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back page)



**September**  
**13**  
**1945**

**Christ and Nicodemus**  
**See Page 2**

—Photo, Capitol Engraving Co.,  
Nashville, Tenn.



**REMEMBER — HOLD — REPENT** by **ARCHIE E. McCREA**

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# "Pic" of the Week

## On the Quiet

By William A. Blanding

**THIS WEEK'S COVER:** Methodists are going to see a lot of this week's cover picture. In a sense it is the theme of the Evangelistic Crusade now underway throughout Methodism. Thomas F. Chilcote, Jr., editor of the New Life Movement magazine, gives the following interpretation of it:

The synagogue faculty has left off its inquiries after a busy day with the law and the prophets, and the dispersed throngs have emptied the streets of the Holy City.

In an obscure lodging house and under the curtain of the cool Palestinian night, two men have just completed a conversation which has brought God to the heart of a man perplexed.

Some suggest that Nicodemus came to Jesus by night because he was afraid to be found in the company of Jesus, and the darkened city provided a blanket of secrecy as he crept along the Jerusalem streets. Could it not be reasonably and more generously assumed that night-time provided the most convenient opportunity for two of Jerusalem's busiest men to get together?

Leslie Michaelson's canvas departs from the usual Nicodemus-Jesus portrayals. There is no crossfire of question and answer, no scrutinizing of the commandments. Postponed rest has left both men weary in face and frame.

Jesus, gracious host, stands to bid his friend goodnight. In gesture he seeks to give a last assurance. "Anyone whose life is true comes out into the light," he seems to be saying. And Nicodemus, whose insights into Israel's faith elevated him as a teacher almost without peer, understandingly meets the gaze of the Son of God.

The artist surrounds the two faces with shadows and soft light, giving dramatic focus to the climax of the night. Nicodemus has found God in modest surroundings.

Follow the symbolic line which originates with the scroll, opened to a portion of the Decalogue. That marks the beginning of the ascent of a man to God. The second point of ascent is the upturned face of Nicodemus, illustrative of man's hunger for fuller revelation. The summit of ascent comes as we follow the gaze of the old man into the countenance of Jesus. There we discover the Word made flesh!



—Photo, Capitol Engraving Co., Nashville, Tenn.

In reverse, that line explains the subordinate position of the law for Nicodemus as he comes under the kind but searching eyes of Christ who has satisfied his inner longing.

In some respects Nicodemus may not meet our expectations of a completely devoted disciple. He apparently gave little public witness of his acceptance of the incredible message of the carpenter of Nazareth; he was slow to move out of accustomed Judaistic grooves and traditional religious haunts. But what of his fealty toward Jesus, his willingness to risk the censure of his colleagues, his ready admission that Christ was God's earth-sent messenger, and (in John 19:39) his climb to Calvary to tenderly claim and bury the Crucified One?

Perhaps we discover our greatest debt to Nicodemus by re-reading the third chapter of John in the light of the Michaelson canvas. If we have not seen it before, we see it now, that the golden text (John 3:16) wings its way into the hearts of men in response to the persistent inquiry of a distinguished teacher of Israel. And having read the nineteenth chapter of the gospel narrative, we may incline our hearts to believe that the first man who heard the golden text accepted the "teacher sent from God" as his redeemer!

**D**R. ALFRED ADLER says we need "the courage of imperfection." He no doubt is thinking of those folks who are so easily beaten by their mistakes and dismayed by the discovery that they are not perfect beings.

What pathetic examples of that we see every day. A young man slips out the back door whenever anyone calls, for fear he might say something embarrassing. A woman cleans house continually but tries to keep people out, for fear they might see a speck of dust.

What foolish conduct! It reminds us of the foolish servant in the parable: "I was afraid and went and hid my talent." None of us is perfect. But is that any reason to run? We might take a lesson from our fighting men who say: "Fight with the best equipment you can; but if you haven't enough, fight harder."

The R.A.F. flyers in the London blitz were hopelessly outnumbered; but they did their best with what they had, and saved a nation. Our men on Bataan were in an impossible position; but they held up the enemy for four priceless months. Those destroyers the baby flattops off Leyte faced a terribly greater fleet; but they went down fighting, and turned the Philippine tide.

Ought not that to challenge us? We may find ourselves inferior forces. But that is no reason to sell ourselves cheaply.

*PRAYER: O God of heroes, make me know my weakness and not be dismayed by it. Because I am not all I would be, help me to make the most of what I am. Amen.*

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# The Etiquette of Power

THE United States has emerged from the war the most powerful nation in the world. This was destined to be with or without the invention of the atomic bomb. But with that weapon in its possession, its power is that much greater. There are not superlatives enough to describe the enormous might of these forty-eight states and their possessions. From the tragic beginning of Pearl Harbor, which dealt a military blow now known to be far more disastrous than previously realized, to the final defeat of Japan, every resource was taxed to its capacity to produce military might. The pre-war German might, which up to then was the greatest the world had ever seen, now seems insignificant by comparison.

To some this accumulation of power presents an opportunity for boasting and pride. They recite long and loud about the achievements of America. There is back slapping and congratulations galore and, of course, not without justification. Our resourcefulness is a trait of which we can be proud. We have achieved much under great difficulty and considerable sacrifice. But while we have grown stronger, every other nation has been growing weaker as the war wore on and destruction visited its soil. This we escaped.

But we have not escaped the responsibilities that we automatically acquired with our increased strength. Just as our might has reached terrifying proportions so has our obligation. Our position is analogous to that of a parent who has dependent upon him one or more small, helpless children over whom he has power of life and death. Most parents soon develop a sense of responsibility so that all their strength is bent to the high purpose of giving adequate care to the young including such necessities as food, clothing, shelter, and educational and cultural values. Not all parents develop the same high degree of responsibility or techniques, as the high rate of juvenile delinquency proves. It does not follow, therefore, that a nation will either.

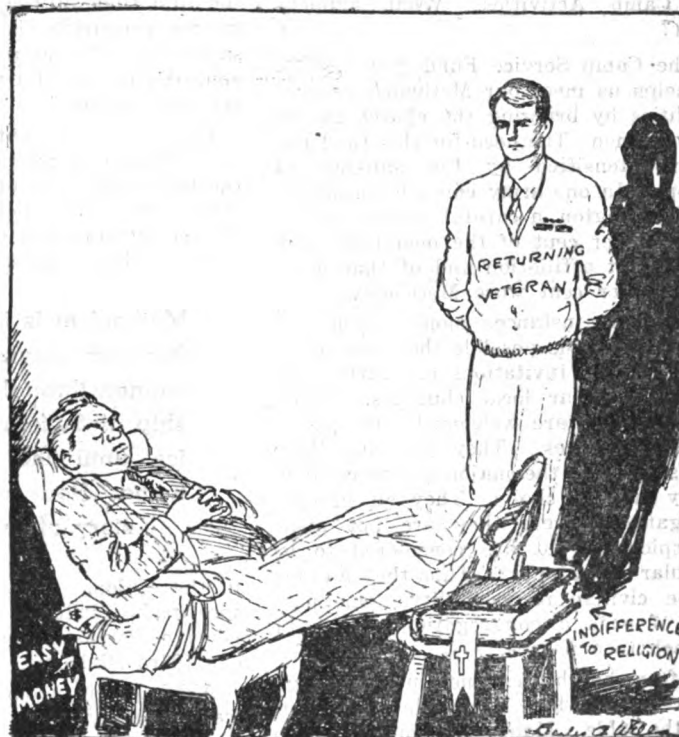
One interesting fact about the present moment in history is that there are so many things left to prove. We think this is the last war the world will ever know. But it remains to be proved. We think Germany and Japan have learned their lesson. But this too is something that remains to be seen. And the same can be said of the Allies whose past mistakes were contributing factors to the war. By the same

token it yet must be proved that the United States can resist the temptations of newly acquired power.

Right now there is much being said by those in high places that sounds like excerpts from Christian sermons. Our idealistic fervor has reached a high point. It is the inevitable outcome of victory. But we cannot help but feel the test is yet to come. Unemployment, the mad scramble for jobs and the increasing competition for markets, both at home and abroad, are ominous signs of a familiar pattern that may lead to the disintegration of our power on the one hand or its abuse on the other.

There is nothing quite so morally invigorating as to see the mighty practice meekness and the strong exercise tenderness. The greatest exhibition of power is the refusal to use it once one has it. By so doing one demonstrates a spiritual strength that goes far beyond the limitations of physical might. The United States now, and for some time to come, has a strategic opportunity to release in the world a tidal wave of spiritual power if it can learn the proper etiquette in time.

## Looking Us Over



World News

The All-Purpose Publication for Michigan Methodists

Local News

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—Photo, Methodist Prints  
A Methodist minister acts as counselor to a service man.

# The Churches Help Our Service Men And Women

By  
BISHOP BRUCE R. BAXTER

**T**WENTY-FIVE per cent of the offering on World-Wide Communion Sunday for the Fellowship of Suffering and Service goes to the Bishops' Committee on Camp Activities. What happens then?

The Camp Service Fund gets results. It helps us meet our Methodist responsibilities by bringing the church to the service men. The need for this fund has been intensified by the shifting of troops. In one army camp in the State of Washington, a careful survey showed that 60 per cent of the men had some Protestant affiliation and of that number 27 per cent were Methodist.

In many instances money from this Fund has made possible the home away from home. Invitations are given men in camps near local churches. Those who respond are welcomed into typical church services. They go into Bible classes where the majority are civilian. They sing in choirs. They sit in congregations where they are not made conspicuous, but are considered to be regular worshippers. Thus they assume some civilian responsibility. One pastor of such a congregation writes, "I preach to a parade."

After church these men in uniform go into homes where extra plates are put on the table. Many of them visit these homes when they next come to town—a priceless gift to a lonely boy. I know one family which for three years has never had fewer than six service men at Sunday dinner and occasionally as many as sixteen. One Sunday a young Marine, just returned from overseas duty, walked around the house touching the furniture, the books, the curtains. With tears in his eyes he said, "You

must think I'm queer to be doing this, but this is the first home I've been in for thirty months." Another lad, eighteen years old, and away from home for the first time, stayed by the side of the woman preparing the meal. Finally he said shyly, "Would you mind if I kissed you. It's just as if I were at home with my own mother."

Post-cards are sent by some pastors to the father or mother or wife back in the home town, saying the boy attended church that day. Several pastors have showed me stacks of letters of appreciation sent by mothers from every State

**Methodism is in there helping our service men and women through the Fellowship of Suffering and Service until the last returns home. Here is part of the story of that effort.**

in the Union. These are dividends of inestimable value. One church furnished communion supplies for the famous 104th Division.

Aid is given through specialized services for army and navy men and their families. Such service may begin by finding a room or apartment for a wife or a family who otherwise would be literally out on the street. Wives who are waiting the return of their husbands are organized into groups for regular devotional and social meetings. Many churches have been helped to maintain a parish worker to call on these lonely young wives and mothers. Children are organized into classes for recreation and instruction in the local church. Special

consideration is given to the families of non-commissioned officers, a group usually neglected. Attention is given to soldiers from minority racial groups who could easily be passed over. In the church they have felt truly welcome.

There is much personal counseling by pastors. One preacher near a large camp remains in his church until late every night, with many lights on, to be ready for any boy who needs help. A room is set aside and furnished attractively where the service men may read and write in their spare time. Dormitories are set up in many churches. Visitations are made in nearby army and navy hospitals and Bibles and devotional literature are provided for the sick men. I know ministers who have helped make servicemen's weddings anything but casual affairs by providing the right kind of surroundings and a modest reception afterwards. In one instance, the bride and groom joined the church the following Sunday morning.

Camp Service Funds have materially helped the church in dealing with men who, with home controls relaxed, come into town where temptations are laid in their laps. A colonel writes, "Whether they go to the devil or elsewhere depends upon what they find when they come to town, and the devil has a good chance of getting them if they don't find something to do." This is particularly important when every form of commercialized amusement is flaunted before them. The church becomes a bomb-proof shelter, a moral raft for these young men. They will not forget this timely aid when they return to their homes.

In Ketchikan, Alaska, a radio ministry is maintained through the local Methodist church, a ministry which reaches men in the lonely out-of-the-way camps and stations. The appreciative response from these lonely men more than repays the time, effort, and expense.

Here is the result of a program provided by one local church through the

amp Service Fund. A non-Methodist chaplain in the South Seas wrote the pastor saying he had a sailor who had been stationed in a town where the local Methodist church has maintained a center and a program for service men. The sailor had said to him "That church is genuine. I want to join it if you can find a way for me to do it." The chaplain asked for the membership requirements. The disciplinary questions were not answered over the boy's signature. Then the chaplain baptized him.

A few weeks later four of the sailor's friends came to this church. They said they were church members. The preacher told the story of their buddy in the South Pacific and asked if they would come forward and read the questions and answers which the young man had sent back. This they did, and Robert Ripley became a member of that church by proxy. The next day the four sailors called at the church office to say how much this participation had meant to them. Robert Ripley never came back.

But his ship came back. The chaplain called on the minister to tell him of Robert's death. He said, "I do this at Bob's request. He wanted you to know how much his church membership meant to him."

Don't you think we ought to be very generous in our response to the Fellowship of Suffering and Service appeal for the Camp Service Funds this year, thus continuing and strengthening this timely and effective ministry?

# "Remember--Hold--Repent"

"Now remember what you have received and heard, hold to it and repent." ev. 3:3 (Moffatt)

THE Methodist Annual Conference, instead of being, as some have been led to suppose, a democratic organization, is one in which legislation, policy and the entire structure of the body politic are a matter of prearranged decisions and inside manipulation.

The Methodist Annual Conference offers no place to the laity to give expression either to its willingness to cooperate with the program of the church or to be included in the general activities and undertakings.

The Methodist church cannot expect to win labor organizations with their democratic conception, so long as the members of its Annual Conferences, clergy and laymen included, are bound and gagged by the shackles, self imposed or otherwise, which now restrict them.

The Methodist Church is due for a wide awakening, if it imagines it can continue to ignore and neglect development of the talent now lying dormant among its members.

The Methodist Church needs to provide for a greater laymen representation on the church boards, to remove the monopoly that laymen have too little to say about Conference legislation and administrative affairs. (Suggestion for a high-salaried layman representative in each conference.)

The Methodist Church must develop a plan to extol its democracy to its own members, to correct the impression among them that its bishops are endowed with great and peculiar or conferred powers, instead of being the administrators of the church program they really are.

The Christian church must develop a statesman like plan," which it now lacks, for establishing its place in the life of the whole community, where it has permitted service clubs and government agencies to take over many of the things it should have done to hold that place.

The Christian church, to attain its proper place in the life of the community, must acquire the practical "know

By ARCHIE E. McCREA

Editor of the *Muskegon Chronicle*

how" of community activity and an answer to the need suggested in the phrase "a saint in politics," to counteract present appalling religious indifference.

It isn't the complete list, but complete enough for the purpose. That segment of

**Another layman comments on Annual Conferences and Methodist organization, admitting obvious weaknesses but stressing what he feels to be the greatest need of all.**

Methodism that finds both its mirror and its outlet in the *Michigan Christian Advocate* has been indulging in an orgy of self-analysis, self-criticism, self-abnegation, through its columns in recent weeks. The above is a fair summary.

It's healthy, and hopeful—as far as it goes.

No institution is hopeless of fulfilling its high mission so long as it continues to submit itself to searching criticism



The writer of this article at his desk at the last General Conference which he attended as a delegate from the Michigan Conference.

from within. Whenever it becomes complacently self-satisfied, it is through.

But self-criticism is subject to some of the same limitations as criticism from the outside, among them its likelihood of being directed at non-essentials.

The gamut of Methodist status and practices has been called on to run in Michigan's official Methodist organ in recent weeks, as herein indicated, has been manned by a wide range of lusty whackers, all the way up from the exasperated first-time member of a Conference to some of the thunderers of the religious press whose books flow in a tireless stream toward our reading tables, now and again stirring our editor to melancholy commentary.

In subject matter it has ranged from the irritations of a modern Annual Conference for the uninitiated all the way up the scale to the catastrophic failure of the Christian church to measure up to its responsibility for shaping the course of world events in a cataclysmic age like this.

As said, it is encouraging, from the standpoint of evidence of vitality.

It is also disconcerting, from the standpoint of its preoccupation with non-essentials—the place and prestige of the church in its local community; the lost interest of members because of their failure to receive recognition when places of responsibility and prominence, not to mention emoluments, are being distributed.

It is disconcerting from its startling silence on the tragedy to a world in agony of the church's failure to get over to it effectively the message that is its only reason for existence.

There is the temptation, of course, to be drawn into the maelstrom of these discussions of minor issues, whose only importance is that they do stand in the light, often, of incompletely integrated Christian people, laymen and ministers alike.

We sympathize with the probably natural exasperation of the lay member at his first Annual Conference. We all know the type. Of an active and independent temperament, he has cherished a conviction, not always kept exclusively to

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himself, that the affairs of his church and denomination could be better managed than they are. And what would become of us but for the persistent check he exercises over us?

So he is elected a member of his Conference and attends his first session, mentally resolved they are going to have to show him to get his approval. Imagine his bewilderment when the Conference machinery begins to grind out the annual grist! Reports come up for approval on projects on which Conference committees have been at work for a year, sometimes for several years, but of which he does not know even enough to ask an intelligently critical question. Other members of the Conference simply have to rely on the intelligence and devotion to the cause of the members of these committees, if they are in agreement with the general principle, to which some previous Conference already has committed them. Admittedly, in the awful pressure for time to get the whole business of the Conference out of the way, not enough attention is paid to the fact that there are probably some new members to whom this is all new and strange.

Naturally, the newcomer notes that the presiding bishop and cabinet members seem to be familiar with all that is going on, hence the rash jump to the conclusion that the business of the Conference is a matter of "inside manipulation," although he is merely seeing a legislative assembly functioning in the only way on earth it could possibly function and get its business done.

Our critic chose his words well when he referred to labor unions, by way of contrast, as "democratic in conception." They are—most of them. But anybody who has watched them function, and doubtless he is one, would have a difficult time making a case for the greater democracy of their method. They, too, have to get their business done.

Perhaps Detroit Annual Conference did not chance to present a good illustration this year, but the Michigan Conference session saw its principal program, on which the leaders had been at work for several years, radically changed overnight and submitted the following morning in a quite different form, in deference to frank, friendly criticism in the laymen's session the afternoon before. The critic in this instance will travel far to find a more democratic assembly than a Methodist Annual Conference, and he certainly won't find it at a labor union convention.

As for places on church and conference boards, all the way up to the General Conference, laymen, of course, are equally represented. It is frequently true this representation is more or less of a formality, because of the non-functioning of the lay members. There is a remedy, but not through jumping to wrong conclusions regarding the reason. On the other hand, in an instance of which this writer has first-hand knowledge on one of the most powerful boards

# "Still Waters"-- A Retreat Home In Albion

By ANN HOLLINSHEAD

The vision of a woman and the needs of people for a place to retreat are behind the new home being established at Albion.

BESIDE the still waters of the mill race in the little city of Albion, Michigan, a Retreat has been prepared for men and women weary of the hectic complexities of daily life and desirous of soul refreshing.

Here in a comfortable fourteen room house, with Mrs. Marie Welles Clapp, widow of Methodism's Dr. Franklin H. Clapp, as hostess, a new opportunity is given men and women to follow the pattern of many of the world's great religious leaders and statesmen. They may retire for a while, they may pull up the drawbridge to the outside world for a day, a week, a month, a year, and here find their long sought opportunity for spiritual renewal and rest and better direction for living.

The other day we crossed the threshold of this new Retreat home on Albion's Erie Street, a broad tree-shaded thoroughfare, and literally we found ourselves in a place apart, with our daily

of the church, the lay representation outstandingly dominates. It's wholly a matter of personal force and interest.

And this concern about the prestige of the church in its local community, where its lack of recognition is stressed and charged to religious indifference:

Let's be careful how we confuse the church with Christianity!

And don't let's ever again commit the atrocity of bemoaning the presumption that some other agency, like a service club or a government board, has usurped a place the church should have had!

The world may have become appallingly indifferent to the Christian church—it, never to the last day of earth, can or will become indifferent to the claim of Christianity.

Christianity is the God-given and Christ-bought answer to the desperate need of weary, thirsty souls, by the teeming millions filling the world, and never more needy, never more weary, never more thirsty, never more desperate than today.

That is the mission of the Christian church to the world, of the local church to its community—and no service club or government agency can take its place, can remotely render the service Jesus delegated to His church, alone.

He knows His church! he is not confused by membership rolls.

That's the fundamental thing about which The Methodist Church and all

cares and concerns miles away. In the comfortably sofa-ed living room we were journeying back over time and talking of problems that concern many but which are seldom explored or discussed. Suddenly the trivialities of our lives were stripped away and our thoughts were on the essential meaning of life itself.

Mrs. Clapp led us into the spacious worship room, dominated at one end by a beautiful yet simple altar with its Florentine icon of the Christ; its Russian candlesticks; its snowy embroidered altar cloth which made a sharp contrast

other Christian churches have occasion to be concerned, if it be true the church is losing its grip.

This idea the labor unions, or industry, or government, or any other representative group of humanity is to be won back by any kind of a "plan," "statesmanlike" or otherwise, for recapturing places in public esteem, or prestige, or even of service preempted by some other agency, is simply and fearfully fantastic.

The church has a single tremendous mission—to reconcile men to God. Men, desperate, thirsty men, everywhere are needing to be reconciled to God, but not knowing that is their need because the church has been trying everything but the irresistible power of human love, the medium of the love of God.

There is social significance in the mission, but we can't put the cart before the horse, as we've been trying to do so long and so unsuccessfully we have reached the deplorable situation so eloquently portrayed by some of the church's critics quoted above.

If the Crusade for Christ is to succeed only in adding a million, or some other number of names to Methodist Church rolls, and does not as its first step redeem The Methodist Church itself to the task to which God called it, in another great time of crisis of another great nation, it will have been the most lamentable failure in this tremendous hour of a world's crying need.

to the heavy, rich red draperies behind it. A circular reading table and well-filled book cabinet in the far end of the room invited us to linger over the lives of the saints—their hardships, their philosophies and their inner triumphs.

And we found a sense of deep peace stealing over us, and an undeniable conviction that this was a service to people that was so very right—a ministry that has surely been neglected in the pre-occupations which we have had as a new people in a new land.

Other worlds and other religions have known the need of retreats—the value of rest and thought “far from the maddening crowd’s ignoble strife.” Jesus, himself, departed into the wilderness and here made many of His greatest decisions. Like Him, too, the early Christian churchmen sought greater poise and spiritual maturity in going apart in their search for Truth.

But for the great masses in the Protestant Church this phase of our spiritual life has been little explored. Until recently only a few Retreats have been offered. Yet we, ourselves, have known many men and women who have yearned for just such a spot—a hallowed spot for their souls’ refreshment. “If I could only run away for a week to some quiet place where I could find myself, I’d be a better person.” This was a young mother confiding in us, and we knew her words were sincere, born of an urgent need which each one of us has at some time shared.

And now in the state of Michigan we have such a Retreat, “Still Waters,” a name given it by one of its first guests, Miss Etha Nagler on furlough from China. Here in this home of culture with reminders of the visits made to other lands by Dr. and Mrs. Clapp in the interest of Christian work, as many as twelve or thirteen individuals can be cared for at one time. It is thought that small groups of Christian workers may also find the Retreat House an ideal place for conferences in preparation for

and dedication to their year’s program of work. Well furnished and comfortable bedrooms, tastefully decorated, carry out the accent on simplicity and purity.

A morning meditation period is held and the importance of silence is emphasized. When desired, spiritual exercises may be conducted—with instruction by the Retreat leader, or physical work may be combined with contemplation, or social service of varied forms may be enjoyed.

This is an open door to a new adventure in living. And it is not difficult for us to believe that some day a Retreat will be an integral part of Christian ministry, for it offers an opportunity to lay aside the feverish complexities of life in these bewildering and overcrowded days, an opportunity to study again in an unhurried way the wisdom of Christ and his consecrated followers, and an opportunity to obtain compass direction for our daily tasks.

As we recall this pleasant interview we remember Mrs. Clapp’s desire that this project might be an adventure in cooperative living. “Buying this house was not a financial investment but making provision for one form of service.” Already, a few friends who are interested in having this project located in Albion have made valuable donations. Another strong impression was that this home will carry the spirit of Mrs. Clapp’s buoyant personality. She aims to combine gaiety with piety. Her home will not develop into merely a pietistic hospice. There will be a wholesome combination of joy and devotion.

Those who wish to share the benefits of “Still Waters” may write to Mrs. Franklin H. Clapp, 303 East Erie Street, Albion, Michigan. She is now preparing the year’s schedule of retreatments. As it did to Miss Nagler, so, to us, the affirmation of the Psalmist came again and again:

“He leadeth me beside the still waters;  
He restoreth my soul.”



“Still Waters”—A Retreat Home in Albion, Michigan.

## Methodist News of General Interest

Rev. D. W. Lim, former pastor of the First Korean Church, Honolulu, Hawaii, has recently been appointed to assist Bishop James C. Baker with the administration of the Korean work of the Methodist Church in the San Francisco area. Mr. Lim will reside in Oakland and will also serve the Joint Division of Education and Cultivation in promotional work.

The Methodist Historical Society, at a Southwide meeting at Lake Junaluska, N.C., decided to petition President Truman, Congress and the Department of the Interior to clear, restore and officially designate a six-mile section of the Cataloochee Trail, lying in the Great Smoky National Park, as the “Asbury Trail,” in honor of Bishop Asbury of the Methodist Church who made the road memorable during his travels on horseback over 275,000 miles of wilderness trails in the Southwest more than a century ago. The Cataloochee Trail was mentioned in Bishop Asbury’s journal as a gathering place of early Methodists. Another project endorsed by the group is the securing and preservation of books, papers, manuscripts and other relics of historical interest which relate to the early days of the Methodist Church in America.—R.N.S.

**Methodists Observe 200th Anniversary of First American Bishop:** The 200th anniversary of the birth of Francis Asbury, first Methodist bishop in America, was commemorated in Washington, D.C., through the laying of a wreath by Methodist leaders on his statue. Dr. Ralph Dela Smith and Dr. Horace E. Cromer, superintendents respectively of the West and East Washington Methodist districts, Dr. Stewart Patterson of the Methodist Commission on Chaplains, and other notables participated in the ceremony. Bishop Asbury was born near Hemstead Bridge, Staffordshire, England, August 20, 1745. On August 7, 1771 he answered the call for volunteers for religious work in America, reaching Philadelphia on October 27 of that year to serve under the Methodist Episcopal Church, then only five years old. When American Methodists held their organizational meeting on December 25, 1784 at Baltimore, Asbury was ordained as the first bishop. The Methodist Recorder in London marked the observance by publishing a special four-page illustrated supplement to its regular edition. Contributors to the issue included Bishop G. Bromley Oxnam of the New York Area of the Methodist Church and president of the Federal Council of Churches.—R.N.S.



In the interest of freedom of expression, this column is printed. Our readers are invited to use it to make comments. Contributions should be brief and bear the signatures and addresses of the writers which the editor reserves the right to print. What appears in this column does not necessarily represent the point of view of the MICHIGAN CHRISTIAN ADVOCATE.

### 1918 and 1945

To the Editor:

I am surprised that "Jem" in the issue of August 23, thinks drunkenness was "very common" on Detroit streets the night of Aug. 14. I was downtown—mostly on and near Woodward Avenue—from 8:30 to 12:00 that night, and with fully 3,000 people to the block from Adams to the River I did not observe evidences of the influence of liquor, on the average of one person to the block. That proportion, 1/3 of 1% at most would surely be less than the average of a business morning. The crowd was the most decent in celebration that I have ever seen. Exuberance was there, and joy, and noise; but it was significant that while there was crowding—and "parking" in spots—there was no jostling. Race prejudice was significantly absent; Jews, Negroes, and Chinese groups were among the crowd without noticeable difficulties with other groups.

I was in Lansing the night of Nov. 11, 1918, and the celebration in Detroit Aug. 14, 1945, was so much more to the credit of participants that it deserves notice.

Perhaps this is a tangent to your main point. It does not make them any more religious. But since the news broke at 7:15 P.M. there was little opportunity for arranged church services that night. Some celebrated in church Wednesday, did they not?—Ben J. Holcomb, Decker-ville.

### V-J Services Outstanding

To the Editor:

We would like to reply to two items in the *Michigan Advocate*, August 23 issue. First in regard to "Our Weekly Chat" column the article, "We Did It Again." You were wondering about the V-J services held in the churches. We had two at First Methodist in Ishpeming. The first, one hour after the news, for our church. In spite of the city band, drum and bugle corps and car horns, each trying to outdo the other, over 150 people took part in one of the most heart-searching services of prayer that we have had in many a day.

Our second service under the Auspices of the Ministerial Association, was held the following night. Better than 1450 people by actual count literally packed every bit of space in our church. A combined choir of 50 voices made an outstanding contribution. We feel that God

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was able to use the service in a way that our community was definitely benefited.

The second item on my list comes from the "What They Write" column under the heading "Methodism Too Formal." The old-fashioned sinner saved by grace from Traverse City wants the Methodist church to get back to the old landmarks. What are the old landmarks? Let's be specific in our criticisms. I can't see where any good will come from beating the air with such a general remark. We need the best and strongest ministry that we have ever had for the days that are ahead. If the "Old Saint" has something that the rest of us have missed then let's have it, so we can use it to the glory of God through the channels of the Methodist ministry. I love the church as I believe every minister does. We want to do our best that God can win the hearts of men through Jesus Christ our Saviour. We need your prayers, your council, your confidence, your love. *We need you, our people.* This is no time for a divided house! If our church has lost some of its power, we are inclined to believe, it is because the ministry and laity are not close enough. In unity there is strength. Come now, Old Timer, in the spirit of love sit with us and share your experience and we will both be stronger. Not for the glory of the Church, she is a means to an end, but to the Glory of God. (We are all saved by Grace, if we are saved at all.) —Wesley Dafoe, Ishpeming.

### Joseph Arch Remembered

To the Editor:

The Labor Day number of the *Michigan Advocate* appeals to me greatly. I have just been reading a sketch of our new president of Albion College. What a record he has made. The editorial "Methodism and the Laboring Man" does you credit and is very timely indeed. Joseph Arch sounds so familiar to me. I heard my Uncle, a laboring man, speak of him many times and very highly. As a boy in England I was very much interested in him. If I remember correctly he was elected member of Parliament.—Fred Garrod, Willis.

### Eaton Rapids Camp Brings Great Spiritual Uplift

FOR many years Eaton Rapids Camp Meeting has been the source of help to hundreds of Christian people, inspiring them to faithful service in the home church in city, village or open country throughout the entire twelve months. Many pastors have testified that her altars have been places of decision and power. This year seemed to all in attendance to be higher in spiritual values than any for the past ten.

Dr. S. H. Turbeville, now full-time Methodist evangelist; Dr. Gideon Williamson, Kansas City pastor; and Dr. Harry E. Jessop, dean of Chicago Evangelistic Institute; comprised the preach-

ing staff. Rev. and Mrs. E. Clay Mills of Louisville, Kentucky; and Mrs. E. Webb, of Vandercook Lake, Jackson were leaders of the great choir of close to one hundred young people. Walla Haines, field representative of Chicago Evangelistic Institute, was the inspiring leader of Junior and Senior High youth. Miss Leah Brown, teacher at Galesburg proved herself a sound leader of children.

There are 76 cottages on the ground and one more will be built this fall. Many improvements have been made both to cottages and association owned buildings. Water systems have been installed and hotel improvements make the place more inviting for a vacation spot. A full-time caretaker is employed who lives on the grounds with his family. Many Methodist ministers are cottage owners. Another great staff of workers is engaged for next year.—R. V. Birdsall.

### Grand Rapids District Intermediates Enjoy Adventure In Christian Living

By Donn Doten

THE Hess Lake Camp for July 22-29 was an adventure in Christian living for Intermediates. For six wonderful days sixty youth, 12-14 years of age shared a thrilling and worshipful experience under the guidance of a carefully selected, capable, and devoted faculty. To the camp director, Richard Swogger, pastor of the First Methodist Church of Sparta, the entire camp, youth and adult personnel, vote an unqualified thanks. The thoughtful foresight, thorough planning and wise leadership provided were the basic factors in this unusually successful adventure. Mr. Swogger, responsible for the planning of a menu deluxe, and the capable leadership of music and morning worship all earned the camp's wholehearted appreciation. Further inspirational leadership was given by Mrs. Hester Kermeen, Middleville; Mrs. Jeanne Gelston, Sparta; Mrs. Marvin Maris of Holland and Miss Mildred Mettling of Muskegon. Men counselors included Rev. Richard Leonard of Middleville, and Rev. Donn Doten of Grandville. Mrs. Ferrell, Albion did the honors, and that they were, in presiding over the kitchen. Her two assistants Miss Barbara Bull and Miss Marilyn Miller of Sparta also served the camp as life guards.

Arrival at the camp began a significant week as the corners found strains of great hymns slipping out to meet them as they entered the woodland pathway of the camp. The mood then soon became a part of the pattern of sharing and cooperativeness, work and worship which characterized the entire week. These Intermediates experienced growth in these brief days—growth evidenced in willingness to play the game

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## Crutches and Cane Go to Institute

in the "Gospel of the Clean Plate"; growth introduced through learning the joys of sharing in the use of recreational equipment; through participation in the evening council-fire programs; through changed attitudes toward others and through cooperative helpfulness. The Grand Rapid's District experiment in its own Intermediate Youth Fellowship Camp was truly a rewarding one. There will be successors to this the initial effort in which so much of enduring worth was accomplished.

### National MYF Conference Takes Stand on Postwar Problems at Its Fifth Annual Meeting

By Mary E. James

FULLY aware of the challenging problems facing Christian youth in this postwar world, the National Conference of the Methodist Youth Fellowship spoke out as the elected representatives of the nation's nearly 2,000,000 Methodist youth, at its fifth annual meeting, held on the campus of Adrian College, Adrian, Mich., August 24-30.

Presidents of more than 100 Annual Conference youth organizations and 41 state or regional student movements met with members of the Council, staff members of the Youth and Student Departments of the Board of Education, the Board of Missions and Church Extension, and the adult field representatives from each Jurisdiction to "speak with clarity of conscience on contemporary issues, matters of church policy and the great concerns of the Christian faith."

Most of the resolutions brought to the floor of the National Conference and adopted by the 150 delegates from 36 states, were contained in the reports of the nine temporary (for the duration of the Conference) and nine standing committees after three days of discussion and preparation.

Opposition to compulsory peacetime conscription in the United States was expressed in a report coming from the Committee on Political Action. The report asked that the National Conference of the Methodist Youth Fellowship be represented before the House and Senate Military Affairs Committees if hearings on the Bills for compulsory military training are conducted.

"We believe that our nation must cooperate with other nations in making world peace a reality. Peacetime military conscription is contrary to American democratic principles, and would grant the government arbitrary control of individual thought and conscience. It will create suspicion and hatred among the nations of the world . . . and will jeopardize the security of every nation," the report said.

An appeal to all Christians to "recommend the abolition of the Oriental Exclusion Act of 1924, and the placing of



Still recovering from an accident of last March, these Methodist young people from St. James church, Detroit, dared attend the Detroit District MYF institute the last week of August at Albion. They surprised and delighted their pastor, Rev. John Parrish, when they expressed their intention to go crutches, cane and all. And why not? At least one of them reasoned that in their present condition they stood a good chance of getting a seat on the train. Readers of these pages will recall the tragic accident which occurred to the young people while on their way home in a group from Sunday evening Youth Fellowship. A car ran into them killing one and injuring several others. The driver was recently convicted of involuntary manslaughter and sentenced to six months to 15 years in state's prison. The young people above were the most seriously injured. They are left to right: Naomi Gleason, David Griffith and Dorothy Mandral.

Oriental immigration and naturalization on the same basis as the European," was issued on behalf of Methodist youth by the National Conference in unanimously adopting the report from the Race Relations Committee.

"A characteristic of a truly Christian society is equality of opportunity for all individuals in religion, politics, education, economics and community relations. At the close of the world's most destructive war, we are faced with the urgency of the need that Christians dedicate themselves to the eradication of barriers which make impossible such a society of brotherhood," the resolution stated.

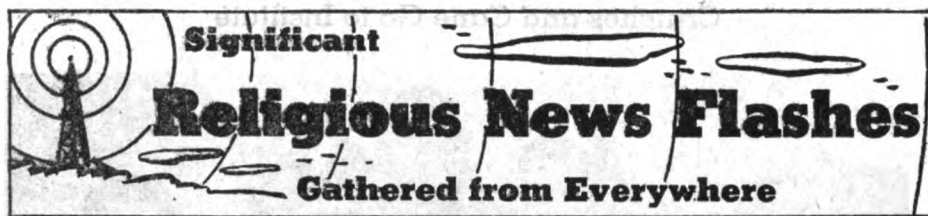
Other recommendations contained in the report on race relations include: Continuation of Fair Employment Practice Committee; repeal of the poll tax; youth group activity in securing placement of persons of minority groups in positions of public service, and youth group activity in influencing the people of their communities to "cordially re-

ceive" Japanese-Americans as they return from war relocation centers.

"We recognize that the needs and desires of demobilized people are the needs and desires of all men and women. We condemn and warn against apathy or a spirit of criticism on the part of either those who are returning or those who receive them. We must make every effort to have veterans take part in the activities of church, community and campus life, giving special attention to their particular needs, or we may lose them," stated the report of the Committee on Demobilization.

In order to give veterans returning to the community a feeling of security and acceptance and an opportunity to participate and serve, the report included the following suggestions: Organization of demobilization committees in the local church to absorb returned men and women in the church program; study

(Continued on Page 12.)



**Significant**  
**Religious News Flashes**  
**Gathered from Everywhere**

*By Religious News Service*

### **Private Enterprise Must Show Social Obligation, Says Bishop Muench**

MILWAUKEE, Wis.—“Private property invested with a social obligation” must be the basis of postwar social and economic life in America and in the reconstruction of war devastated nations, Bishop Aloysius Muench of Fargo, N.D. said before the executive board of the Catholic Central Verein here. Winning of the peace in the international field and on the home front will be dependent upon building a free enterprise limited by duties of social justice and social charity, the bishop declared.

### **Protestant Churches to Mark Canadian Mission Centenary**

TORONTO, Ont.—Protestant churches in Canada will this fall celebrate the 100th anniversary of the four largest Protestant denominations in the Dominion—Baptist, Church of England, Presbyterian, and United Church.

### **Scandinavian Bishops Ask Close Cooperation Among Churches**

COPENHAGEN (By Wireless)—a plea for close cooperation among Churches to insure a greater spiritual impact on the lives of people everywhere, was voiced here by church leaders of the five Scandinavian countries, Denmark, Sweden, Norway, Finland, and Iceland. A statement issued by bishops attending a conference here declared that the responsibility of churches in social and international life “must drive them together in a world communion” to sustain Christian principles. The bishops said they had “reached the conviction that shadows over the Scandinavian countries were of but little importance compared to the sustaining communion that found strong expression in wartime.”

### **YWCA Head Supports Full Employment Bill**

WASHINGTON, D.C.—Support of the Murray Full Employment Bill by the YWCA's of the United States was announced here by Mrs. J. Birdsell Calkins of Washington, president of the YW's, at a hearing on the measure before the Senate Committee on Banking and Currency. In a supporting brief which outlined the reasons why her organization, representing some 3,000,000 women and girls, has taken its present stand, Mrs. Calkins rejected the general assumption that women engaged in war jobs will automatically return to their homes.

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Most women, she stressed, work because they have to. She said YWCA leaders believe the Murray bill is designed to give all possible encouragement to private business and industry and to support purchasing power and lessen the threat of sudden fluctuations and depressions which have hovered over employers and workers alike.

### **Philippine Christian Education Committee Resumes Work**

MANILA—Activities of the Philippine Committee of Christian Education are being resumed here, with financial assistance from the World Sunday School Association and the Philippine Committee of the Foreign Missions Conference of North America. The Rev. Samuel Catli, executive secretary of the Committee, who was unable to function in his official capacity during the Japanese occupation, has returned to his duties. His salary for one year and a revolving fund for the immediate production of curriculum materials in English and dialects will be provided by the World Sunday School Association and the Foreign Missions Conference. Surveys to determine the amount of relief needed are nearing completion by the local committee which represents the Church Committee for Relief in Asia.

### **Religious Film Production Group Formed**

MINNEAPOLIS, Minn.—Organized as Religious Films, Inc., a group of Minneapolis radio dramatists have begun production here on their first religious movie, titled “The Greatest Question.” The movie, which will be produced under direction of Joseph E. Billman, manager of the corporation, will have the theme of man's immortality and will include Biblical scenes. It will be in color and on 16 mm. film. Billman said his group eventually hopes to branch out into the television field, and intends to spread out to national and international proportions.

### **Philippine Protestants Hold Interdenominational Meetings**

MANILA—Several interdenominational meetings of Protestant groups have been held here since the arrival of Dr. E. K. Higdon, executive secretary of the Philippine Committee of the Foreign Missions Conference of North America, and Bishop Edwin F. Lee of the Methodist Church, who is director of the General Commission on Army and Navy Chaplains. Dr. Higdon has conferred with

the administrative and executive committees of the Philippine Federation of Evangelical Churches, and with the committee on church union of the Federation. He has also met with special committees on relief, Christian education, and personnel, both Filipino and American. Bishop Lee is devoting practically all his time to his special mission on behalf of the chaplaincy commission, but spoke at a rally held under the auspices of the Philippine Federation.

### **Dobbie Heads London Evangelistic Campaign**

LONDON (By Wireless)—General Sir William Dobbie, defender of Malta, and Mrs. Maude F. Montgomery, mother of Field Marshal Bernard Montgomery, will take part in an interdenominational evangelistic campaign that will be held nightly during September in Central Hall at Westminster. Explaining the purpose of the campaign, General Dobbie, who recently appeared at evangelistic meetings in the U.S. and Canada, said “there's lots of talk about the importance of getting man's relationship with fellow men right and about the brotherhood of nations, but we must be careful not to lose sight of the thing that is more important and that's man's relationship with God.”

### **Warns Christians Against “Abusive Generalities” About German Churchmen**

GENEVA—Bishop Theophil Wurm of Wurttemberg appealed to foreign Christians to beware of “abusive generalities” about churchmen in Germany. “We Christians are not responsible for the cruelties and denials of justice which were committed by the party and by numerous military officers,” he stated. “Many among us also have had to suffer these things. We have opposed the mass murder of the Jews of Germany and Poland. We Christians of Germany have suffered much from such things which soil the German name and blot the honor of our people . . . The Nazi regime stopped all publication of our protests. Many paid in the concentration camp for having protested, and among them were a number of pastors.”

### **Champaign School Board Refuses to Halt Religious Education Classes**

CHAMPAIGN, Ill.—The Champaign School Board has denied that religious education on released time violates any federal or state laws and declared it would refuse to halt the classes. The Board's position was made clear in a 23-page answer to a suit brought by Mrs. Vashti McCollum to stop the religious education program in local schools. John L. Franklin, attorney for the school board, contended that the civil rights of Mrs. McCollum's 10-year old son had not been violated by the classes, as charged by his mother, a professed atheist. Franklin said the child is not being de-

prived by the schools of his classroom, and is not being denied rights pertaining to religious freedom. On the contrary, the attorney charged, the child is being "prevented from exercising his own right of religious freedom" by his mother. The case comes up for trial in the circuit court on September 10 before all three judges of the sixth judicial district.

### Illinois Forms State Inter-Faith Commission

CHICAGO—Appointments of a nine-man State of Illinois National Inter-Faith Commission was announced here by Governor Dwight H. Green "to promote and encourage inter-faith harmony and good will and unify the spiritual forces of the nation in harmony with the spirit of our Constitution." Created by action of the Illinois State Legislature, the Commission has endorsed the proposed National Inter-Faith Memorial to commemorate the contributions of members of all religious faiths to American military and naval history. A joint resolution has been introduced in the U.S. Congress providing for a twelve-man commission to consider and select a suitable form and site for the memorial in the District of Columbia. Twenty-five cities have endorsed the memorial by official resolution, and 15 state governors have voiced their approval of the project.

### Filmscores

#### Prepared by Independent Filmscores

"Filmscores" is printed at the official request of the Detroit Annual Conference for "a family guide giving dependable appraisals of current films." M—Mature. Y—Younger. C—Children. \*Outstanding for Family. †Outstanding for Mature Audience.

**CARIBBEAN MYSTERY** (Fox) James Dunn, Edmund Ryan, Sheila Ryan. **Melodrama.** American detective employed by oil company to investigate murders of employees turns up a buried-treasure clue, links island authorities to crime... As forced, illogical and impossible a tale as has been filmed in many a day.

**CRIME, INCORPORATED** (Producers) Leo Carrillo, Tom Neal. **Melodrama,** based on racketeering in New York ten years ago. A know-it-all reporter solves gangster crime, while police are futile blunderers and murders abound... Dull.

**DON JUAN QUILLIGAN** (Fox) Wm. Bendix, Joan Blondell, Phil Silvers, Ann Revere. **Comedy.** Dim witted barge captain just can't hurt anyone's feelings, so he ends up inveigled into marriage with one girl at headquarters in Brooklyn and another upriver in Utica, to be rescued only after a murder has confused his identity and the U. S. army has made a timely interference... Frequently pedestrian and uncertain of its course. Film is moderately entertaining. M,Y

## Our Weekly Chat

by Jim

### Next Week

Next week Monday and Tuesday at Grand Rapids and Flint respectively will be held the opening meetings of the season's evangelistic crusade which is the next phase of the larger Crusade for Christ. This four-year program is Methodism's answer to a great world need. Last year the money was raised for relief and reconstruction. It was done with comparative ease. The harder task is just ahead.

Michigan Methodism is fortunate in having secured Dr. Albert E. Day and Dr. Roy H. Short of Nashville as special speakers. Bishop Wade will preside and leaders in local Methodism will speak also. This is not the first time Grand Rapids and Flint have been used as meeting places on consecutive days for just such inspirational gatherings. These two largest cities, not counting Detroit, are in the geographic and population centers of the two conferences and have excellent facilities.

It is becoming increasingly the sug-

**ESCAPE IN THE DESERT** (War.) Helmut Dantine, Philip Dorn, Irene Manning, Jean Sullivan. **Melodrama.** Play and film of some years ago entitled "The Petrified Forest" has been decked out with nazi prisoners escaping to Mexico instead of gangsters, and other new angles. What emerges is a mixture of suspense and attempted humor, strangely unfitting and tedious... Routine melodrama, prolonged by stretches of trite propaganda preachment. M

**THE GAY SENORITA** (Col.) Jim Bannon, Jinx Falkenburg. **Musical,** set in Los Angeles street devoted to preserving traditions of early Spanish settlers for benefit of Mexican residents and spending visitors, its theme concerned with conflict between promoters of scheme and hard-boiled contractors bent on using location for a warehouse... An artificial story that fails to move with speed and ease, but enough sprightly music to make for moderate entertainment. M,Y

### Best Current Films

**For Family:** Here Come the Waves, Meet Me in St. Louis, National Velvet, Pratically Yours, Roughly Speaking, Sunday Dinner for a Soldier, Thunderhead, Wonder Man.

**For Mature Audience:** A Bell for Adano, The Clock, Counter-attack, The Fleet That Came to Stay, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, The Picture of Dorian Gray, A Song to Remember, Thunder Rock, A Tree Grows in Brooklyn, To the Shores of Iwo Jima, Valley of Decision.

gestion of ministers that such meetings be held every fall when the work of the new church year is about to begin. The argument seems to be that inspirational meetings be held then rather than at Annual Conference time in June when there is an inevitable let down and the year is coming to a close. This should permit a shortening of the Annual Conference sessions which would aid in the growing problems of entertainment and provide a good starter for the fall work. In any event the fall inspirational meetings seem to be both popular and advisable. For further information concerning the meetings next week, see the back cover page.

### Pearl Harbor

At last the report on Pearl Harbor has been made public. The charges and counter-charges have left us somewhat bewildered, but at least one thing seems reasonably certain: The attack should have been no surprise. What has been constantly referred to as a "sneak attack" was only made so because some in authority failed to take cognizance of what was obvious to others.

It is doubtless true that the war was inevitable. Having gone as far as the nations had along the road to war, the final step was only a matter of time. From the military point of view Japan did the only thing she could do under the circumstances with her inferior power. Now that the war is over, there will be little disposition on the part of the public to follow the investigation further. The incident will be put down as a military blunder of the first magnitude which, in view of victory, will be generally overlooked.

### Second Worst

Michigan has had the record for being one of the worst alcohol-drinking states per capita in the Union. It now ranks second worst in the number of crimes. California is the only state exceeding Michigan. These reports from the FBI do not paint a happy picture. Nothing is said of the relationship of our drinking alcohol to the crime increase but it is only natural to assume the relationship is very direct.

The increases reported in serious crimes cover the first six months of the present year and show that there has been a nine per cent jump. There was a drop in the number of cases of negligent manslaughter but it was the only serious offense showing a decrease. For example, rape increased 12.6 per cent; robbery 8½ per cent; aggravated assault 8.8 per cent; burglary 12.7 per cent; larceny 8.5 per cent and auto theft 6.8 per cent.

Judging from these statistics the contemplated evangelistic campaign in Michigan Methodist churches isn't coming a bit too soon.

Truly great leaders never lose contact with little people.

## National MYF Conference

(Continued from Page 9.)

and be able to interpret laws protecting rights of service men and women; develop counseling service within the church and community, or participate with those already available.

"We recognize that youth has a part in the Crusade for Christ and its year of evangelism, and recommend that we dedicate ourselves to the winning of 1,000,000 Methodist youth for Christ," reads the report of the Spiritual Life Committee, which was adopted.

It was recommended that a definite week in the spring of 1946 be set aside for emphasis on evangelism visitation, and the following suggestions for evangelistic activities were offered: Youth organization of new church schools in unchurched areas; a constructive program of outreaching evangelism including street corner preaching, outdoor religious movies and special district and sub-district rallies.

Concern over labor relations was expressed in adopting the report of the Labor Relations Committee. The report requested that a work camp be set up by the National Conference "specifically devoted to the study of the labor movement and work with labor groups," and that "Methodist colleges and Seminaries offer under-graduate and graduate courses in labor and the role of trade unions in society." It also asked that Methodist church literature include more emphasis on labor problems and trade unions.

The World Christian Mission today needs to reconcile racial, national and class hatreds by "promoting understanding and appreciation among peoples, by standing for just treatment of minorities, by working toward strengthening family and community life, and by training Christian leadership in every land for work in the church, community and state." These are some of the needs in the mission field contained in the Committees report.

"We have a vital interest in strengthening life in the rural community because, The Methodist Church is predominantly rural . . . and because directors of the Church program have failed to understand the needs of the rural church and the experiences of the people." This statement was contained in a report from the Committee on Rural Life. Recommendations were made for more leadership training for adult workers with youth in rural areas; encouragement of young people to volunteer full-time service in rural communities, and that Methodist seminaries be encouraged to include or increase rural life emphasis in their curriculums.

A report of the three hostels established in Kansas City, Mo., Oakland and Sacramento, Calif., for temporary residence of American Japanese released from war relocation centers, was given by Mrs. Sarah Hester of Chicago. Spon-

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## SERMONOGRAMS

D. C. Yoder

Determine to hold no secret criticism of each other. Learn the joy of complete frankness.

Defeat should be nothing but education; it is the first step toward something better.

No matter how palatial the home in which we live, we still dwell in tents—content and discontent.

Life is lived happily only when it is lived positively for the best that one knows.

Never cross a bridge until you get to it and then if the bridge is washed away, swim across.

That man is sure to win who can command the situation instead of allowing the situation to control him.

The essentials of success are integrity of purpose and persistence in endeavor.—W. P. Frye.

The habit of looking on the bright side of things is worth more than a thousand years.

sored by the National Conference of the Methodist Youth Fellowship, which has already invested \$2,697 to prepare the buildings for use and to pay the salaries of the directors, "the operating expense for the hostels has been borne largely by the people passing through them," the report said. In adopting the report, the National Conference accepted the responsibility of raising the \$4,000 necessary for maintenance of these hostels up to June 1, 1946.

Before closing their seven-day session, the National Conference adopted plans for the publication of "Concern," a bi-weekly tabloid newspaper functioning as a "youth newspaper carrying news of vital interest to youth in the areas of their principal concerns and rendering a Christian interpretation of news as well as providing news stories and feature articles concerning the program for youth and students in the Church," the resolution stated. The publication of "Concern" will be handled by the National Conference Office in Nashville, Tenn.; the first number will be off the press this week.

New officers of the National Conference were elected as follows: president, George Harper, Evanston, Ill.; vice-president, Paul Berger, Vallejo, Calif.; secretary, Norma Greene, Detroit, Mich.; and treasurer, Miller C. Lovett, East Lynn, Mass.

Also elected to the Council, which acts for the National Conference between annual meetings, were the following

members at large: Student Section—Ann Fitzpatrick, Vienna, Ga., and Otto Steel, Jr., Boston, Mass., co-chairmen, and Prenza Wood, Boston, Mass. Youth Section—Alva I. Cox Jr., Akron, Ohio, chairman; Ruth Ann Dodsworth, Sumner, Wash., and Julius Scott, Houston, Texas.

Elected to represent the National Conference at the United Christian Youth Movement meetings are: Mirabel Hansen, Evanston, Ill., and Theodore W. Quelch, Asbury Park, N. J.

The Rev. Harold E. Bremer of Nashville, who was re-elected to the office of executive secretary of the National Conference of the Methodist Youth Fellowship, reviewed his work of the year in an annual report, and pleaded for further cooperation of youth presidents in carrying out the projects adopted.

## Dulles Appointed Advisor to "Big Five" Council

NEW YORK—(RNS)—John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, has been named by Secretary of State James F. Byrnes to serve as an advisor at the "Big Five" Council of Foreign Ministers, scheduled to begin in London, Sept. 10 to write the peace of Europe.

Mr. Dulles was on leave of absence from the Federal Council's Commission during the United Nations Conference at San Francisco in order to serve as advisor to the U.S. delegates at the parley which drafted a charter for world peace.

Matters to come before the Council of Foreign Ministers include the writing of an Italian peace treaty, treaties for the former enemy states in the Balkans, and plans submitted by President Truman for internationalizing the waterways of Europe.



JOHN FOSTER DULLES



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

**KALAMAZOO SIMPSON** conducted its first Daily Vacation Bible School this year with an enrollment of 133 and an average daily attendance of 96.

**WEST MOUND** held a Sunday School and Family Night Picnic at Elizabeth Park Wednesday evening, August 22, with an attendance of 75. After a pot luck supper games were enjoyed by all.

**DETROIT CENTRAL** opened its 1945-46 lecture course Wednesday evening, Sept. 12, with a program of American Ballads by Earle Spicer, baritone, of New York City. Another evening of interest to music lovers will be that of May 1, 1946, when Sigmund Spaeth will lecture on "At Home With Music," illustrated with piano selections by the speaker.

**STEPHENSON** met the demand for improvement needs, and the difficulties in the labor shortage by embarking on a year-long cooperative improvement program. The women of the church have taken over the duties of cleaning the church and community house while the men have been caring for the lawn. The latter task has involved the relandscaping of land behind the community house after the men, under the leadership of Mr. John Krummel, removed over fifty loads of ashes and useless shrubbery. Another committee of men, led by Mr. Orville DeCamp, is refinishing the church basement as a youth center, putting a new cement porch on the community house, and aiding in Church School improvements. Mrs. Clifford Corey and Mrs. Ruben Hubbard of the Church School staff are sponsoring a movement for new furniture and a new altar for use in the school. The Woman's Society has arranged for the painting of the kitchen and the trustees have done the same for the church exterior. In addition the main furnace has been repaired and an entirely new heating system installed in the community house. The end of the summer finds many improvements completed, and many new ideas developing into actuality.

## Children of Various Groups Camp Together

**COLOMA, Mich.—(RNS)—**More than one thousand youngsters between nine and twenty, representing 10 Protestant and one Jewish denomination, enjoyed a week's camping experience together at Camp Warren on Lake Michigan in Berrien county.

The wooded camp of 30 acres with one thousand feet of frontage on Lake Michigan is maintained by the Berrien County Council of Churches in a character building program for all youth of the county.

For the first time, the three Negro churches of Benton Harbor and one rural Negro church accepted the opportunity for a week's camping experience for their children. Many of these children, whose parents are mostly migratory workers, had their first camping experience. For a large number it was their first opportunity to swim in Lake

Michigan because of economic or social barriers.

The church council is embarking upon an extensive five-year plan of rehabilitation for the camp, designed to double its capacity and extend its season, to provide facilities for an enlarged program of activities for all ages, and to conform more nearly to esthetic and sanitary requirements.

Professor H. O. Whittemore, of the Landscaping and Architecture department of the University of Michigan, is designing the improvements, which are expected to cost eventually between \$50,000 and \$100,000.

Not a single "saying" of Jesus has ever become obsolete.

He who builds castles in the air, builds no castles anywhere.

Refuse to look for slights.



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# From Capitol Hill

By Jacob Simpson Payton

## A CHANGED CITY

Vacationists returning to Washington found a city strangely changed. The Potomac still stretched scarf-like through the valley even as it did when Captain John Smith long ago visited the Powhatans in their tepees where the temples of government now stand. The Washington Monument which has stood sentry while the generations have passed from view, joined many another familiar landmark in a friendly welcome. And of course the crowds were still here to greet the homecomer. Yet it was a different Washington.

During August V-J Day had turned up suddenly on the calendar. A great load had been lifted from Uncle Sam's weary old heart. Washingtonians whose sons were poised for combat could hardly realize that the prospect of their being laid away by some burying squad in Japan, or lost at sea, or shot down from the skies had passed and that they would return to rest in comforting nearness to their loved ones after battle-scenes had become as dreams to them in their old age. Such were among the long, dark shadows that news of peace like a brilliant sunrise, quickly dispersed.

It was comforting to observe the reduced space and the changed contents of the war communiques in the morning papers. And while belated casualty lists still appear adding an intensity of poignancy even with their diminution, yet there is promise of a day when no name will leap from the page to blur the eyes. A tide of joy fittingly swept across the Nation when reports of General Jonathan M. Wainwright's safety arrived, but all unheralded were the raptures that came to families in quiet little homes upon receipt of dispatches that their representative missing since the "Death march from Bataan" or a plane or a ship had vanished, still lived and was homeward bound from a Japanese prison camp. Out of the silence and mystery of this long night of war, news of the survivors has brought what to some family in almost every community is like the gladness of a resurrection morning.

## SOBERED BY VICTORY

It is natural that the rejoicing over the world ceasing to be a charnel-house also should be accompanied with pleasure over the return of luxuries long denied. Since V-J Day such emphasis has been put upon nylons by Christmas for the miss, and two broilers for next Sunday's dinner, and of a golden butter instead of a dab of jam in a wobbly paper thimble, and of a full tank of gasoline with which to take to the shining highways, that at times one might get the impression that these are the chief reasons for thanksgiving over the

cessation of hostilities. They are, however, but superficial reasons lying like a fringe about the deep spiritual satisfactions of the heart. After all, Americans have passed through no starving times since Pearl Harbor, and much as certain Congressmen have groused over the absence of meat on the House and Senate restaurant menus, a glance over the dining rooms never led to the suspicion that anyone of them was suffering from malnutrition.

The main objective now in Washington is to bring home as fast as the situation warrants and the trains and the ships can carry them, the millions of men in uniform. Military authorities estimate that 400,000 American troops will be needed in occupied European territories and half a million more on Hirohito's sacred soil and those Pacific islands recovered from the thieves over which the Stars and Stripes now wave. And by next July it is estimated that only 555,000 bluejackets will remain in uniform of the vast number who sailed with the fleets and helped to send Japan's boasted navy to the bottom of the sea. When recently President Truman replaced a model gun on his desk with a model plough, he demonstrated the desire that is uppermost in the minds of Washington officialdom.

It is pleasing to observe the dispatch with which the President is abolishing wartime controls. He is releasing the brakes in order that with the utmost speed the energies long expended on making war may be turned to the profitable productions of peace. Many of

the agencies are folding up, although not without considerable creaking. Washington has always been a place noted for office-holders who want to continue their bureaus like some ignoramus who insists on letting the windmill run after the well is dry.

## BIG ORDER FOR CONGRESS

Congressmen who fled the Capital weeks ago with the intention of escape from the heat of summer and toil in the legislative workshop, returned on September 5 to answer to the thwacking gavel much as does a factory hand to the whistle. It was the atomic bomb that striking Hiroshima on August 6 first shattered not only the last lingering hope of the Japs and caused the world to shudder with the realization of time's most terrifying weaponry, that really accounts in large measure for the necessity of the lawmakers immediately manning their posts in Washington instead of lounging through the mellow autumn days back on Main Street. Although Secretary of State Byrnes may claim that sunset had already arrived for the Land of the Rising Sun, thanks to the valor of American fighting men, yet Congressmen do concede that united with Russia's entry into the war in the Pacific, the atomic bomb proved an effective vacation-shortener. Some of them may hold only mingled enthusiasm for the great discovery.

Where can 60,000,000 jobs be found? How can a yearly national income be maintained sufficient to keep the wolf from the door of the United States Treasury? If the problems of wartime were complex, Congressmen realize that those of peacetime promise to be no less baffling. On September 1 the War Manpower Commission reported that already 2,000,000 war workers had been dismissed since V-J Day, and where will the surplus among the army of 2,900,000 Federal workers find employment? The American per capita income doubled between 1940 and 1944. To prevent the lush years from receding to the point of penury, is the responsibility of Congress in which is vested "power to lay and collect taxes... provide for the general welfare of the United States... borrow money... regulate commerce... and promote the progress of science and useful arts," which after all is a rather large order. The period of easy money and free Federal spending passed with Japan's surrender. The days ahead demand that rather than sit back and expect Congress to meet their multifarious needs, Americans discipline themselves for cooperation. And the gentlemen on the Hill, also, face the necessity of practising more economy and greater efficiency in handling the people's money.

## TRUTH OR "WHITEWASH"?

About the time that Generals MacArthur and Wainwright and Admirals Nimitz and Halsey were basking under the world's admiration during their dramatic landings on Japan, trailed by the most formidable array of armed might ever

## RELIGIOUS REMARKABLES . . . By School

T. B. REG. U. S. PAT. OFF.

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displayed, a shadow fell across some honored names in the official Pearl Harbor report. The lurking ghosts of Pearl Harbor stalked forth from their partial hiding since December 7, 1941, to detract somewhat from the pageantry of the arrival of the conquerors on August 30.

If war has a way of burnishing up some reputations, it also tarnishes those that were once brightest. One has only to recall aged Marshal Petain, "The Hero of Verdun," divested of his uniform now writing his memoirs in a prison cell. And without attempting to exculpate the twenty-four top Nazi criminals now awaiting trial, one cannot but reflect upon how serviceable they might have proved to their homeland and society had not war led them into tragic paths.

This is no attempt to draw a parallel between those evil-doers of the enemy, and the charges of dereliction of duty pronounced in the report upon certain high-ranking civil military leaders connected with the Pearl Harbor tragedy. Under the exigencies of approaching war and afterwards, however, men of unquestioned integrity and patriotism may blunder.

Do the reports of the Army Board and the Navy Court of Inquiry place the censure where it belongs? Perhaps we shall never know. Should the recommendation of President Truman that there be no court martial of Rear Admiral Husband E. Kimmel and Major General Walter C. Short be followed? About this there is sharp division alike between members of both parties in Congress, arising from the conviction that the accused have a right to be heard and from the suspicion that all has not yet been divulged.

It is necessary to judge those censured not alone in the findings of the examiners, but also in the light of the public mind four years ago. Here in Washington people marveled at the unwearyed patience with which Secretary Hull dealt with the two Japanese emissaries. On the one hand he had been beset by those clamoring for a discontinuance of appeasement to Japan in the form of scrap-iron and oil, and on the other a state of preparedness had been hindered by pressure groups protesting to Congressmen that there was no imminent threat of hostilities, and that the sure path to peace was through reduction of armaments. The denial of Secretary Hull contained in a letter to Secretary Stimson a year ago of the ten-point American proposal to Japan on November 26, 1941, being "in any sense an ultimatum," finds many here in agreement. Certainly save only in the eyes of a nation such as was Japan in her lust for power and expansion could the ultimatum be declared tantamount to a declaration of war. After the long years of war with its sufferings and sorrows stretching from innumerable homes to battlefields, cemeteries and hospitals, it would seem that quite

enough pain has been borne without this aftermath of wounds and bitterness. But when did war ever spare anybody?

## Albion College Plans for the Opening

**E**XTENSIVE preparations are being made for the opening of Albion College on September 24. The demand for rooms for women has been so great as to be an embarrassment.

Dean Marian Gray and Dr. Dorothy Engle, who formerly have lived in Sussanna Wesley Hall, have generously arranged to take an apartment owned by the College across Michigan Avenue from the Hall, thus releasing space for six more upperclass women in the Hall. This change has been under consideration for several years, and in view of the extreme shortage of housing this seemed to be the opportune time to make it. Dean Gray will be easily available for conferences at the Hall, and she also will increase her office hours at the Administration Building.

The College has bought and fitted up for freshman women an additional house opposite the Hall. There still will be a long waiting list of women who unfortunately cannot be accommodated.

The outlook for the coming year has greatly improved during the late summer although the enrollment of men is likely to be small, at least for the first semester. The new President, W. W. Whitehouse, took over the administration on September 1 and is devoting himself to a mastery of the many details necessarily involved in the opening of the college year.

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By Rev. William Morford

Manager of Detroit Conference Radio Broadcasting

THE war is over. The world will be different than it was before the war. There will be thousands of radio trained men among the discharged soldiers. Many of them are going to want to stay in radio. They will man the nations 3,000 new stations, the number of new stations estimated to be built in the next five years. Radio listening will probably increase 50% in the next year or two. That will give advantage to the church that makes the most use of radio. Aggressive churches are using radio. The Nazarene Church is planning a nationwide broadcast. Baptist churches in many areas are in the lead in the use of radio time. The Free Methodist Network, just over a year old, is rapidly expanding. These churches are making room in their budgets and activities for use of radio. Radio is coming to the front rather than be relegated to a secondary position. We live in the radio age so it behooves the church to give primary consideration to a full scale use of radio. The freeze will be over Oct. 7. Radio equipment is again being manufactured. God has given radio to the church, radio has a mission.

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### Methodist Radio' Parish Programs

Sunday, Sept. 16  
WFDF Flint, 910 kilocycles  
10:30 P.M. CWT.  
Quiz Class broadcast from Atlas.  
Monday, Sept. 17  
WMPC Lapeer, 1230 kilocycles  
12:15 P.M. CWT. News of What's Happening in Michigan Methodism. Feature program.

### Other Methodist Programs

Sunday, Sept. 16  
WKZO Kalamazoo, 590 kilocycles  
11:30 Morning service. First Methodist. Preacher, Rev. Dwight Large.  
WSAM Saginaw, 1400 kilocycles  
11:30 Morning Service Tuscola St. Preacher, Rev. Ethan Bray.  
WDBC Escanaba, 1450 kilocycles  
11:45 Morning Service. Central Methodist. Preacher, Rev. Karl Hammar.  
WIBM Jackson, 1450 kilocycles  
12 noon. CWT Morning Worship, Parma United Church. Preacher, Rev. Dorr P. Garrett.

### John Clemens

By Spencer Bacon Owens

AFTER a few hours of painful, critical illness, on August 6, in the Munising Hospital, Rev. John Clemens, pastor of the Maple Methodist Church, Battle Creek, finished his earthly itinerancy, and joined the "saints who from their labors rest."

John Clemens was an English-American. He was born on February 15, 1878, at Drift, Buryas Bridge, Cornwall, England, and came to the United States in September, 1901. It is not remarkable that he spent most of his adult life as a Methodist preacher (he was a member of the Michigan Conference for 39 years), since his father was a Local Preacher most of his life, and rendered able service almost constantly in that capacity. The home was a Christian, cultured one, with those influences of mind and spirit which naturally encouraged the development of those innate characteristics leading John to active service in the Christian ministry.

At the age of seventeen he was granted a Local Preacher's license, an authorization he held functionally and continuously until he became a member of a Methodist Annual Conference, uniting with the Michigan Conference in 1906, after having enriched his educational experience by attending Albion College. The charges he served include the following: Scotts, Cambria, Aurelius, Camden, Ashley, Alden, Williamsburg, East Jordan, Quincy, Breckenridge, Traverse City Asbury, Manistee, Jackson Greenwood, Grand Haven, and Battle Creek Maple, where he had just begun a fifth year of significant service.

John Clemens was a good minister of Jesus Christ. A strong preacher, an able administrator, a loved pastor, an excellent co-laborer with his fellow ministers in both his own and sister denominations, a trusted counsellor of clear, balanced judgment—he has left a record of character and achievement of which his family and friends are justly proud.

In addition to his effectiveness as pastor, he was a valuable contributor to the organizational work of his Annual Conference. For twenty-one years he served on the Board of Conference Relations, acting for nine years as its secretary and two years as its chairman. For three years he was a member of the Conference Board of Stewards. In addition to these out-standing services, he functioned on many other committees, both within the Conference and the various Districts on which he served.

He was also active in the various communities where he lived. At Manistee he was a member of the City Social Welfare Board, and was President of the City Ministerial Association. At Grand Haven he was a member of the District Council of the Boy Scouts of America, acting as chairman of its Committee on Scout Literature. For years he has been a Mason, being affiliated with Grand Haven Lodge, No. 139, F. and A.M. Once he was the Prohibition Party's candidate for member of Congress.

On June 27, 1906, he was united in marriage with Miss Karen Sofie Bjornstaad, of Munising, who survives him, as do the two children of that union: Dr. John Edward Clemens, a research scientist on the staff of the Flying Services at Wright Field, Dayton, Ohio; and Helen Margrete, wife of Major James D. Knox, now stationed at an air field near Calcutta, India. Mrs. Knox, until her husband's discharge from the Service, is making her home with her mother in Battle Creek. Other living relatives are three grandchildren; and in England two sisters and a brother.

Funeral services were conducted at the Munising Methodist Church on August 9, and burial was in the Maple Grove Cemetery in that city. Presiding at the services, and giving the memorial address was Dr. Gernsey Gorton; superintendent of the Marquette District. He

## LINER ADS

WESLEY METHODIST CHURCH, DETROIT—  
Celebrates 77th Anniversary. Anniversary Sunday, October 14th. Banquet, October 17th. Banquet tickets \$1.25. on sale at church office. 2804 Sixth Street—Telephone Cadillac 5990.

### Free Advertising

It has been suggested that the *Michigan Christian Advocate* run free liner ads for discharged Methodist soldiers belonging to a Methodist Church in Michigan who are seeking jobs.

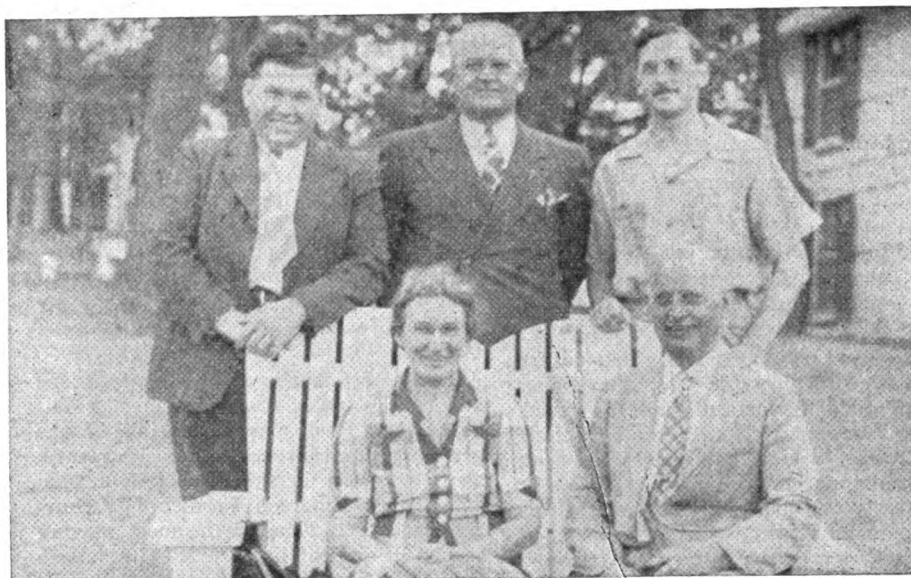
The *Advocate* is grateful for the suggestion and is happy to comply. In forwarding such advertising to the *Advocate* we request that the discharged soldier (also includes any Methodist women discharged from the service) state the name of the church of which he is a member.—EDITOR.

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## Michigan Methodists Attend Visual Education School

as assisted by the following Methodist clergymen: Fred Vosburg, of Marquette; L. O. Savaried, of Munising; and James Roberts, of Bad Axe.

On Sunday, September 2, a memorial service was held in Maple Church, Battle Creek, conducted by the acting pastor, Rev. Kenneth Armstrong, a Local Preacher of that Church. Assisting were Wymen Louis Rigelman and Grover Katz, members of the Official Board. The Memorial address was given by District Superintendent Owens, who used for his theme, "Worthy of God's Calling." He said that John Clemens proved is worth of that calling by his rich's of personality possessions, his significant achievements as a minister, and his fine character as a Christian gentleman. The choir rendered two requested hymns, and a solo was sung by the tenor soloist of the church.



These five Methodists from Michigan attended the International Visual Education workshop at Williams Bay, Conference Point, Wisconsin, August 13 to 18. There were 45 Methodists in all attending the Workshop. Seated: Rev. and Mrs. Harry O. Martin of Saginaw. Standing, left to right: Rev. Charles Dobbertin, representing the Michigan Conference Board of Education, Allegan; Rev. Everett Smith, Marine City, representing the Detroit Conference Board of Education; and Rev. Kearney Kirkby, Director of Christian Education of the Michigan Council of Churches and Christian Education.

## About People

REV. AND MRS. BYRON A. HAHN, of Big Rapids, have moved into the new District Parsonage at 304 Maple Street.

CHAPLAIN H. E. MILLARD'S new address is Aleshire Q.M. Depot, Front Royal, Va.

CHAPLAIN THOMAS M. CARTER has been transferred from Drew Field, Tampa, Florida, to Camp Atterbury, Indiana.

REV. ELLSWORTH M. SMITH, Emergency Chaplain of the Detroit Council of Churches is the September preacher on the 9:00 a.m. Sunday morning program of the Little Church of the Air, station WWJ.

REV. ARTHUR DIBDEN has preached during the summer in Methodist churches at Plymouth, Ovid, Shepardsville, Sandusky and MacGregor, Albion, Vassar, Madison Avenue in Bay City, Elsie and Rochester. He leaves this month for Union Theological Seminary and Columbia University for further study.

BISHOP RALPH A. WARD, Methodist bishop of the Nanking Area in China and a prisoner of the Japanese since 1942, is reported as safe, according to a cable received from Chungking, September 5, by the Board of Missions and Church Extension. Bishop Ward has been interned in Shanghai for most of that period.

ANNUAL AUDITIONS for church musicians will be held at the Woodward Avenue Baptist Church, Detroit, Sunday, Sept. 16, 3:30 to 5:00 p.m. Musicians wishing employment in churches and music committees desirous of securing musicians are invited to be present. Appointments should be made through Dr. Nellie B. Huger, Music Director of the Detroit Council of Churches, whether as organists or those registering as singers.

REV. AND MRS. RUSSELL W. SURSAW and family of Franklin Community Church, were vacationing during

the month of August in Saginaw. During Mr. Sursaw's absence Mr. Vernon Fisher, chairman of Pastoral Relations, secured the following guest preachers: Mr. Earl J. Roy, lay preacher of Birmingham; Rev. C. G. Hoffman, former minister; Mr. Walter Anderson, layman of Birmingham; and Mr. Stanley Waters, layman from Franklin.

## Obituaries

COLDWATER Methodist Church lost one of its most loyal men, when Dr. Grant S. Hadley, age 74, died on August 20, after an illness of several months. At the time of death Dr. Hadley was Recording Secretary of the Official Board, a position held by him for many years. He had been Sunday School Superintendent and taught classes of boys. As chairman of the Committee on Pastoral relations, he endeared himself to every pastor serving the Coldwater church, by his devotion to them and their families. His loyalty never wavered. Funeral services were conducted by Rev. Russell King, assisted by Rev. W. W. Slee, retired, at the church which was filled with friends and relatives. A bank of beautiful flowers testified to the deep love and respect for a man who for forty-seven years served his Church and Community. He had been a member of the Y. M. C. A. Executive Board during the years the organization was active, and served on the School Board, for many terms. He was a charter member of the local Kiwanis Club, and held Honorary Life Memberships in the Masonic Order, Eastern Star, the State and National Dental Societies. Two years

ago, following a series of grave illnesses for himself and Mrs. Hadley, Dr. Hadley approached his pastor, regarding a gift for the church, and a beautiful Communion Table with matching Cross and candle holders, was chosen as being especially fitting because of Mrs. Hadley's work as Communion steward. The inscription plate bears these significant words—"In appreciation of our church."—Grant and Grace Hadley and Family. Members of his immediate family who survive are the widow, Mrs. Grace Hadley, two daughters Mrs. Floyd Martin, and Mrs. Theodore Tonne, a son, Staff Sgt. Kenneth Hadley, and two granddaughters Mrs. Wesson Bolton and Miss Mary Kathryn Yonkman.

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# The Sunday School Lesson

By Charles Franklin Kraft

September 23

Joseph's Testimony to God's  
Providence

Genesis 45

WITH this chapter of Genesis we come to the climax of its greatest story and to the great theme of this marvelous book of "beginnings."

Who could possibly have withstood the impassioned, eloquent, self-sacrificing plea of Judah? Certainly not the great-souled Joseph. He can contain himself no longer. Hastily he orders all Egyptians out of the room. Then, at last freely and loudly giving vent to this long-pent-up emotions, he bursts out, "I

am Joseph! Is my father really still alive?" Picture the looks of astonishment and dismay which rapidly spread over the brothers' faces. Of course, they were speechless with amazement. Surely this could not be the Joseph whom they had long supposed dead! Certainly those boyish dreams of his had not come true! And what horrible vengeance might they not now expect and rightly deserve? (Genesis 45:1-3).

Truly here is the climax of the story and of the whole book of Genesis. William Lyon Phelps calls this one of the great recognition scenes of literature, as fine as any in famous Greek drama, and Harry Emerson Fosdick has characterized it as "one of the most moving scenes in ancient literature." Its superb quality is not alone in its dramatic climax, but as well in its revelation of human character at its best. The brothers may well expect vengeance, but they receive forgiveness. They have done evil, but to them good is returned.

Observe the perfectly marvelous magnanimity shown here by Joseph. It went far beyond the highest ethics of his day, for, if not vengeance, at least exact retribution, "an eye for an eye and a tooth for a tooth," was the normal standard. Yet Joseph forgave. Why? Certainly, as one reason, real brotherly affection was his. However meanly he had been

treated, nevertheless these were his own brothers, and should he at least not be brotherly? And note the depths of his forgiveness. So real and genuine is it that he urges his brothers not to be self-tormented: "Do not be distressed or angry with yourselves." That is complete forgiveness! (45:4-5).

But whence this nobility in Joseph's character? It was the natural outgrowth of his underlying philosophy of life: Divine providence, he was convinced, was in and through all that had happened. Of course, his brothers had willfully sinned in their mean treatment of him. But God had turned his adversity into opportunity! Notice how at every turn in Joseph's life unfortunate circumstances became for him—through divine aid—the chance to serve. Sold into slavery he becomes, not mindful of his own misfortune, but thoughtful only of his master's welfare. Caught in the toils of his master's wife's unseemly love, he acts to save, not himself, but her who grossly wrongs him. Unjustly imprisoned he does not gloomily nurse his grievances, but cheerily finds ways of helping fellow prisoners. And even his elevation to high position is for him simply the pinnacle from which to see the possibility of world-wide service to relieve suffering from starvation!

Good fortune or ill for Joseph meant self-forgetful service—and all because of his soul-satisfying outlook on life now beautifully expressed (45:5-8). What magnificent humility in this young man! Far from the arrogant conceit of his early youth, the amazing realization of his dreams meant, not big-headed self-love, but large-hearted self-sacrifice. All that had happened—all that he had achieved was but the accomplishment of God's eternal purpose! That is the theme of Genesis and the true "Christian" philosophy for all ages and all peoples—for you and for me!

"Oh that men would praise the Lord for his lovingkindness, And for his wonderful works to the children of men!" So sang the Psalmist (Psalms 107:8). And here was a leader who did so, who gave God credit. We see how Joseph refused to take honor for preparing against the time of famine; how he claimed that it was God who had used him for a noble purpose. How may young people discover the importance of giving God credit for helping them in their achievements, recognizing as well their debt to ministers, church and public school teachers, friends, parents, and others—all who have been the human instruments of the divine in shaping their lives? Joseph, at the height of his power in Egypt, did not lose his head or his heart but courageously acknowledged God's providence in his own life and thus made himself and the family of the covenant available to God for further usefulness in Egypt. Well may we bring out the importance of testifying to God's providence in our own lives.

As the conclusion of his great speech of recognition and of testifying to God's

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providence Joseph bids his brothers hurry and bring his father down to him. After a great emotional outburst—and only them—were his brothers' tongues loosed: "He kissed all his brothers, and wept on their shoulders, after which his brothers talked with him." (45:9-15).

This great scene of Joseph's forgiveness of and happy reunion with his brothers (45:1-15) brings down the curtain on the climatic second act in the drama of his life. Act III (45:16-50:26) is the logical close of the plot both of the Joseph story and of Genesis: The great Hebrew patriarchal family moves to Egypt for its material protection and (as will be shown in Exodus) its national and spiritual education. That Joseph's great statement in 45:5-8 is the theme of this whole book of beginnings is evident: The Genesis writers believe that God's purpose, not simply for individual lives, but in history was being unfolded in Jacob's migration to Egypt.

It was no small matter for the old patriarch to accept Joseph's and Pharaoh's invitation to Egypt (45:16-24). After he had recovered from the shock of the news that his beloved Rachel's firstborn was still alive and in such high position—joyous tidings which he believed only upon visual evidence, he is resolved: "Enough! . . . my son Joseph is still living; I will go and see him before I die" (45:25-28). The last days of the old patriarch, at least, will be happy ones.

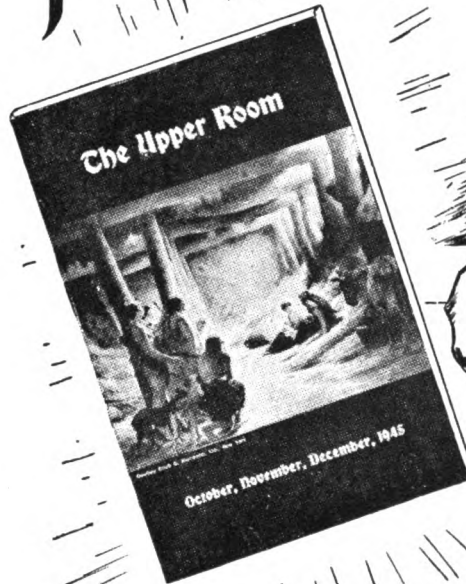
I believe in building a fence at the top of the gorge rather than a hospital at the bottom.—Gipsy Smith.

### War Religious Experience

By D. C. Yoder

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