind., and Elkhart, Ind., will be visited during the trip.

Kappa Delta sorority and Tau Kappa Epsilon fraternity were awarded cups this week for having the highest scholarship average the second semester of the 1937-38 school year among all Greek-letter organizations at Albion college. The Kappa Delta group, with a 2.09 average, led both fraternities and sororities.

The rotating scholarship cup for fraternities was given on the basis of Tau Kappa Epsilon's 1.94 average. Other averages of the Greek-letter groups included: Alpha Chi Omega, 1.95; Delta Gamma, 1.86; Alpha Xi Delta, 1.78; Zeta Tau Alpha, 1.72; Sigma Chi, 1.69; Sigma Nu, 1.43; Alpha Tau Omega, 1.42; Delta Sigma Phi, 1.36; Delta Tau Delta, 1.27.

### W. C. T. U. Broadcasts Each Tuesday

At 1:15 P. M. Over CKLW,  
Windsor and Detroit

- Jan. 3—Miss Lucile Seiwert, representative of the Macomb county W. C. T. U., Mt. Clemens. "Marihuana, a Living Hell."
- Jan. 10—Roscoe S. Rodd, K.C., Vice-President of the Ontario Temperance Federation. "Schools for Temperance."
- Jan. 17—Miss Frances Knight, director of the Methodist Children's Home Society of Michigan. "A Day at the Children's Village."
- Jan. 24—Mrs. Ruth Gilleo, assistant State W. C. T. U. Radio Chairman and State Legislative Chairman of the Daughters of America. Roger Babson's "Steps to Prosperity."
- Jan. 31—Mrs. W. R. Alvord, Executive of the International Center Branch of the Y. W. C. A. "International Relations at Home."

A cheerful heart and a smiling face put sunshine in the darkest place.



## Radio Flashes

UNDER the general subject title, Time For Thought, the National Broadcasting Company presents each week five distinct daily series of inspirational talks. The programs, "Opportunity," "Our Spiritual Life," "Homespun," "Timeless Truths Made Timely," and "Meeting Life," are heard successively Mondays through Fridays from 12:30 to 12:45 p. m., E. S. T., over the NBC—Red Network.

Dr. Daniel A. Poling, pastor, Baptist Temple, of Philadelphia, is the speaker on the Monday "Opportunity" series. Dr. Poling talks mainly to young people. Known for a long time as a leader in youth movements he presents a message of hope to combat the disillusionments of a modern world. Individual topics under the general theme, "Opportunity" will be: Jan. 2, "Do You Look or Do You See"; Jan. 9, "Broken Schedules"; Jan. 16, "Where a Man Lives"; Jan. 23, "The Mastering Passions"; and Jan. 30, "Friend and Prophet of Youth."

Dr. John Sutherland Bonnell, pastor, Fifth Avenue Presbyterian Church, New York City, is presented in the series, "Our Spiritual Life" on Tuesdays. The topic of his addresses in January are: Jan. 3, "Waiting on God"; Jan. 10, "Whatsoever a Man Soweth"; Jan. 17, "Prayer Changes Things"; Jan. 24, "Morality and Religion," and Jan. 31, "Life's Mystery."

"Homespun," featuring Dr. William Hiram Foulkes, is the title of the Wednesday series. Dr. Foulkes is former Moderator of the Presbyterian Church in the United States and is now pastor, Old First Church, Newark.

Homey philosophy appealing to people of all ages is Dr. Foulkes' particular type of message. For years he has filled a definite need in the hearts of his radio audience. During January the titles of Dr. Foulkes' talks will be: Jan. 4, "Turn Over a New Leaf"; Jan. 11, "Whistling to Keep One's Courage Up"; Jan. 18, "Keeping Up With the Procession"; and Jan. 25, "Two-faced Janus."

Dr. C. Jeffares McCombe, Church of St. Paul and St. Andrew, New York City, broadcasts his weekly "Timeless Truths Made Timely" series on Thursdays. His individual topics for January will be: Jan. 5, "Persistence"; Jan. 12, "Indebtedness"; Jan. 19, "Philanthropy," and Jan. 26, "Intelligence."

On Fridays, Dr. Alfred Grant Walton, pastor, Tompkins Avenue Congregational Church of Brooklyn, is heard in "Meeting Life." His addresses, though directed to no distinct group, have a special appeal to youth. His January titles are: Jan. 6, "Improving the Mind"; Jan. 13, "I Must Have Recreation"; Jan. 20, "Building Character," and Jan. 27, "Keep Your Faith."

These talks, all non-devotional and non-denominational in nature, are presented by the National Broadcasting Company in cooperation with the Federal Council of Churches of Christ in America.

"Life's Changing Goals" will be the title of the address to be given New Year's Day by Dr. Ralph W. Sockman, pastor, Christ Methodist Church, New York, in his regular weekly Radio Pulpit broadcast from 10 to 10:30 a. m., E. S. T., over the NBC—Red Network.

On Sunday, January 8, the topic of Dr. Sockman's address will be "Prisoners of Hope." In this address he will contrast the hopes which are cherished by the American people today with those that were held twenty years ago at the close of the World War. Subsequent titles for the month will be: Jan. 15, "The Word That Follows Us"; Jan. 22, "Centers of Encouragement," and Jan. 29, "The Decisive Day of the Week."

"A New Year's Sermon" will be the general theme discussed by Dr. Harry Emerson Fosdick, pastor of Riverside Church, New York, on January 1, in the National Vespers series which is broadcast each Sunday from 4 to 4:30 p. m., E. S. T., on the Blue-Network of the National Broadcasting Company. For more than twelve years Dr. Fosdick has been broadcasting over NBC facilities. On January 8, Dr. Fosdick will discuss mature personalities, how they possess a philosophy that makes personal living a reasonable affair, in an address entitled "What It Means to Grow Up." The title of Dr. Fosdick's address on Jan. 15, will be "The Principle of Release Power." Substitute clergymen, not yet selected, will appear on National Vespers on Jan. 22, and Jan. 29.

**IT'S GOOD BUSINESS**  
to make your savings earn **3½%**  
Safe Savings for 45 years  
**STANDARD SAVINGS AND LOAN ASS'N**  
JEFFERSON AT ORISWOLD

## Cooper Brothers Funeral Home

10400 Mack Ave., Detroit

Phone LEnox 5885

**News from the Churches**  
(Continued from Page 2.)

hauled and a new four-burner Hot Point electric range installed at a total cost of \$298.00. The Maple Rapids church has had a complete roof overhauling, the auditorium and church school rooms have been redecorated, a rest-room with modern plumbing has been installed, and many other improvements to plant and equipment at an outlay of \$986.00.

Then to climax the whole achievement, Miss Louise Adelaide Tuller of Detroit, who was baptized in the Maple Rapids Church in the seventies and moved away one year later, returned, and presented the church with a two manual Everett—Cloister Model—Orgatron with a foot clavier with two octaves in the sub-bass. The organ was "presented for the Praise and Glory of God and as a Tribute and Memorial to the First Settler in Maple Rapids—1826—George Campau, also John and Adelaide Campau Johnson—1841, by Their Granddaughter, Louise Adelaide Tuller, of Detroit, November 1, 1938." Adelaide Campau Johnson was the daughter of Joseph Campau of Detroit fame. This installation was a \$1500.00 gift.

A great day of celebration was held on November 6, 1938. Dr. David Trout, Professor of Psychology, Central State Teachers College, was the presentation and dedication speaker. Mr. Roy Strong, son of a former pastor, Herbert Strong, was the guest organist for the morning and again at Vespers. Mrs. George Osgood of St. John's Methodist Church was the guest organist for the Youth Rally in the evening. The remainder of the music for the Vesper Service was supplied by Supt. Stewart Openlander of the Holt Public Schools, along with some of his students and a member of his faculty. Rev. John Marvin closed the day in a very acceptable manner by addressing the Methodist youth of Clinton county who were guests, as well as a large crowd of local people.

The spiritual life of the church has not been neglected. Thirty-one persons, above the ninth grade, have been added to the church rolls. Twenty children and adults have been baptized, while only two active members have been transferred out and only three active members have been removed by death. There seems to be a

determined desire among our aged people to carry on.—Austin E. Cowles.

**Detroit, Central's Mid-week Lectures**

THE program below is the schedule for the rest of the season at Central church, Detroit. The lectures are open to the general public at 7:45 p. m. Single admission is only 25 cents, five tickets may be purchased for \$1.00.

January 4, 1939—James M. Yard, D.D., Executive Secretary, Chicago Round Table, National Conference of Jews and Christians—"Race—The Modern Superstition."

January 11—Henry Hitt Crane — "The Time to Laugh."

January 18—W. Russell Shull, Executive Secretary, The National Forum—"The Way Out of the Economic Muddle" (illustrated).

January 25—Charles W. Gilkey, Dean, University of Chicago — "Toward the Understanding of the Younger Generation."

February 1—Alfred M. Bingham, Economist, Editor "Common Sense"—"The Transition to a New Social Order."

February 8—James K. Pollock, Department of Political Science, University of Michigan—"The Michigan Civil Service System in Operation."

February 15—Edgar DeWitt Jones, Pastor, Central Woodward Christian Church—"An Evening with Lincoln."

February 22—Anna Louise Strong, Author, Editor, Sociologist, Traveler—"War Zones Around the World."

March 1—Herbert S. Agar, Associate Editor Louisville Courier-Journal, Pulitzer Prize Winner — "The Freedom of the Press."

March 8—Louise Leonard Wright (Mrs. Quincy Wright), Chicago, Chairman of Department of Government and Foreign Affairs, National League Women Voters—"The Collective Peace System."

**LINER ADS**

HOME LIBRARY BOOKSTORE, 9116 Kercheval, near Holcomb, Detroit, open 12 to 9 P. M. Books bought and sold, Adult games, Monopoly, Chess, Checkers, Etc. Magazines traded and sold. Large rental library. New Books ordered for you. No sales tax. Established 1931.

March 15—Mrs. Branson DeCou, World Traveler and Lecturer — "Jungle-Bound Angkor." From Hong Kong through Cambodia—illustrated.

March 22—Rev. Edward J. Hickey, Ph. D., Chancellor Archdiocese of the Roman Catholic Church, Detroit—"Economics in Perspective."

March 29—Rabbi Leo M. Franklin, Congregation Beth El, Detroit—"The Jew on the Chessboard of Europe."

April 5—Henry Hitt Crane — "The Choice of Christ."

April 12—Royal G. Hall, Professor of History, Albion College, Michigan—"Can Democracy Survive?"

April 19—Frank D. Slutz, Distinguished Educator and Popular Lecturer, Dayton, Ohio—"The Educational Scene."

April 26—Kirk B. O'Ferrall, Dean St. Paul's Episcopal Cathedral, Detroit—"Impressions of Scandinavia."

May 3—Joel R. Moore, Warden State Prison of Southern Michigan, Jackson—"Paying the Penalty."

May 10—Dennis Glen Cooper, Teacher of General Science, Sherrard Intermediate School, Detroit — "With a Color Camera in Michigan."

**NEGRO PARTICIPATION IN THE TEXAS CENTENNIAL EXPOSITION.** Jesse O. Thomas. The Christopher Publishing House. \$1.75.

"The fact that the Management of the exposition gave the Hall of Negro Life such a splendid location, and cooperated so definitely with it personally, conspired in every way to not only attract thousands of visitors, but contributed in a large way to the "education" of thousands of visitors as to the progress which has been made by colored people during their period of freedom."

**NATIONAL MUTUAL CHURCH  
INSURANCE COMPANY**

CHICAGO

Over 40 Years Experience!

**OFFERS LOWER PREMIUM COST and  
ANNUAL PAYMENT PLAN for**

**Fire — Lightning — Windstorm — Hail  
— Insurance**

Write for Information.

**EZRA MISTELE SAYS:**

**THANKS TO OUR MANY BOOSTERS FOR MAKING MISTELE  
DETROIT'S LEADING COAL DEALER**

**OUR AIM LESS PROFIT PER TON  
MORE QUALITY TONS PER DAY**

*Invest With Confidence*

**NOW  
8  
YARDS**

MISTELE

**NOW  
30  
PHONES**

*"I'd Like To Be Your Coal Dealer"*

**2  
New  
Yards**

**WARREN AVE. near GD. RIVER  
TYler 5-8300**  
**DEARBORN YARD  
ORegon 5700**

**MAIN OFFICE  
PLAZA 8900**

*To Serve  
You Well  
and Often*

EAST AND WEST SIDE—MAIN OFFICE 6495 MITCHELL at MILWAUKEE

# For Boys and Girls

## A Child's World Shattered

PETER was a little boy in Germany. His father was a German pastor who had married a Christian lady of Jewish birth. One day at school the teacher went around and separated some of the children from the rest. Peter noticed that all these children were Jewish boys and girls. They were made to sit in a part of the school by themselves. When they left the school to go home the other children shouted after them, called them names and threw stones and mud at them. "Dirty Jews! Christ-haters! Murderers!"

Peter felt very sorry for these Jews because his father had always taught him that God loves everyone. Jesus had shown His great love by dying on the Cross for all, and his father had taught him that to be a Christian means to be kind and loving always to everybody.

Some time afterwards, to his great surprise, the teacher came to him and several other boys and girls, and told them they must go and sit with the Jewish boys and girls.

"But why?" asked Peter, "I am not a Jew."

"Oh yes, you are. Herr Hitler says you're a Jew because your mother is a Jewess."

"But Mummie's a Christian. I know she is; she prays with me every night to Jesus. Jews don't do that."

"You're not an Aryan," said the teacher, abruptly.

"Aryan! What's that?"

"You're not a pure-blooded German. Your mother is a Jewess, therefore you are a Jew. Go and sit where I told you."

Very much puzzled by these names, Jew, Christian, Aryan, German, Peter went over and sat with the cowering Jewish children, who by this time were absolutely crushed by insults and ill-treatment. Going home that afternoon Peter learned for the first time what it means to be a Jew—his clothes were covered with filth, and his cheek cut by a stone flung at him.

"Mummie, am I a Jew?" he sobbed, as he rushed into his mother's arms with the howls of his school-fellows ringing in his ears. "Yah! Jew! Christ-hater! Murderer!"

As Peter's mother bathed her little boy that night and saw his tender flesh covered with bruises, tears welled up in her eyes and a deep pain filled her heart as she thought it was on her account he bore these bruises and insults, and she was powerless to help him. Then she said:

"Jesus Himself was a Jew, darling. It is because you are of the same blood with Him that you have to suffer. He suffered too. Be proud and glad that you are like Him, and are bearing suffering because of Him."

A strange joy came into Peter's heart: a new pride thrilled him. "Like Jesus and you, Mummie. I'll try to bear it all for Him and you."

His mother buried her lips in his hair, and held him lovingly to her. "God bless you, darling. I cannot save you, I can only help you to be brave," she whispered to herself.—The American Committee for Christian German Refugees.

## Michigan Indians of Long Ago

INDIANS had a feast on the beach of an island in Lake Huron at some time between 500 and 800 A.D.

The fact that this feast was held, however, is not nearly as important as the fact that there were Indians in the Great Lake region from 1,100 to 1,400 years ago. Before this fall, no definite evidence had ever been produced to prove that there were human inhabitants of this area at such an early date.

Searching for early Indian data this summer on Great Cloche Island, just north of Manitoulin Island in the Georgian Bay region, Dr. E. F. Greenman, University of Michigan archaeologist, discovered the remains of this ancient Indian meal. Later this fall, Dr. Greenman returned to the island with Dr. George M. Stanley, Michigan geologist, to determine the age of the find.

Evidence that Indians held such a feast on the beach of Great Cloche Island consisted of the discolored sand and stones on which their fire was built, scraps of foreign flint and quartz, and bones of fish and animals which made up their meal. Evidently, the meal consisted of moose, deer, beaver, sturgeon, and another unidentified type of fish.

The beach on which the Indians ate their meal, now 28 feet above the water of Lake Huron, according to Dr. Stanley, was on the water level when the red-men visited the island hundreds of years ago. Two feet of sand and gravel on top of their campsite, he says, indicates the former high level of the water, which in turn makes possible the dating of the feast.

Between 3,000 and 4,000 years ago, geologists say, huge lakes covered most of the area now known as the Great Lake region. Since that time, Dr. Stanley points out, the water-plane has fallen about 80 feet. Each one of the series of beaches left by the receding water, he explains, may be given a date according to its height above the present level of the lakes which has dropped about one foot every 38 to 50 years.

On this basis, Dr. Stanley says, the 28-foot beach on Great Cloche Island must have been used by the Indians when it was at the water level between 1,100 and 1,400 years ago.

Calculation of the age of Great Lake beaches is based upon the erosion of the Niagara Falls gorge. The wearing away of the stone walls of the gorge tells the geologist how long it has taken for the Great Lakes to lower their level 80 feet. The figure, 3,000 to 4,000 years, is calculated from this ancient calendar at Niagara.

Another geologist, basing his estimates on comparative lake gage readings, Dr.

Stanley points out, says that it has taken 10,000 years for the lake level to fall 80 feet. This figure would place the Indian feast on Great Cloche Island 3,500 years ago, or about 1,500 years before the birth of Christ.

## I Saw The Christ

John O. Hagans

I HAVE long been interested in the artists' efforts to paint a "beautiful" portrait to represent the Christ, a portrait, usually, with strong and blemishless features. This, I think, puts too much emphasis upon the physical.

The "picture" I have of the Christ came to me by surprise late one night in the fall of 1925, at a time when I was struggling with a great spiritual problem, and questioning whether or not God really cared or was able to help a human being in great physical and spiritual need? That night I caught a vision of what this world was doing to its Lord; worshipping Him as never before, but scarcely following Him! I saw His countenance reflect, like a mirror, the pitiful face of every starved and underprivileged wretch of humanity. I saw Him betrayed and "sold" by the very ones who pretended to be members of His inner circle of disciples. Thus seeing in a glance the horror of hypocrisy in the presence of deity and the awful beauty of the "Suffering Servant" of God, I, in utter humility gave my poor self wholeheartedly to Him.

Never do I want my "picture" of the Christ to be painted. Let the artists continue their quest for beauty. They have much to offer and there is much in their thesis. But those who want a realistic picture of the Christ will have to look elsewhere.

Inasmuch as you see His face reflected in the suffering of "these little ones" who languish because of "man's inhumanity to man," you see a true reflection of the Christ as He really is. And inasmuch as you actively identify yourself with "such as these" for their emancipation and spiritual redemption, you identify yourself with the Christ.

I release this "picture" with the hope that it may bring fresh experiences of spiritual reality, that it may inspire more sincere fellowship with Him and identification with His life here and now in this world of boundless need. It seems to me that there never has been a time when a true vision of the real Christ was so much needed.

### I Saw the Christ

I saw the Christ one midnight  
When I was deep in prayer;  
His eyes were deep as midnight,  
His eyes were filled with care!

His cheeks were pale and sunken,  
His form was thin and marred;  
The proud, with power drunken,  
Knew not 'twas Him they'd scarred!

Yet strength in Him was surging,  
Although His wounds were great;  
The strength of God emerging  
To shape the nations' fate!

The eyes of all earth's vanquished  
Were turned with hope on Him;  
He vanished! Ah, He vanished,—  
But now I live for Him.  
Galesburg, Mich.

## A Layman Studies the Minutes II.

**D**O YOU know Mr. and Mrs. Layman, that we, as laymen, have won a long and tedious battle for representation at the Annual Conferences of the Methodist Church?

Following the General Conference of 1824, there was much dissatisfaction among the membership and many left the Church and some were expelled, a result of this secession was the organization of the "Methodist Protestant Church," which retained many features of the parent Church, but rejected the episcopal form of government, and changed the composition of its Conferences by introducing lay delegation, but in the Methodist Episcopal Church we find nothing until the General Conference of 1840 in the city of Baltimore, Md., when the subject of lay representation was discussed, but left without action.

All was quiet "Western Front" excepting the question of slavery which resulted in the formation of the Methodist Episcopal Church, South, at the General Conference held in New York City, year of 1844.

The question of lay representation remained quiet until 1852 when a Convention of laymen was held in Philadelphia to take steps to have the matter brought again before the Church, and secure if possible the admission of lay delegates to the General and Annual Conferences. A number of the most prominent and active laymen in the Church attended this Convention. They expressed their loyalty to the Church, but thought the laity ought to have a voice in the Church councils. They memorialized the General Conference, which met in Boston that same year. A committee was appointed by the Conference to consider the matter.

They reported that they regarded immediate action inexpedient, as the evidence was insufficient that it was desired by the membership and ministry of the Church. Many, however, continued to discuss the question until 1860, when a committee was again appointed by the General Conference, and reported in favor of lay delegation when the membership and ministry of the Church should desire it.

The question was submitted to the ministers and laity of the Church in 1861-1862; but was defeated. The Conference of 1864 reaffirmed its willingness to accept so important a change when the Church desired it.

At the Conference of 1868 a plan for the introduction of lay representation was adopted. It was submitted to a vote of the membership in 1869, and of the ministry in 1870. The result was that, out of a vote of over 200,000 of the laity, more than two to one desired a change. The annual conferences gave the requisite three-fourths majority and delegates were chosen to meet at the ensuing session of the General Conference to be held in Brooklyn in 1872. **THE DELEGATES ELECTED APPEARED,** and by vote of the Conference were admitted to their seats. Bishop Simpson says: "The Conference moved forward with great harmony, and the wisdom of the introduction of laymen into that body was no longer a question of doubt."

The twenty-fifth General Conference met in New York City, May 1, 1888. At this Conference the question of equal lay and ministerial representation in the Gen-

eral and Annual Conferences was sent down to the Annual Conferences. The Annual Conferences of 1890 gave an adverse decision. It was not until 1932 that the General Conference laid the groundwork for lay representation in the Annual Conferences.

After so long a time and effort, are we elected delegates going to measure up to our obligations? We have won a privilege; this privilege at once becomes a duty. Let us plan and make it 100 per cent attendance at the next Conference.—Herbert Singleton, Washington, Mich., Chairman, Port Huron District Lay Association.

P.S. A number have inquired to whom they should send the money I asked for in my last. It can be sent either to me or H. L. Baird, Lapeer, Mich., Secretary-Treasurer, Port Huron District Lay Association.

## Free Speech and Free Thought

**W**HETHER it was a publicity stunt or not, Mrs. Elizabeth Dilling's attack on Bishop Oxnham, distributed at the Methodist churches Sunday, serves as excellent ballyhoo for her speech at the city auditorium.

That's fine, Mrs. Dilling is welcome to speak in Omaha. She is welcome to use that American right of free speech which she considers so dangerous when it is used by those who disagree with her.

Omaha, however, cannot promise to whip itself into a lather of excitement over her charges against Bishop Oxnham.

What are the charges?

First, that Bishop Oxnham formerly took an active part in the American Civil Liberties Union. He defended free speech and free assembly — ancient, hallowed American principles, written into the Bill of Rights, the groundwork of democracy everywhere. And why should this be so nefarious?

Second, the bishop was formerly connected with a church in California. In that church a certain Sunday school teacher conducted a class in which the textbook was a volume "wonderfully adapted to make it easy to understand socialism." If you can follow this tenuous line of reasoning to its nebulous conclusion you may wonder why it is so nefarious to help people understand socialism. Is understanding of modern social and economic movements, then, a plague to be shunned? On the contrary, we need understanding of socialism today — before we are plunged into it without understanding — just as we need understanding of Fascism, of Naziism, of Communism — and of democracy.

Third, the bishop, as pastor of a California church, to quote Mrs. Dilling's source, spent some of his time "fighting for the atheistic wobblers who got into jail, pacifists, anarchists, and other victims of police persecution." And what is so nefarious about assisting victims of police persecution? Obviously, nothing — unless you believe that police persecution is a good thing when applied to persons entertaining opinions radically differing from your own.

Mrs. Dilling will exercise her right of free speech at the city auditorium. The rest of us will listen, and exercise our right of free thought — Evening World-Herald, Omaha, Neb.

Politeness is to do and say the kindest thing in the kindest way.

## Before 1939 Strikes

**R**EV. RALPH KEESAER, of Kokomo, Indiana, suggests that every Christian should check his life by this list of possible shortcomings and see how he rates:

Mistakes  
Excuses  
Selfishness  
Fear  
Worry  
Pride . . .  
Resentment  
Prejudice  
Jealousy  
Neglecting to follow Guide . . .  
Gossip  
Anger  
Disloyalty  
Impatience  
White lies . . .  
Fruitlessness  
Impurity  
Moodiness  
Compromise . . .

## Wolverine Hotel

500 ROOMS - 500 BATHS

Dining Room - Reasonable Rates

Convenient to Methodist Headquarters  
Detroit, Michigan

## THE MICHIGAN CHRISTIAN ADVOCATE

PUBLISHED BY  
THE MICHIGAN CHRISTIAN  
ADVOCATE PUBLISHING  
COMPANY

FOR THE  
MICHIGAN AND DETROIT  
ANNUAL CONFERENCES

AT  
32 ELIZABETH STREET, EAST  
DETROIT, MICHIGAN

### BOARD OF TRUSTEES MICHIGAN CONFERENCE

RAY W. MERRILL      ALFRED F. WAY  
N. A. MC CUNE      GLENN M. FRYE

### DETROIT CONFERENCE

LUTHER B. BUTT      GORDON PHILLIPS  
G. W. OLMSTEAD      HOWARD A. FIELD

HOWARD A. FIELD, PRESIDENT  
N. A. MC CUNE, VICE-PRESIDENT  
GLENN M. FRYE, SECRETARY

WILLIAM H. PHELPS - - EDITOR  
JOHN E. MARVIN - - - ASSOCIATE

Subscription Price Two Dollars per Year.  
Payable in Advance. To Canada, \$2.50.  
Foreign Countries, \$3.00.

Make all Checks and Money Orders payable  
to The Michigan Christian Advocate.

### Our Pastors Are Our Agents

In ordering address changed give name  
of old postoffice as well as new.

THE DATE on the yellow address label  
is your receipt. If it does not read cor-  
rectly one month after payment, write us.  
"Jan. 39" means you are paid to Jan. 1,  
1939. Subscriptions begin with the first of  
the month.

DISCONTINUANCES: Notify the pub-  
lishers when you wish the paper discon-  
tinued. In all such cases the subscription  
must be paid to the date of cancellation.

Advertising rates furnished upon request.  
Liners, two cents per word, nothing less  
than 50 cents.

**Valley Avenue, Grand Rapids, Celebrates**

**B**ISHOP RAYMOND J. WADE spoke in Valley Avenue Methodist church, Grand Rapids, on the evening of Dec. 7th, on the subject: "Christianity's Problems in Europe." It was an illuminating and greatly appreciated lecture. The occasion was the celebration of the church's freedom from building debt. On Friday evening following, Rev. Lester Kilpatrick, pastor of the First church, gave an excellent address. This was followed by a selection of music in the German language by one-time members of the choir. Mrs. Chas. Eckert reviewed the history of the local church, and two ladies, both more than eighty years young, set lighted tapers to the last note representing the church's debt, while the audience sang the Doxology.—W. H. Irwin.

**Revival and Pageant at Courtland**

**T**HE Courtland church on the Courtland Circuit enjoyed a very fine revival under the evangelistic efforts of Rev. John Gerrard of Cicero, Illinois. Mr. Gerrard is a missionary, home on furlough from Peru, South America, where he has been working among the native Indians. He is a friend of Mr. and Mrs. Wilbur Loper, members of the Courtland church.

The revival and evangelistic services were held ten nights, beginning November 25. Seventeen came to the altar to accept Christ or take a renewed stand for the church. Attendance ran as high as one hundred and fifty, with an average of about ninety. While in the community Mr. Gerrard spoke in each of the eight rural schools in the parish, of his work in Peru. He made each child in the schools a present of the Gospel of John.

On December 18, at the morning worship service, two infants were baptized, and three adults; three joined in preparatory membership, and four in full membership, besides five transfers.

The evangelistic efforts were especially fruitful among the young married people of the church.

One of the largest audiences ever to attend any service in the Courtland church was present Sunday night, December 4, to see the presentation of the pageant entitled "The Great White Throne," by a group of 40 colored players from Grand Rapids. The crowd was estimated at three hundred and twenty-five.

The pageant began with a representation of the Great White Throne mentioned in the Book of Revelation. The pageant was a representation of the many types of pilgrims on their way to heaven, accompanied or unaccompanied by the angel of God. There was much singing throughout—singing which was of course well done by 40 colored singers.

The members of the cast were from the St. Luke's A. M. E. Zion church of Grand Rapids. The Rev. Mr. Joseph, pastor of the church, served as reader.

The offering, 40% of which remained with the local church, amounted to \$42.

**Jews Defended**

(Continued from Page 6.)

declassified by the Soviets after the revolutions.

Most Jewish workers in Russia were organized in an association called the Bund, which fought the Communists until the very end.

The orthodox Jews and the Zionist Jews, by their very faith in God, by their love for family, by their aspirations for a homeland, were diametrically opposed to all that Bolshevism stands for.

These categories covered almost every Jew in Russia, and every one of these categories considered the Communists and their revolution the enemy of all they held dear.

**Only a Few Jews**

Was it so strange, then, that only 2.6 per cent of the membership of the Petrograd Communist Party in 1918 were Jews? Was it so strange that this group of people, which had and still has every interest in the preservation of democ-

**Coming Events**

To make possible a closer correlation of Methodist activities and to avoid serious conflicts of dates this calendar of events is printed. Additional important dates of interest should be sent well in advance to Dr. Sidney D. Eva, Area Secretary, at 1205 Kales Building, 76 W. Adams Ave., Detroit.

**January**

- Jan. 6-10—Annual Meeting of the Home Missions Council and Council of Women for Home Missions, Baltimore, Maryland.
- Jan. 7-9—Detroit District Sunday School Superintendents' Institute. Afternoon and evening. Trinity Church, Highland Park.
- Jan. 9—Detroit District Annual Meeting of Church Schools. Prof. Edward Bartlett of DePauwland Park.
- Jan. 9—Detroit District Annual Meeting of Church Schools. E. B. Bartlett, speaker. Trinity Church, Highland Park.
- Jan. 13—Michigan Conference Board of W. H. M. S. open business meeting at 10 A. M., Trinity Church, Grand Rapids.
- Jan. 13—Michigan Conference Board of W. H. M. S. open business meeting at 10 A. M., Trinity Church, Grand Rapids.
- Jan. 13, 14, 15—Flint District Epworth League Mid-winter Institute, Flint Court Street Church.
- Jan. 23-24—Detroit Conference Social Action Conference, Central Methodist Church. Leaders, Henry Hitt Crane and Charles Webber.
- Jan. 27—Detroit Queen Esther—Standard Bearers Mid-winter Party at Boulevard Temple Methodist Church.

**April, 1939**

April 26—Uniting Conference of the three Methodist churches, Kansas City.

**June**

June 7-12—Michigan Conference annual meeting.  
June 21-26—Detroit Conference annual meeting, Adrian.

racy, should have refused to co-operate with the Communists? True, there were some Jews who supported Communism, just as there were also some Christians who supported Communism.

Let us go on the main accusation—namely, that Jews today rule the Soviet

*A Superb Home Gift for the New Year!*



**THE STEINWAY PIANINO**

Only **\$550** In Mahogany

**AVAILABLE HERE ON GRINNELL'S CONVENIENT TERM PLAN**

JUST the kind of a piano you've always dreamed of! A genuine new STEINWAY in a modern small encasement—a tone of exquisite Steinway beauty. We're very proud of this new instrument and would deem it a privilege to show it to you. Come in real soon!

**Grinnell Bros.**

Exclusive Steinway Representatives  
1515-21 Woodward Ave., Detroit

Michigan, Ohio, Ontario and Detroit Branches

GRINNELL BROS., Detroit  
Gentlemen:

Kindly mail me literature and full details of the new Steinway Piano. This request places me under no obligation.

Name .....

Address .....

City .....

**HOMER WARREN & CO.**

Real Estate - Insurance

54 Years Dependable Service

Eaton Tower Cad. 0321

**666**

relieves **COLDS**  
Fever and Headaches  
due to Colds

SALVE, NOSE DROPS

Try "Rub-My-Tism" - a Wonderful Liniment

**Does Your Church Need Money?**

Our Chapel Banks, and REPLICAS CHURCH BANKS will supply that need. 100 banks will earn \$1,000.00 per year. Have been in use for four years in some churches. Write for free pamphlet.

**HOME NOVELTIES CO.**

Box 375 Lebanon, Pa.  
Send 25 cents for sample and plans

**Ministering to Children and Youth**

**GOD'S TABLE**

**Communion Addresses for Young People**

By **JOHN E. CHARLTON**

"Very simple, direct, and appealing. These brief addresses are not only suitable for the use for which they are intended but are helpful guides to meditation for anyone."—*Christian Century*.

"The pastor here deals with the problems of presenting the Holy Communion to members of the Junior Church. That there is need of this work and that it can be badly done is evident. He has one chapter telling of the experience of many ministers in this service of the Holy Sacrament. Then follow thirty communion addresses which cover almost every aspect of the Lord's Supper, using the simplest language and the most vivid truths, all of which would be within the grasp of a child and much beyond the customary thought forms of adults. We believe that these addresses will have a value far beyond children's services and be very suggestive to any minister who wants to make the Holy Communion more impressive and meaningful to his church members."—*Methodist Protestant Recorder*.

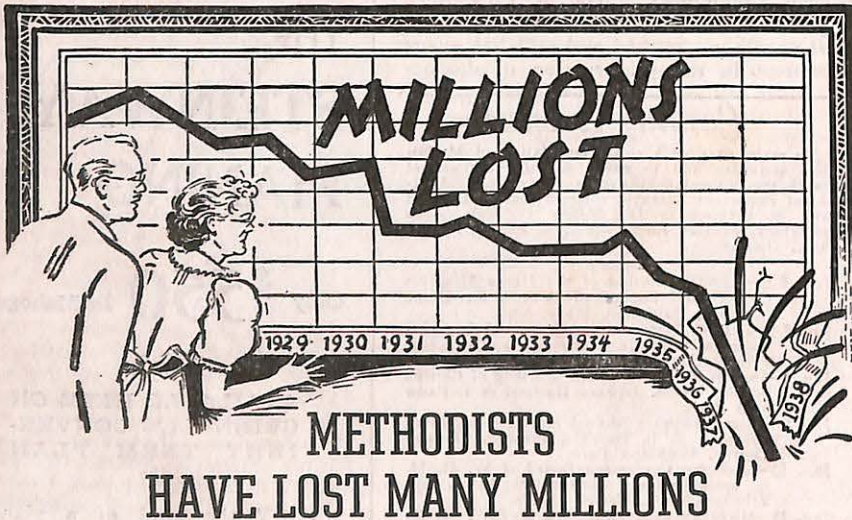
Price, 75 cents

**THE METHODIST BOOK CONCERN**  
(Founded 1789)

<b>NEW YORK</b>	<b>CINCINNATI</b>	<b>CHICAGO</b>
Boston Detroit	Pittsburgh Kansas City	San Francisco Portland, Ore.

Order from the nearest Address

**Advocate Advertising Pays**



**By Bad Investments in the Last Ten Years**

**H**OW different the story would have been if these millions had been invested in Annuities of the Methodist Mission Boards!

**First:** There would have been no losses.

**Second:** The losers would be living in comfort.

**Third:** Local churches would be

receiving larger contributions for current work and benevolences.

**Fourth:** The whole Church would have millions of dollars for its great Christian activities at home and abroad.

For both personal and altruistic reasons you should investigate the Annuity plan.

**Clip and Mail One of These Coupons**

Board of Home Missions and Church Extension  
of the Methodist Episcopal Church  
1701 Arch St., Philadelphia, Pa. M29

Please send ANNUITY information:

Name \_\_\_\_\_

St. Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

—or this one if your interest is Home Missions

**Clip THIS coupon if your interest is Foreign Missions**

Board of Foreign Missions  
of the Methodist Episcopal Church  
150 Fifth Ave., New York M29

Please send ANNUITY information:

Name \_\_\_\_\_

St. Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Russian dictatorship. I refer to this accusation only because it has been aired to the world, not because it has any intrinsic value, not because it deserves the attention of serious-minded Americans.

I have before me a study of this subject written by Father Joseph N. Moody, professor of the Cathedral College in New York, and an eminent Catholic scholar. This statement, issued under the imprimatur of the archbishop of St. Louis, J. J. Glennon, says—I quote the words of Father Moody:

"The position of Jews in Soviet Russia has been frequently misrepresented. The Jews as a whole had no love for the Czarist regime, and most of them were to be found in the parties of the opposition, the Constitutional Democrats or the Social Democrats. The Socialist Party in Russia before the revolution included only 60,000 of the 5,000,000 Jews, while the number of Jews in the Bolshevik group was negligible.

\* \* \*

**Will Not Be Accepted**

The cry that some Russian Jews are Communists will not be accepted by any sane person as justification for the beating up, in Germany, of peaceful men, women and children, the confiscation of the property of law-abiding citizens. The pauperization of a whole class and the depriving it of its means of livelihood cannot be justified by any voice or any pen seeking to influence a nation of free men.

And it is against the spreading of the fertilizer of race hatred and religious bigotry here, here in our America, that I protest this Sunday afternoon. We are justly proud of calling our country the land of the free. But, my friends, the United States of America will not remain free for any of us unless it remains free for all of us. Let us, you and I, hand it on to posterity as it was handed down to us—the freest of the nations of the earth.—*Detroit Free Press*.

**Temperance Program Succeeds**

**A**FTER six months of helpful meetings throughout the Michigan Conference, which included ninety-two Sunday morning and evening services, eighty-eight week night meetings, twenty-eight High School assembly programs before six thousand students, and a number of Retreats, District Conferences, Epworth League Institutes, Conventions and County Ministerial meetings, the Board of Temperance field representatives, Mr. S. J. Fickel and Rev. F. W. Wilkinson will begin work in the Detroit Conference immediately after January 1, 1939.

The pastors of the Michigan Conference have expressed themselves frequently as to the timeliness, effectiveness and value of this visit of the Board's representatives, as well as to the educational worth to the local church and school.

Indications are, that the reception of this program and the workers on the part of the pastors of the Detroit Conference will be as cordial as that given in the western half of the State. Forty engagements to date have been made for the early part of the year in the Saginaw and Flint Districts.