

Michigan christian advocate.

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Michigan Christian Advocate

VOLUME 50

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NUMBER 35

WM. H. PHELPS
Editor

32 ELIZABETH STREET EAST

ELMER HOUSER
Business Mgr. and Associate Editor

Michigan Annual Conference Trinity Church, Grand Rapids



CLARENCE E. HOAG
Pastor Trinity Church

The Michigan Conference is called for Tuesday afternoon, September 11th, at 2 o'clock in Trinity Church, Grand Rapids, instead of Wednesday morning, September 12th, as heretofore announced.

The Detroit Conference is called for Tuesday afternoon, September 18th, at 2 o'clock in Central Church, Detroit, instead of Wednesday morning, September 19th.

Organization and rollcall of both conferences will take place Tuesday afternoon instead of Wednesday morning.

Theodore S. Henderson

MICHIGAN CONFERENCE PROGRAM

Tuesday Afternoon, Sept. 11, 1923
Executive Session

Organization and roll call.
Address: "Blot Out," Bishop Henderson.
"Conversation on the Work of God."
Holy Communion.

Evening

Address: "Making Democracy Safe," Dr. George Elliott.

Wednesday, Sept. 12th

Conference business session.
Address: "The Waning Passion," Bishop Henderson.

Afternoon

Conference business session.
Sermon-lecture by Dr. M. S. Rice.

Evening

World Service Program.
Address: "To Serve the Present Age," Bishop Henderson.

Thursday, Sept. 13th

Conference business session.
World Service Program.
Address: "Increase vs. Decrease," Bishop Henderson.

Afternoon

2:00—Anniversary Woman's Foreign Missionary Society.
3:00—Anniversary Woman's Home Missionary Society.
Sermon-lecture by Dr. M. S. Rice.

Evening

Anniversary Board of Home Missions and Church Extension.
Address by Rev. D. D. Forsyth, Philadelphia.

Friday, Sept. 14th

Conference business session.
Reception of class into full membership.

Afternoon

Joint session of the Annual and Lay Electoral Conferences.
Consideration of General Conference memorials.

Sermon-lecture, Dr. M. S. Rice.

Father and Son's Banquet.

Junior Laymen's Conference entertained as guests.

Address by Rev. A. W. Wishart, Pastor Fountain Street Baptist Church.

Evening

Lecture, President Paul H. Linn.

Saturday, Sept. 15th

Conference business session.
Joint session of the Annual and Junior Laymen's Conferences.

Afternoon

Clark Memorial Home.

Sermon-lecture, Dr. M. S. Rice.

Evening

Anniversary Board of Temperance, Prohibition and Public Morals.

Address: "The Restoration of the American Home," Senator Woodbridge N. Ferris, Big Rapids.

Sunday, Sept. 16th

9:00—Conference love feast.

10:30—Conference sermon.

3:00—Ordination and consecration service.

7:45—Sacred Musicales by Trinity Church Choir.

Monday, Sept. 17th

Conference business session.
Special Centenary session; conference will meet by districts.

Service of intercession.

Afternoon

Conference business session.

Evening

Conference business session.

Reading of appointments.

PROGRAM JUNIOR LAYMEN'S CONFERENCE

Trinity Church, Grand Rapids

Friday Forenoon, Sept. 14th

9-12: Registration and assignment of delegates.

Friday Afternoon

"The Quest of Youth, What Seek Ye." Trevor Christie, Lansing, Presiding.

2:00 P. M.—Devotions, "The Quest for a Boy," Rev. Harry DeWitte Henry.

2:45 P. M.—Temporary organization of conference.

3:00 P. M.—Key note message—Peter F. Stair.

3:30 P. M.—Finding the Answer:

a. Through Prayer, Clement Yinger.

b. Through Bible Study, a delegate.

c. Through Christian Service, a delegate.

4:00 P. M.—How the Christian College helps, Dr. J. W. Laird.

4:30 P. M.—Permanent Organization.

5:30 P. M.—Father and Son Banquet.

Toastmaster, Jacob Kindleberger.



THE SOUL OF THE CONFERENCE

Address, "Youth's Place in the Conquest," Trevor Christie, Past President Junior Laymen's Conference.

Address, "By This Sign We Conquer," Dr. A. W. Wishart, Pastor Fountain Street Baptist Church, Grand Rapids.

Salute to the Christian Flag.

8:00 P. M.—Evening Lecture

Saturday Forenoon

9:00 A. M.—Devotions, "The Quest Realized," Rev. Harry D. Henry.

9:30 A. M.—The Strategy of the Campaign.

a. Winning Youth through the Sunday School.

b. Winning Youth through the Epworth League, LaVerne Waldron.

c. Winning Youth through the Recreational Program, Leon W. Manning.

10:00 A. M.—"The Conquest of Youth through Good Citizenship," R. N. Holsaple.

11:00 A. M.—Joint Session with Ministers.

Welcome by Dr. W. F. Kendrick.

Response by President of Junior Conference.

Address by Bishop Henderson.

Saturday Afternoon

2:00 P. M.—Devotions, "The Consequences of the Quest," Rev. H. D. Henry.

2:30 P. M.—"Allied Forces in the Campaign." J. J. Somerville, Boy's Secretary, Grand Rapids Y. M. C. A.

3:00-5:00 P. M.—Recreational Period.

7:30 P. M.—Evening Lecture, Senator Ferris.

Sunday Morning

10:00 A. M.—Conference Sermon, Bishop Henderson.

Sunday Afternoon

2:30 P. M.—Ordination and Life Service.

Members of the Junior Laymen's Conference will be seated in a body at the Sunday Services.

MICHIGAN CONFERENCE NOTICE W. H. M. S.

A real treat is in store for all who attend the Annual Conference at Trinity Church, Grand Rapids, on Missionary Anniversary Day, Thursday, September 13th, for Dr. A. W. Newhall, Superintendent of the Jessie Lee Home, Unalaska, is to be the speaker for the Home Missionary Hour. He is a real missionary in every sense, a fine speaker, with a personal knowledge of the work and needs of the Alaska field. Can you not arrange your dates, that you may be present at that time? A Board Meeting has been called for 10 o'clock, A. M., that same day.

Mrs. Ezra Smith,
Conr. Secretary.

ATTENTION—W. H. M. S.

ONCE a year it is our privilege to present Missionary work to the public through the Ministerial Annual Conference; this year that meeting is held in Central Methodist Church from September 19-24.

Thursday, September 20th, the Woman's Home Missionary Society hold their special program from 3 to 4 o'clock at which time we trust every auxiliary will be represented. It would be a fine courtesy to our society if auxiliary meetings of that day might dispense with their regular meeting or meet upon some other day. This is a Red Letter Day to our work for it gives us a union service with the Foreign Society and enables us to keep in close touch with all Women's missionary work and know more of the present day world situation in Christian service.

Our speaker will be Rev. Gloster R. Bryant, pastor of Scott Memorial Church, presenting the theme, "What shall we do with the stranger within our gates?"

This will be a fine climax to the study we have pursued this year in "The Trend of the Races," as he is well prepared to talk upon his own race and their advance in the world life.

Rev. Bryant comes to us with high recommendations as a worthy speaker and is considered a fine orator.

Let us not lose this opportunity of learning the latest on missionary work.

Mrs. George A. Palmer

Our Interdenominational Venture

AN INTERVIEW WITH REV. N. A. McCUNE

THE EDITOR

NO MAN in Michigan has done a better piece of quiet, persistent Kingdom building than Rev. N. A. McCune, pastor of the "Combination" Church at East Lansing. He has gone straight ahead over discouragements and set-backs and pushed the big ball steadily toward the goal.

When necessary, he waited for the four-horse team to pull together and even when they jerked a little, he has managed to get the enterprise carried forward. Now that the team is pulling so evenly, it is fitting to spread the facts on the minutes.

The People's Church is backed by the Congregationalists, Baptists, Presbyterians and Methodists and serves not only the rapidly developing town of East Lansing, but is the outstanding spiritual force for the large student body at M. A. C. Instead of four struggling churches, we have one united church that is trying to do the whole task.

Brother McCune, where are we at on this combination and what is our new name?

It is a long story not without thrills. Like Paul in the last chapter of Acts, we thank God and take courage.

The houses on the building site are being moved off. The basement will then be dug.

Another act in our church drama comes to a close—the interdenominational agreement has been signed. The church will continue to be the People's Church, but it is described in the above document as an "Interdenominational, Evangelical Christian Church"—rather clumsy, but the phrase seemed to cover the meaning pretty well. From now on, benevolence moneys will be divided into four equal parts, among the "Big 4." The \$60 a month which the Congregational Conference has been paying toward the support of the matron since 1919, will stop.

Of course, we want to know what financial prospects you have back of this move?

Who mentioned money? The results of the drive for building fund money has

been, in round figures, as follows:

Received from East Lansing, in pledges	\$ 59,000.00
Old unpaid pledges, East Lansing	13,000.00
Lansing, pledges and cash.....	17,000.00
Detroit	5,273.00
Other towns, Jackson, Owosso, Flint, etc.,	1,567.00
Students	4,000.00
Church property, valued at.....	50,000.00
Subscriptions of four denominations, at \$25,000 each.....	100,000.00
	<hr/>
	\$249,840.00

We have 80 per cent of what we will need, in sight. Good!—but we must still go on. The last lap is always the hardest.

Did the East Lansing crowd appreciate the outside help and lift like Ajax?

The whole thing depended on the drive in East Lansing. Without THAT, as a starter, no effort would have been made in other towns. It raised the mercury to 212 degrees, Fahrenheit.

In this connection it should be said that the student drive will be renewed this fall. It is hoped that \$15,000 will result from this source. One society pledged \$437, and one girls' society, \$300.

Are you keeping every dollar yourselves, or have the folks a heart for the rest of the world?

Our folks gave \$1,700 in 12 minutes, for people they never saw, and never will see, till they get to heaven.

Speaking of benevolence moneys—we are improving all the time. From practically nothing six years ago we have reached the thousand dollar mark. And we will do better still. St. Paul's Union Church, Chicago (undenominational), now has its ninth missionary on the foreign field. This past Easter this church gave \$1,700 for missions. As we take an interest in the other fellow, we grow in power and influence.

We fight the dry-rot of complacency, as we fight diphtheria. Some churches are so stagnant you can see the green scum on them. Churches with the missionary spirit never get that way.

Recently our church papers have printed much about the "forgotten man," and I'm glad the subject is receiving long overdue consideration; but I find myself asking: "What about the 'forgotten woman'?" She who stayed at home on scant fare and minded the stuff while her good husband went over the circuit getting three square meals a day. Yes, what about her? What about the Martha who not only reared a large family of children and did all the housework but was president of the Woman's Missionary Society, teacher of a Sunday School class, superintendent of the Devotional Department of the Epworth League, corresponding secretary of the W. C. T. U., treasurer of the local fund of Circle Four, and the Lord knows what else.

I have often felt that the women in the Church "put off" on the willing preacher's wife. They expect her to read the Scripture lesson, lead the prayer, play the organ, and do the shouting if she can find time. This often leads to many of the women taking a secret course in backsliding; but this would make another story, and I must not sidetrack.

A country minister has precious little time for his family, and his wife has too many demands on her time to allow her to give her children the attention and training they need. So when their boys slip off and go swimming with the crowd on Sunday, it is heralded over the circuit that "the preacher has the worst children in the county."

In my young days when my husband rode the circuit it meant leaving home with horse and saddlebags on Friday and returning Monday or Tuesday, for the country members must be looked after, no matter how much his boys need his firm hand or how much his garden and patches needed working.

In the absence of the minister in those primitive days the wife was called upon to do much of her husband's work. She must visit and sit up with the sick, shroud the dead, assist the doctor gratis with all the village births (there were no storks in those days), bake the wedding cake, help to furnish and serve at Church dinners, pink teas and pie suppers and everything the mind of woman could concoct to make hard work for raising little money. She was about as busy as the man in the orchestra who plays the kettle drum, the cymbals, the hoof beats, and also shoots the pistol.

For thirty years she continues this program and, besides gives birth to a new baby every two or three years; no rest, no exemption, over and over the same tasks; four years in this town, three in another, and then four again, on and on until time drags to the end of her itinerant life or a well earned rest comes to her tired hands and back by an edict from a merciful Providence.

Personally I know hundreds of preacher's wives, and many are the times I have tried to comfort them and wipe away the tears when they have just heard the reading of the appointments at Conference. Many times I have wept with them as they thought of a poor appointment, a long move, almost no school for the children, and a shabby parsonage away down under the hill in a thicket of blackjacks. How could a timid little woman refrain from weeping when she knew her husband must be away from home three week-ends in the month and she would be alone with a crowd of little ones? But

Not Invited to Conference

A DIXIE STORY

EVER since Biblical days when Martha stayed in the kitchen and took liberal doses of work while Mary sat in the parlor and entertained the guests it has been the lot of many Marthas to do the drudgery and bear the brunt of things in this world.

A new movie house, wishing to do a clever piece of advertising, secured a picture called "What's the Matter With Mary?" and through the papers a general invitation was issued to every person by that name to attend the show as a guest of the company.

Since my name was Martha instead of Mary, it set me to thinking that there must always be some Marthas in every calling in life, somebody who will stay

by the stuff and make fifty cents cover a dollar's needs. There must be Marys and Marthas enough for every job.

When I set out hand with my young preacher husband, I wondered if I could measure up to all the expectations of a critical congregation. After forty years of itinerating I believe I can substantiate the claim that I made good. I am now a graduate of the highest college of parsonage experience, besides having a post-graduate diploma in the art of making a dollar stretch out like the rubbers on a boy's bean shooter. I am entirely familiar with the ups and downs of the ministry, which in parsonage parlance means keeping appearances up and expenses down.

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there is no use to fret, for the appointments of the Conference were like the laws of the Medes and Persians. The only thing to do was to hurry home, pack up, and get out before the successor came with his load of things.

Then after more than a quarter of a century of this life, when she has passed the Cape Hatteras by oft-repeated tacking, she suddenly faces the beginning of an experience more dreadful than all the heartaches and hardships through which she has passed. She is told by those in authority: "Your husband is too old to do effective work and must superannuate."

After she has moved hundreds of miles from the north to the south of the Conference, then from the east to west of it, she is finally dropped out. Out of what? Out of the parsonage, out of the hearts of the members who claim her no longer as "our pastor's wife," out of contact with those she has known and loved, out of the invitations received as a minister's wife and out of the scant salary which means bread and butter. Out! Yes, down and out!

It is no wonder she sits alone in the evening of life with eyes bedimmed by long years of patching and darning by lamplight and with a lump in her throat that refuses to go up or down as she longs for the husband of her youth who has now gone to his well-earned reward and yearns for the children who are scattered and gone, some in homes of their own, some to lands far away. O, yes, to be sure, she could live with some of her children, but there are the in-laws to be reckoned with, and she does not always feel welcome.

Sometimes I wonder if the coming years will furnish any relief to the rising generation of preacher's wives, and it is then that I wish I had the miracle-working rod of Moses, so I might help to set things right. It is a great satisfaction to know that the Great Evers still has control of things and the star of hope arises in our desolate souls.

But, after all, it is a great life; and if I had it to do over, I would make no change in my selection. However, there are times when I sit alone in my rented room and think of the girls in my class at school who have splendid homes and temporal blessings; then it is I am tempted to—no, I'm not. I'm glad it all happened just as it did, for I have been instrumental in helping hundreds of souls to be born into the Kingdom of my Lord and Savior. I'm not afraid to trust God for the future. I'm glad there is a brighter day dawning for the wives of our active ministers as well as for the "forgotten man and woman." Relief is in sight. God speed the day!—Alabama Christian Advocate.

THE SHEPHERDS OF TRINITY Mrs. C. M. Brown

TRINITY Methodist Church of Grand Rapids is soon to entertain the Michigan Conference of about 700 ministers and laymen, and it is quite interesting at this time to take a look back fifty years and recall the many pastors who have served this church.

Just fifty years ago, on October 23, 1873, a society was organized by some of the members of First Church, and named the City Mission, with thirty-two charter members. This small band of workers prospered and soon began building a chapel and the conference sent them the

Rev. H. J. Van Fossen as their first pastor. He was a young student and after serving the society very satisfactorily for one year, returned to college to resume his studies, and the Rev. J. A. Sprague was sent for the second pastor. He served two years and following him, the Rev. A. D. Newton served for two years.

The fourth pastor was Rev. Eli Wigle, who served two years. He is now a



CHARLES W. MACKENZIE
Associate Minister

superannuate, a resident of Grand Rapids and a regular attendant of Trinity, and his brisk walk and straight shoulders would put some of our young men to shame.



ELLA C. HARTSHORN
Deaconess

The next pastor, the Rev. S. L. Hamilton, became ill soon after conference and was obliged to resign, and the Rev. R. C. Crawford took his place and served the people three years; and through his efforts a more commodious building was erected and named East Street Church.

He was followed by Rev. J. W. H. Carlisle, who also remained three years. The Rev. Delos Cronk followed and

served one year, and the Rev. J. D. Lee served one year.

The tenth minister was Rev. William Denman, who remained on the work four years, and during his pastorate the church was remodeled, lecture rooms added and a pipe organ installed, which was a great improvement.

The Rev. James Hamilton followed him and did excellent work for three years.

The Rev. Robert H. Bready was the twelfth pastor and was greatly beloved by all, and although the quarterly conference unanimously requested his return, owing to a chain of circumstances, he remained only one year. He now lives in Grand Rapids and he and his most helpful wife are regular attendants of Trinity and are much appreciated there.

Following Dr. Bready, the Rev. J. W. H. Carlisle again served the church for two years and with the help of his capable wife, did much for the upbuilding of the church. Some of the work still stands as organized by them.

Rev. Luther E. Lovejoy was the fourteenth pastor and served most successfully for five years. During his pastorate, the society, then numbered 200, celebrated its twenty-fifth anniversary. The church was reincorporated and the name changed to Trinity Church.

He was followed by Rev. Geo. Grimes who served only one year.

The Rev. W. L. Alexander followed and remained four years.

The seventeenth pastor was Rev. Russell H. Bready, who was young and filled with enthusiasm and did a great work for Trinity. He was very popular, not only in his own church but throughout the whole city. He started the ball rolling for a better location for the church, which was the real beginning of the present Trinity. He served the charge for four years.


His successor, Rev. Wm. Puffer, who also served four years, culminated the much talked of project and the present site was purchased for the new Trinity Church.

The nineteenth pastor was the Rev. Clarence E. Hoag, and words cannot express the wonderful work he has accomplished. Through his untiring energy, working almost day and night with his whole heart in the achievement he, with the co-operation of his loyal members, has come out victorious, and a wonderful church and community house now stands as a lasting monument of his work during the six years he has served.


In the fall of 1921, Rev. Chas. W. Mackenzie was chosen to be Associate Pastor with Mr. Hoag. He soon won his way into the hearts of the people and is a great addition to the work.

After fifty years of service from these twenty splendid men and the years of labor from the steadily growing membership, they can surely feel well repaid as they compare the little Mission and its thirty-two members with the present \$400,000 edifice and the large membership which has made it possible.

"Detroit Conference pastors have by this time received their conference report blanks, mailed by the statistician, Rev. J. H. James, Pickford, Michigan. If any pastor should fail to receive his blanks, another set will be mailed to him when he notifies the statistician.



EDITORIAL



WE PLEAD GUILTY FOR METHODISM

ONE of the besetting sins of Methodism is our over-stressing of our importance to the world. This would not in itself be so bad, if it did not carry with it a spirit of underestimation of other churches. It is one of those sins that is far more pleasant to us than to our friends, and the fact that we are generally so blissfully unconscious of it, does not make it one bit more attractive to them.

Nor does the fact that the other denominations are just as great sinners as we are nullify our criticism of our own sinning.

The peculiar thing about our record of boasting, is that it has no philosophical basis. We have no doctrines that breed contempt of other churches. We have no claims of superiority to uphold, but when we are on the road our tendency is to claim the right of way because our car is so big and we honk to the bicycles to get out of the way. We know they are just as good as we are, but we are big and in a hurry.

Years ago, we listened in at a big Presbyterian state meeting and heard the pastors discuss how they were to save Michigan. It did not sound a bit better to a Methodist than it does to a Presbyterian listening to some of our boastings of Methodism. Long ago we side-tracked an address on "Why I Am Glad to Be a Methodist" and wrote a new one on "Why I Am Scared at Being a Methodist," which was given first in a big Congregational church in Michigan.

Methodist boasting is a little more aggravating because of our size and members and momentum as a denomination. But big talk is no more agreeable than small talk.

The Advocate tries to work hard for Methodism, for that is our job, without flaunting it in the face of every reader. We make no apology for boosting Methodism, but try hard to reduce the boasting to a minimum. We would not give thirty cents for those rarefied souls who claim to love all the churches and really boost for none. We love our own mother best.

One of our thoughtful readers writes gently but with conviction that, while the Advocate, next to her Bible, is her great ally, there are certain places in the Advocate which could be materially improved by substituting "Christianity" or "Kingdom" in the place of "Methodism."

We steadfastly believe it. Let us all try the rule of "in honor preferring one another."

"TIME TO RE-TIRE"

OFTEN have you seen the ad but have you caught the note of hope in it? Ministers come to the day of retirement that is conceded to be the hardest day in their career. Strong men have wept as the conference voted them into the retired relation.

It seems harder for a preacher to retire than for most men. He must not only leave his work, but he must leave the home and the friends of recent years, and he drops from everything to nothing.

But what if we can re-tire instead of just having to retire? Take off the old worn tires and put on some new ones for a new trip, a new adventure. An old

car with new tires is not a bad proposition and an old man girding himself for a new adventure is a cheerful sight.

It takes courage to steer over next the curb where the sign says "Slow-going Vehicles," and watch our successors go speeding on down the road. But that, too, is a part of the journey of life. One of our great joys will be to shout and pray for our successors.

Young men, tread softly while you are retiring the veterans of the conference; you, yourself, are one year nearer that day, and already God is training a man to take your place. Edgar Guest has said it for us in "The Youth Behind."

"Some one will take your place when you are gone,
Will come as you to face the morning mail,
Hear the small talk, and bear the burden on,
And in his care the venture will not fail."

Did Mr. Guest know how we preachers hesitate to move "for fear the charge will go to pieces"?

You may be brave and wise and quick and strong;
You may command with courage and with grace,
But one shall come, when you have passed along,
And serve with equal splendor in your place.

And he may see what you have never seen,
May find new ways your feet have never trod,
And he may go where you have never been,
For after all the greatest of us plod.

The man whose hair is still black, or red, must not forget that grey hairs are on the way and some day he will be up before the committee on conference relations. But, thank God, the church will not stop, for another will be found to take our place.

In all the throng you may not see his face,
Secure you seem, and all your prospects fair,
But one there is who waits to take your place,
Against your passing, life has placed him there.

Let us all rejoice that it is so!

GOOD FOR BROTHER BREADY

ONE of the best fights for civic righteousness ever made in Michigan has been waged by Pastor-Commissioner Russell H. Bready of Pontiac.

The anti-church element in that city is at the present time endeavoring to cause the recall of five of the seven city commissioners, Dr. Bready among them. But Central Church "wishes the people of the Detroit and Michigan conferences to know that if Dr. Bready leaves it is because of his own desire, and that as a church we approve of the work he has sought to do as a city commissioner."

One of the most comforting factors in a fight is to know that your church is back of you. The Methodism of the state is back of Pastor-commissioner Bready!

A PRAYER FOR WORKINGMEN

Borrowed Editorial No. 31

"O GOD, thou mightiest worker of the universe, source of all strength and author of all unity, we pray thee for our brothers, the industrial workers

of the nation. As their work binds them together in common toil and danger, may their hearts be knit together in a strong sense of their common interests and destiny. Help them to realize that the injury of one is the concern of all, and that the welfare of all must be the aim of every one. If any of them is tempted to sell the birthright of his class for a mess of pottage for himself, give him a wider outlook and a nobler sympathy with his fellows. Teach them to keep step in a steady onward march, and in their own way to fulfill the law of Christ by bearing the common burdens.

"Grant the organizations of labor quiet patience and prudence in all disputes, and fairness to the other side. Save them from malice and bitterness. Save them from headlong folly which ruins a fair cause, and give them wisdom resolutely to put aside the two-edged sword of violence that turns on those who seize it. Raise up for them still more leaders of able mind and large heart, and give them grace to follow the wiser counsel.

"When they strive for leisure and health and a better wage, do thou grant their cause success, but teach them not to waste their gain on fleeting passions, but to use it in building fairer homes and nobler manhood. Grant all classes of our nation a larger comprehension for the aspirations of labor and for the courage and worth of these our brothers, that we may cheer them in their struggles and understand them even in their sins. And may the upward climb of labor, its defeats and its victories, in the farther reaches bless all classes of our nation, and build up for the republic of the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their worth, and striving together for final brotherhood of all men." —"Prayers of the Social Awakening," Walter Rauschenbusch.

TOPICS OF THE TIMES

Elmer Houser

The New Turkey and the Christians.

Mr. William T. Ellis, the brilliant Christian journalist, who has spent much time in the Near East, especially during the last year or so, has a valuable article in the *Christian Century* of August 16th, giving the status of the Christian populations in the new Turkey, and the outlook for Christian missions. Mr. Ellis entitles his paper "The Breakdown of Missions in Turkey—And a New Call to the Church." The facts which he sets forth are startling enough, whether one agrees or not with his conclusions.

In the first place, Mr. Ellis finds that except at Constantinople, the capital, Turkey has been practically rid of its Christian populations. This, too, in the region (Asia Minor) where the Christian church has existed continuously ever since it was planted there by the Apostle Paul. Of course this refers to Turkey proper, not to the regions mandated to France (Syria) and to Great Britain (Palestine and Mesopotamia), where Moslems and Christians now fraternize and operate harmoniously, as they do in Egypt, in a new and common devotion to the cause of nationalism. But in Asia Minor, where the American Board had, after a hundred years of notable labor, and the investment of many million dollars, built up a great school and missionary work, it has all been wiped out. Some churches, hospitals, and school buildings remain, but the constituency is gone and they are closed. The deportation of the Greek Christians (those not slaughtered) to Europe, and the expulsion of the Armenians (the remnant left living) to the Soviet Armenian Republic in the Caucasus, have left the American Missions stranded and useless—unless they can secure a Moslem constituency. Even the two famous American colleges in Constantinople, Roberts College and the American College for Girls, are deprived of their Christian constituency. How tragic it all is, that in this twentieth century, in the lands where the Christian Church was first

planted beyond the bounds of Judaism, it should be practically wiped out by the unspeakable Turk and his Mohammedan bigotry!

What is to become of the American Missionaries in Turkey, with their Christian constituency gone, is a question Mr. Ellis undertakes to answer. He appears to think they should have left Turkey along with the Greek and Armenian Christians. Their schools and churches and hospitals were staffed and attended by Armenians and Greeks. They mostly spoke Armenian rather than Turkish. Even if there is possibility of building up a new missionary work among Turkish Moslems, as some think, the old school missionaries, who have always been objects of suspicion and prejudice by those classes, would be fatally handicapped in undertaking it. If there is a new Islam, and a Christian approach to it, the agencies, Mr. Ellis thinks, must be a younger generation of missionaries, against whom no such prejudice exists. He finds different opinions as to the line of approach for such work. The "modern view" puts missions in letters of mere altruism and good will—as philanthropists, educators, physicians, foregoing all proselyting. But Mr. Ellis holds with those who contend that the only adequate justification for the missionary enterprise in Moslem lands is the appeal laid down by Christ and the Apostles, "to acquaint man and woman with Jesus Christ and to convert them into his open disciples."

President Coolidge and the Coal Controversy.

In making public announcement that the orderly production of anthracite coal must proceed without a strike, so that there shall be no interruption in the country's coal supply, President Coolidge has shown himself true to his record as governor of Massachusetts in the Boston police strike, and has in so far fulfilled the expectations of the American people. When, at the time of that strike, he uttered the terse aphorism, "There is no right to strike against the public safety, by anybody, anywhere, at any time," he gave expression to a profound truth, and maintained the genuine American tradition.

George Washington gave expression to that tradition when he sent troops into western Pennsylvania to put down the whiskey rebellion. Daniel Webster and "Old Hickory" did likewise when they sturdily opposed nullification in South Carolina. Theodore Roosevelt carried out the same tradition when he threw aside red tape and successfully handled the anthracite coal strike of 1902. And in 1923 the American people will stand back of President Coolidge in using all the authority and power of the United States to see that coal production is steadily maintained and that shortage and suffering do not follow because employers and employees cannot agree as to wages and work conditions.

One would suppose that both the mine owners and operators, on the one side, and the miners and labor unions on the other, would see that they are only prejudicing their own cases before the public, by obstinately persisting in a course which must result in public inconvenience and suffering. A strike in the hard coal industry, on the edge of winter, would certainly be "against the public safety," to use President Coolidge's words, and cannot be tolerated. The least that the parties to the controversy can do is to consent to keep production going, pending a settlement of wages and working conditions. If they refuse to do this, then the government will be warranted in calling into action all its resources to prevent a tie-up of the coal industry, even if congress must be called into special session to enact necessary legislation.

Meanwhile there are some conditions which measurably relieve the situation. There are unusually large stocks of coal on hand. The public, moreover, are learning that they can substitute coke and some grades of bituminous coal without serious inconvenience. All in all, there are grounds for belief that the crisis may be passed without the serious inconvenience resulting from previous troubles in the coal industry.

Renewing Cordial Relations with Japan.

The old treaty of arbitration between Japan and the United States, just expired by limitation, has been renewed for a period of five years. This treaty was originally signed in 1908 and has been renewed every five years since. The original treaty provided for general arbitration of any disputes between the United States and Japan. In renewing the treaty this time Secretary Hughes and Ambassador Hanihara put in a proviso that in case our Senate gives assent to President Harding's proposal for participation by the United States in the permanent court of international justice, the two governments will consider the making of an agreement by which all differences between

the two countries shall be referred to the said international court of justice. A similar understanding was reached by the United States with Great Britain and with France at the time the arbitration treaties between our nation and those countries was renewed.

It is highly gratifying that the relations between this country and Japan continue so thoroughly cordial. There are many indications that those in authority in Japan seem disposed to carry out a liberal program at home and one of friendly relations abroad. Japan has reduced her army one half, and her navy in the spirit of the Washington conference and proposes to reduce them still more. The program of the liberals includes universal male suffrage. Dr. Sidney L. Gulick, former missionary in Japan and now secretary of the Commission on International Justice and Good Will of the Federal Council of Churches, declared that the success of the liberal program in Japan depends very much upon the attitude and policy of the United States. It is to be hoped that no narrow anti-Japanese policy in America will come to the front to mar cordial relations with Japan.

No Progress in the Franco-British Negotiations.

All the weeks and months of note-writing between the British and French governments, concerning the German situation, have failed thus far to result in any approachment toward a satisfactory understanding. It is plainly enough to be seen that the interests of the two countries are too diverse to give them a common viewpoint.

In Great Britain, her industries languishing because of lack of foreign markets, with millions of men idle, and loaded with heavy war burdens, the feeling prevails that if only German industry could function normally, it would open a greatly needed market for British goods. The British firmly believe that France's military policy in the Ruhr occupation is killing Germany industrially, while failing to produce any reparations for France. Hence the present British attitude of urging France to abandon her policy of force.

On the other hand, France is united in believing that by continuing her present policy she can force Germany to her knees and compel her to come to time on reparations. Just how far France is actuated by the spirit of militarism, no one can tell. It is sufficient that France is confident she holds the whip-hand, and proposes to keep it.

The controversy between Great Britain and France has thus settled down to a series of cleverly worded notes, calculated as much for public consumption at large as to influence the other party to the correspondence. Thus the latest reply by Premier Poincare to Prime Minister Baldwin is regarded as so shrewdly worded that it puts Prime Minister Baldwin in the position of having to assume in world opinion the major responsibility for a final rupture of the Entente. At London it was freely acknowledged that the latest French reply was "extremely disappointing," and because of its uncompromising statement of the French position gave little hope. Should there come a formal rupture of the Entente, so far as Great Britain and France are concerned, then chaos in European affairs would seem near at hand.

Shepherding an Empire

W. F. KENDRICK

GRAND RAPIDS DISTRICT covers about 2,400 square miles of territory. Beginning at Pentwater on the north it reaches along Lake Michigan shore line for about 60 miles. The average width is about 40 miles, ranging from 20 miles at the extreme north to about 50 at the south. The longest drive which the district superintendent has to make is to reach Pentwater, a distance of nearly 100 miles.

The district includes all of Oceana, Muskegon and Ottawa counties, nearly all of Kent, the best half of Newaygo, the north half of Barry and corners of Allegan and Ionia.

In this great field, in addition to the more than 60 miles of shore line, are several fine rivers, the Grand, the Muskegon, the White and the Thornapple and more than 200 lakes. This accounts for the fact that in summer this territory is one vast resort with thousands of tourists spending the summers here. When one takes into account the fact that all of the resorters who go farther north have to cross this territory it is not surprising that the highways of this whole section are lined with cars, going and coming, carrying pleasure seekers to our Western Michigan paradise.

We have all varieties of soil from the barren sand wastes of northern Newaygo county to the rich muck celery land around Byron Center. We have all varieties of fruit in abundance, this being in the very heart of the great fruit belt of Western Michigan. We raise all kinds of stock from black and silver foxes to high grade Jersey and Holstein cattle. We have every kind of fish from the beautiful speckled brook trout to the giant muscallonge.

The Empire Folks

In this territory is a great population of several hundred thousand people; 230,000 of them are in the six cities—Grand

Rapids, Muskegon, Muskegon Heights, Hastings, Holland and Grand Haven—all cities of above 8,000 population. All of these cities are expanding rapidly and furnish a great challenge to the Christian church. Grand Rapids is in the midst of a strong building development and Greater Muskegon rivals Flint and Detroit in its growth as an industrial center.

In Kent, Ottawa, and Muskegon counties there is a very strong Dutch element with some scattered through the entire district. Wherever they are found there are very strong Dutch churches under the Reformed and Christian Reformed denominations. They have fine church and parsonage properties and fill their churches two and, in many cases, three times on Sunday. They are a frugal, law abiding, God-fearing people. Most of the other denominations are here, especially in the cities and larger towns.

In this great field Methodism has 46 pastoral charges with 96 preaching places. More than 13,000 members are enrolled and more than 15,500 in the Sunday Schools of the district. No doubt between 50,000 and 60,000 people in this field look to the Methodist church as their church home.

Changing conditions in the country and shifting of population call for a steady readjustment of the rural fields. Several churches have been sold, most of which were closed before the present district superintendent came in charge. A few have been closed during the present administration and in some cases the property is being disposed of. In some other cases the church is dead but it does not yet realize it and a few are hanging on merely to keep from surrendering to their neighbors with whom they have had a healthy rivalry for many years.

Saving the Rural Church

In several fields where the amount for pastoral support has been too small to provide trained leadership, charges have

been grouped together under the Parish plan and thus an effort is being made to provide a team of trained workers to direct the program of community activities. Three such parishes have been organized and some substantial gains have been made. There has been the handicap that has come from an increased budget in these hard times with the farmers, and also from the scepticism of many and the inexperience of all.

It is not easy to take over six or eight country churches which are nearly ready to close their doors and put across a successful program in the first year or two. It is a long process and there is real difficulty in holding the people and, in some cases, the pastors steady until we have had sufficient time to develop a community spirit and secure co-operation sufficient to carry on a constructive program.

The Hastings parish has had three men at the head of the parish in the three years of its history and yet, in spite of this, substantial gains have been made. With prosperity for the rural section we can, with proper leadership, go on to great success.

Alto parish, after two years of trial, has a program well under way and only needs the co-operation of the churches and people to develop a work which will mark a new day for the church in that whole country.

In the Hesperia parish five new points have been united with two old ones. The loyalty of the laymen of Hesperia in helping to open this new field and to cultivate it has been remarkable. New Sunday Schools have been opened, regular preaching services held, community clubs organized and in some cases classes have been organized. Thus we are ministering to a great unchurched territory. Some other sections of the district are being studied with care so that in all probability more combinations of this kind may result.

A Building Boom

During the present administration on his district more than one-half of the

charges have had some substantial building enterprise on hand. Four new churches are now in process of construction, twelve have been rebuilt or are now in the process of rebuilding, five parsonages have been purchased, and five more remodelled or are in the process of remodelling. So that in 28 of the 46 charges of the district something important of this character has been put across during the last four years.

True Blue

In all matters that pertain to the general program of the church we are trying faithfully to play the game. At a meeting of the district superintendents with the representatives of the office of the Centenary in Chicago the charts showed that this was the only district in the conference, if not in the state, which showed a gain at every point with no red stars in the record. The statement of Dr. Kennedy, Area secretary, showed that this district is leading the conference in percentage of Centenary quota paid in and that it is second to the Detroit district of all the districts of the two conferences of the state. This tells the story of the loyalty of the pastors of this district to all of the important interests of the Kingdom.

Prize Winners

The enterprise and faithfulness of the leaders of our young people is demonstrated by the fact that in three years we won six out of a possible nine banners offered by the state Epworth League Cabinet. This year we won no banners for the first time in four years. We lost the Social Service banner through the mistake of a district officer, after having 72,000 points to our credit while Flint district took it with 12,000 points. The Muskegon Heights League alone had 32,000 to its credit and would have had the banner for a permanent trophy but for this mistake in not reporting on time.

Tale of Two Cities

The whole district program is built around the two city centers, Greater Muskegon and Grand Rapids. Greater Muskegon is one of the rapidly developing industrial centers of the state. No one can safely forecast the future but it is safe to say that it is destined to be one of the leading cities of Michigan and may possibly take second place before many years have passed. Our churches there are very prosperous and are watching the growth carefully and planning to follow the growth of the city with the program of the church. The outstanding movement there at present is the great new church enterprise at Muskegon Heights. On a new lot, diagonally across from the new \$350,000 high school, our people are building one unit of a church building which, when completed, will be the finest equipment in the entire community. This unit will cost around \$60,000 and will be finished early in the conference year. Great credit is due the pastor, G. A. Critchett, for this great achievement.

Grand Rapids, the second city of the state, is enjoying a steady and substantial growth. Just now it is in the midst of a great building development which is changing rapidly the outlying sections around the entire city. This will present a new challenge to our church for the coming year. The present nine churches are growing and prosperous but will not be able longer to cover the entire city with

its new developments and surveying of the fields and determining on new locations will require very careful attention. With the exception of Trinity, all of the old debts have been wiped out, Burton Heights burning the old mortgage just before Conference. St. Paul's must be built very soon if it is to meet the responsibility and opportunity that faces them in that great field and Second Street must change both its program and its building to meet the missionary needs of the West Side. Both Second Street and Joy Memorial are in the midst of a great foreign population and the program of both churches should be adjusted to meet the situation there. Plainfield Avenue, with its old debt out of the way, is forging ahead and is taking the lead in the North End of the city. Epworth has its property in fine shape and is ministering to a neighborhood that swarms with children and young people. This church will always be limited to its own immediate neighborhood but is filling a very important place there. First Church is swinging on with great success, leading the district and Conference in every good work.

The District Miracle

The outstanding achievement of Grand Rapids Methodism since the building of the great First Church is The New Trinity. When one looks back a short three years to the old property on Eastern avenue, with the membership and program at that time, and then goes through the record of the changes that have taken place it is almost beyond belief. With a property valued at over \$400,000, with a membership doubled, with three full-time workers, and with a seven-day-a-week program covering all lines of community activities, Trinity Church stands today as a monument to the ability and devotion of its pastors and to the self-sacrificing loyalty of its people. Dr. Hoag is asking for change this fall but he leaves behind him a monument that will honor his name for a half century. We all feel confident that this church is entering upon a great future and will soon take its place as one of the great churches of the denomination.

To be permitted to serve as district superintendent of such a district is a great pleasure. To try to inspire and lead 46 pastors such as we have here, to help to bring to success these many property changes, to have a part in organizing and leading this great army of young people as they swing on to victory, to have some partnership in the new movements that are trying to work out a better program for the rural church, to be able to assist in connecting the churches of the district up with the program of the denomination for world betterment and to be associated with our great bishop and the other area leaders in Kingdom service is a constant joy. This is a task worth while. We face it daily in full confidence of God's help.

Just now the district superintendent is buried in the round of the fourth quarterly conferences, with numerous committee calls, and conference and area meetings sandwiched in between. I am getting an abundance of good advice these days and am trying to absorb it all in preparation for the coming conference session. If I fail this year in making the appointments for the district it will not be for lack of interest on the

part of the good people of the churches. We all hope for the best.

A MODERN MIRACLE

W. H. MacClenthen

I do not possess all the facts in the case, but sufficient, however, to thrill every Methodist heart with joy and send a wave of truest courage to every soldier of Jesus Christ. Two years ago a little company of Christian folk living near Center Line in the vicinity of VanDyke and the Nine Mile Road, a new suburb of Detroit, determined to organize a Methodist society, and if possible, build a church. The first was easier than the second. The people were buying homes and working hard to make their payments, consequently, money was mighty difficult to secure. Nothing daunted, they began the work, every man laboring with his own hands in the place he was best fitted for, and chanting the faith song of Nehemiah, "The God of Heaven, He will prosper us; therefore we, His servants, will rise and build." And the building arose. Even the seats and the pulpit furniture, carefully wrought by careful hands, were made, and finally church and people were dedicated to the service of God.

At the same time, a little company of young men in Warren, which at that time, and for a long time past had been the afternoon appointment of the Utica charge, paying something like \$300 a year for pastoral support, came to the District Superintendent, saying that they were sure that the prosperity that they desired for the church at Warren could not be secured without a resident pastor, and asked how that might be brought about. The District Superintendent told them that if they would arrange to pay \$1,500 a year and furnish a home, he would bring a minister there. Having little expectancy of another visit, he confesses to no little surprise when two or three weeks later the same company of young men came to see him with faces radiant because of their victory in securing ample funds to meet the requirements of a resident minister.

The District Superintendent put the new Bethel Church at Center Line, and Warren together in one charge, and the Reverend John Meredith was selected as the new pastor of the new charge. The two years past have been years of wonderful progress in every way, the new charge almost continuously leading the district in its care of ministerial support. Now at the end of this two years' pastorate the Bethel Church at Center Line comes to the District Superintendent, saying, "we want a resident pastor. There is a fine new bungalow being builded, which will be finished by Conference time, which we have rented as a parsonage. We also have in hand sufficient pledges to warrant us in pledging a salary of \$1,600 and we hope to make it \$1,800."

Warren also will become a charge by itself, paying to its pastor a support of at least \$1,500 and a home. And strange to say, both points are desirous of the services of the Rev. John Meredith. How strange indeed.

We feel that the people constituting these two churches are deserving of the fullest appreciation for faithful work, well done, and a growth in grace and in material things which can only be described as wonderful. The hat of Methodism is off to both.

See these New Friends at Conference

CONFERENCE would not be conference without our Book Stand and its inviting lobby. Here most of the conference matters are discussed and settled. Here the district superintendents break the news quietly to the preachers. Here the laymen size up the preachers and pastors buttonhole the superintendents. This is a vital part of the conference where fellowship reigns and where, to crown all, we meet our new book friends.

In Michigan and Detroit Conferences, Mr. Crawford knows exactly what to expect. Almost every preacher walks up the second day and says: "Give me the latest books by Drs. Hough, Rice and Stidger." Off he goes with either "The Inevitable Book" (\$1.25) or "Twelve Merry Fishermen" (\$1.00), "The Expected Church" (\$1.50) and "Adventures in Humanity" (\$1.50). These books are no mean equipment for any preacher, and the laymen can select these for himself and be thankful all the year. Dr. Stidger writes that he autographed over 100 of his new books recently in Nebraska.

Other New Friends

"An Adventure in Orthodoxy" (\$1.00) will interest all when they see the author's name, Joseph M. M. Gray. Bishop Hughes volunteers this good word for the book: "It is my confident prophecy that the book will have a wide reading among men who are thinkers or who wish to be such; and that it will have a special mission for a host of young preachers who will be steadied in this nervous period by the faithful logic and the logical faithfulness of this eminent pastor's book."

Next the preacher will spy "The Master" by J. Wesley Johnston (\$1.25). This book takes ten incidents, which we may regard as supreme in the life of the Master, and puts them in story form so vividly, so dramatically, as to make them strangely impressive.

"Better Music in Our Churches" by John Mann Walker, (\$1.25) will interest everybody. Such chapter as Building, Maintaining, and Using a Choir, Music in the Sunday School, Music and the Revival Meeting, etc., are indicative of the good things in the volume.

"A Candle of Comfort" by Charles Nelson Pace (\$50). Here are eight messages that will give strength to the bearer of burdens, courage to the depressed in spirit, hope to the forlorn, and quickening of high desire and noble purpose to the indifferent and careless.

Religious Education

The modern preacher studies carefully the new text books that form a part of our new educational program. There are three brand new Abingdon Texts: "The Message of Jesus" by Montgomery (\$1.00), for study classes of young people in church or college; "Junior Method in the Church School" by Marie Cole Powell (\$1.25), for those who work in the Junior Department; "Services and Songs" for use in the Junior Department, by Josephine L. Baldwin (\$1.00.)

Books That Are Different

"Hilltops in Galilee" by Harold Speakman (\$3.00) is a book friend of great beauty that will want to go home with every pastor and layman as a gift to "friend wife." It has eight illustrations

in color from paintings by the author. For the man who can not go to Palestine, this is the best available substitute. The author witnessed some of the recent war scenes and gives us every sort of adventure, and a spiritual appreciation of such places as Bethlehem and Gethsemane. To meet this book is to want it.

"Skylines" by Halford E. Luccock (\$1.25), looks good on the cover and is good inside; these essays have a fine taste when devoured. Keen wit and moral earnestness mingle in this book and if you insist on a sample take this: "Who would exchange the average home of three generations ago for that of its modern descendant? No, we are all willing to confess that electric irons and hardwood floors and vacuum cleaners are good substitutes for unfeigned love and family prayers."

A Quartette of Books

On the last day of the conference the preacher will buy four more books, despite the parting warning of his wife. They will be: Stanley High's "Revolt of Youth" (\$1.75); Bishop Quayle's "The Healing Shadow" (\$2.00); W. E. Tilroe's "Sent Forth" (\$1.75), a book of counsel and inspiration to the preachers; last of all, "Capturing Crowds" (\$1.25), by Roy L. Smith, the Dr. Stidger of Minneapolis. Chapter XI, "Through the Eye Gate," will furnish matter for discussion for a whole preachers' meeting. Any group of preachers will differ widely about this book. If Dr. Smith is right, then Dr. Rice is wrong and if Dr. Rice is right, then Dr. Smith is wrong. Or maybe they are both right. Read the book and see.

ATTENTION! PASTORS OF THE DETROIT CONFERENCE

THE time is close at hand for the session of our conference and also for that rather irksome task—the preparing of the report for the annual conference.

The suggestions offered herewith are not made in a dictatorial mood or in any way to reflect upon the efficiency of the brethren; they are made however in the interest of the men who must labor to complete the tabulation of those reports by the close of the conference session, and also in the interest of an accurate balance sheet for which you hold the treasurer responsible.

First—In preparing your report use pastor's penciled work sheet. Do not transfer your figures to proper blanks until you are about ready to leave for conference so that any last minute changes occasioned by late returns from some society can be made on the penciled sheet—results, a clean, legible report.

Second—Please note that credit for the Educational Advance, if you have any, is to be recorded on line No. 6. Bronson Hospital on line No. 7.

Third—If any Centenary voucher is lost please write Treasurer Ehnes, 740 Rush Street, Chicago, who will issue another in time for the conference session.

Fourth—Do not ask Centenary credit for any voucher unless it has the words "Centenary Voucher" on the face of it.

Fifth—If you have money or vouchers you believe should be given Centenary credit kindly put a note in the Treasurer's

envelope stating the nature of the case and he will make it a point to see you before your report is tabulated.

Sixth—Please note Children's Day Fund is not entitled to Centenary credit. Payments to the Board of Epworth League, such as, Dues, Twenty-four-hour-day League, etc. are entitled to Centenary credit and should be included in the column for Centenary funds.

Seventh—United States Bonds will be accepted if necessary, but if undue coupons have been detached, deduct from the face value the full amount of undue coupons that have been detached.

Eighth—IMPORTANT. Blue slip. All designated cash amounts to receive Centenary credit please report on blue slip as well as including it in Centenary column for credit. This is for designated cash not vouchers.

The importance of this request is explained in the fact that the blue slip together with your cash payment for designated purposes will be forwarded to the Centenary Treasurer in Chicago, thus making certain the payment of said moneys to the project for which it was intended. The blue slip is for cash payments only; for example, if you bring cash to conference for the Board of Epworth League or for some particular mission field make the additional report on the blue slip.

Last, but not least. We are out for a record to have every report in the treasurer's hands by the evening of the first day of conference. Here's a chance to play the game.—Harry Biddlecombe, Conference Treasurer.

QUIET TALKS

on the

SIMPLE ESSENTIALS

by

MR. S. D. GORDON

THE HUMAN GOD

MEN hunger for the human touch in—God. It's in us humans to want to know by the feel.

We crave the human touch, from cradle to grave. No fingers hold so tight as baby fingers. Children cling to mother and father and each other. The hand-clasp, lip touching lip, the light caress, the tightening hold of the hand as life ebbs out—the hunger for the human touch is in our blood.

That's why Jesus came, for that human touch, to get it, and to give it. The hunger itself is a bit of God.

Man is like God when he is truly human. The word "human" has two meanings. The hurt meaning has become the common meaning, the weakness, the selfishness, the narrowness in man. Originally, truly, it means the distinctive traits in which man is different from the lower creation, and is like God.

God is like man, the true human, in the power to reason things out, the twin power of speech, the moral sense, and, its twin, moral choice, and, most, rarest in—love. That word "love" tells most what God is. Love is a human thing. We know it. That's God's most distinctive trait.

The difference between God and man is in the limitations found in man. God knows no limit in power or knowledge or love. It's a radical difference in degree, not kind. Though too great for words or mental grasp.

Now, Jesus was God showing us these two things. He made plain what the real God is. Do you want to see the true human? Look at Jesus. All there is of the human is in him.

Do you want to know the real God? Look at Jesus. When you are looking at Him you are seeing the Father. All there is of God, within the true human limitation, is in Him.

Jesus shared all our human experiences. He earned bread and bed by sweat and toil. He knew family ties, friendships' sweets, sorrows' pain, indignation over wrong. He loved deeply, sympathized tenderly, and wept real tears.

He was tempted as we are. Many a time His brow was knit and moist, and His hand clenched, as He felt temptation and fought it. And He overcame temptation precisely as every man can and may, by the use of his will, his choosing, and the use of his knees. Neither without the other.

Except—yes, there is an outstanding exception. One experience He never had. That which grows out of wrong choice. But—but, that's not a human experience. It's lower down. He was more truly human in this that He refused to make wrong choice.

Jesus is peculiarly the racial Man, our Fellow. All sorts are drawn to him, little children, aged, ruggedly strong men, fine-fibered woman, virile eager youth, student, scholar, unlettered, both sexes, all social sorts—all alike gladly confess His pull upon their hearts.

And he alone was the Son of God in the same distinctive sense. The Father was as drawn to Jesus as we men are. There was the fullest understanding and oneness of purpose, appreciation and love, between Jesus and the Father as between Jesus and man.

Here is the Book's own story of how it happened that Jesus came. God and man used to live together in a garden. It was a wondrous garden, full of trees and birds, and all growing things good to see and to eat. They were fellows together, walking, working, together day by day.

They used to meet in the twilight for a friendly talk, sometimes without words, as only real friends can do.

One twilight God came to the usual trysting-place for the touch with His friend. But the man wasn't there. God was there. God didn't go away. God has never gone away.

But the man went away. Then he went further away. Then he lost the way back. Then he didn't come back. And away from God he got into bad shape. His will grew strangely stubborn. He got strange ideas about God not loving him.

All this was very hard on God. He sent messengers after the man. They were all treated badly. Then God said, "What shall I do? For the sake of my own breaking heart I must do something."

And this is what He did. One day He hid away the God part of Him, and came in among us as one of ourselves. And we called His earth name Jesus. He was a real man. He lived our life.

Then one day He got down, in, under, the load of our stubbornness, our selfishness to get rid of it. And the load was so heavy it broke His heart. And the blood came. And He used the blood to clean us up, and break our hearts, and bend our wills and draw us back. And He is doing it.

A little girl in bed screamed out when the storm broke. The mother, coming quickly, said, "Didn't I tell you, dear, not to be afraid? God is watching; you won't get hurt." "Yes, mother," the child said in a shaky voice, "but when it thunders like that I want somebody with skin on."

May I, with utmost reverence, use the child's talk? Jesus was God coming with skin on. He came that we might know God by the human feel.

KINGSTON

THE celebration of our Fifty-seventh Anniversary and Home - Coming started in with a splendid address by former pastor, Joseph Dibden, of Northwood, Ontario.

Sunday morning class meeting was led by Mrs. Judge Torrey, of Flint, and was a time of real enjoyment. It was followed by the session of the Sunday school. By this time there was somewhat a spirit of anxious waiting, as it had been announced that the editor of the Michigan Christian Advocate would be here to preach. Time passed, faces grew more and more sober, when just 29½ seconds to 10:30, true to the injunctions of John Wesley, up drove this disciple of his.

A pleasing feature was the reading of a fine anniversary poem contributed by Mr. William Stanley, a friend of the pastor.

Then came the sermon by Dr. Phelps, who led the people in thought to the claims of the Christ.

The afternoon meeting was led by Bro. L. A. Maynard of the local church and at 2:30 the church was again filled, listening to short talks by people who had in the long ago been identified with the church life here, and two letters from former pastors who could not be present. The letter of Bro. E. M. Moore of Royal Oak is worthy of note as he went into detail, telling how in the days of his brief pastorate of three months, the people at one time thought he had gone and claimed the golden slippers, when it was only caused by Bro. Amos Jeffery, who had taken him across to Caro. A splendid letter was also read from Bro. E. G. Gordon. Short talks by Mrs. Mosher of Portland, Ore.; Mrs. Roy, East Jordan; Newton Youngs, Detroit; Mrs. Torrey, of Flint; and Rev. Joseph Dibden.

The evening hour was given over to the closing sermon by Rev. D. C. Little-

john, the newly appointed district superintendent of Port Huron District. Bishop Henderson, we congratulate you on your selection. Surely the hearts of the vast congregation were stirred as this "Man of Fire" gripped them, lifting them to a higher plane, while he poured into their ears the challenge "The Master is come and calleth for Thee."

Monday evening Rev. R. H. Bready, a special favorite of this pastor and people, spoke to a large audience on "The Four Square Community." Right worthily did he plead for a higher type of citizenship and a more virile Christian life. The singing by the choir, was augmented by duets and quartettes by the "Youngs" family of Detroit, and the "Moore" family of Lapeer and Kingston. Rev. and Mrs. Dibden, of Ontario, added inspiration to the services, and it can truly be said that from start to finish God was here with us.—Andrew Wood.

Jordan of Moradabad. Nathaniel Jordan, an Indian boy with an English name, son of an Indian preacher on Budaon District, went through our Budaon school, then through our Moradabad high school, then passed the college course at Lucknow, and afterwards earned his Master of Arts degree in the government university. Mr. Jordan is now a cultured Christian gentleman honored alike by Christians, Hindus, and Mohammedans. He is the head of our Moradabad high school. The difference between what Jordan would have been and what he is, is accounted for by gifts and prayers from Christian America.

Climbing Stairs. "Ten and a half months ago Miss Howell began to climb the dark stairs of Palembang (Sumatra) shop houses, with some medicine bottles in an old shoe box. The box got wet and the bottles fell to the floor one early morning but her work moved on. Her coming was intended to help break up the tight wall that separated our little group of Christians from the people of Palembang. Miss Howell's work, which began largely as a station for binding old sores and giving castor oil, changed in character until she became the medical advisor of the finest Arab, Malay and Chinese homes in Palembang. The patients of the type that came first still come, but now the work that at first was overlooked by the men of prestige, has their respect and patronage."—Rev. Mark Freeman, Sumatra.

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THE UPPER PENINSULA'S TRAINING CAMP

400 Registration, 140 Life Service Decisions

V. J. Hufton

BISHOP W. F. Oldham, the lover of all peoples everywhere, left his overcoat in New York to cool off at Michigamme. In beautiful, precise language he described how, a few years ago, he found this nation lifted to heights of idealism and optimism, such as only come once in a generation.

"I don't like the sight of this nation attempting to draw herself from a troubled world that she gallantly went forth to help."

The success of the second year of Michigamme was assured when it became possible for Bishop Henderson to spend five days with our young people, apparently throwing off administrative burdens and with his whole soul glowing with enthusiasm for the sacred text, preached with old time fervor and liberty. Probably no one below the Straits ever heard the bishop to better advantage. The Institute has enough deans, managers, secretaries and superintendents to take care of one of those seven institutes in South Germany where they have two thousand delegates and two brass bands, so the messages will reach to every nook and cranny of this great Superior district. The faculty soon discovered that the idea of the "camp meeting only" had to be

blended with rare tact to the class study requirements.

"Oh, be young for once, anyhow," says Bishop Henderson.

Whilst William Randolph Hearst is sending his editors out to foreign lands to find out the interpretation of world affairs (to build up his subscription lists) here we have men who have lived amongst and loved the folks they speak of. Then again in contrast we are never left with a big question mark, for every missionary is positive as to what is the solution of the whole matter. What an editor-in-chief Dr. Musser would make for Hearst!

In Patterson's Class on the Divine Right of Democracy we noted that "any law that a man wants to violate looks mighty blue to him."

During a feast of knowledge of Africa, India, Russia, Japan, South America, with stunts by Gratton and meals by Doten, the preachers and their wives met the bishop in quiet conferences on the spiritual cultivation of our good, loyal folks at home. Fun and frolic did not hinder the bishop in securing 102 decisions for the three "W" pledge and Zoller and Young reached another thirty-nine.

Overshadowed by the death of the president we became the more susceptible to the Word of Truth and spiritual things had first way. One glance at the 200 in classes gives the promise of the future for this greatest unit in the Area. Splendid offerings were made as well as pledges for the Institute and Dr. Geo. Olmstead slipped down the hill to write another "LILPIL."

SUCCESSFUL INDIAN CAMP MEETING AT NORTHPORT

V. Alton Moody

WHAT is reported to be the greatest ten-day Indian Camp Meeting on the Grand Traverse District in a decade has just closed at the Greensky Camp ground near Northport. Attendance was good, the weather was favorable, workers were able and in earnest, and God was there. Fully fifty came to Christ and professed Him. Several were white. Converts represented every Indian mission in and near the Grand Traverse District: Mancelona, Star City, Sigma, Kewadin, Susan Lake, Charlevoix, Manistee, Muskegon, Omena, Agossa Town, Kalkaska, Banfield, Provemont and Brethren. Indian stolidity was for once partially banished and people were moved as I have rarely seen them moved since the good old Southern Negro revivals which we whites often visited in our boyhood days. Imagine an Indian choir leader bubbling over with joy and breaking down in the middle of a song! Picture a knicker clad white resorter watching eagerly her own daughter forgetting pleasure and kneeling at the altar! Listen to that Negro choir invited to take charge of the preliminary song service in that greatest meeting of all—the closing Sunday night! Such meetings renew the spiritual life of a college professor and send him back to the young people of his own race with a new vision and a keener determination. It was good to be there.

Old Indians and white settlers report that the Shahskakezik (Greensky) camp meeting has a history of over three quarters of a century. It dates back to



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the days when a Methodist interpreter, the Rev. Greensky, accompanied a Presbyterian missionary who established "Old Mission" among the Indians on the peninsula north of Traverse City. The Indians were later advised to move to the more spacious region near Northport in the hope that they would farm and raise game. Interpreter Greensky was soon running a mission of his own. He built the church on Greensky Hill near Charlevoix and became a power for God in the vicinity of Charlevoix, Traverse City and Northport. A movement is now on foot to erect a monument on Greensky Hill where his grave is marked merely by a heap of stones each dropped there by a passing friend.

The Greensky camp when once established as one of several local camps on the Grand Traverse District was continued in its present vicinity until a donation of several acres of land including the present site was made for the encampment about twenty years ago by Mr. Wm. McMackin of Northport. Indians and workers from all missions on the district now unite to make this their central annual camp meeting. It is on the Northport charge of which Rev. R. E. Saunders is the efficient pastor.

The present meeting was opened on a Friday night by the pastor and the District Superintendent. Both labored through the encampment. Early in the meeting Rev. Elmer E. Higley of Chicago and Superintendent of Indian work of the Methodist Episcopal Church was present for a day and gave the work a new impetus. Other speakers some of whom are experienced in Indian missionary work were: Revs. Robert Agossa, William Petoskey, Frank Wesley, Isaiah Wasquam, Samuel Tepekeyah, Samson Nada, James Shawandacee, Thomas Shocko, Simon Peter, Moses Wakazoo, George Greensky and Levi Cameron.

The real find of the year was in the man who was secured as the camp meeting preacher—Rev. Louis Bruce, a Mohawk Indian, a graduate of the University of Pennsylvania and pastor of the Mohawk Methodist mission on the St. Regis reservation in northern New York. He is a likable man, has a clear vision, a surprising command of the English language and in soul winning has proved to have the same success that he had in baseball in former years as one of Connie Mack's pennant-winning Philadelphia Athletics. He may still be described by the inscription on one of his medals: "Louis Bruce who does not kick but plays the game." His pleas for a higher economic, physical, moral and religious Indian life gripped the local Indians and cannot fail to have a marked effect in the Grand Traverse District.

The annual assembly of the International Association of Women Preachers will be held in Chicago, August 28-30. Eight denominations will be represented on the program.

HISTORY OF TRINITY COMMUNITY CHURCH

FROM one of the poorest and most inadequate church buildings in Western Michigan to one of the most beautiful and complete church plants in the nation is a long step, and almost unbelievable; but that is the story in a sentence of the transition from the old East Street—later, Trinity Church to Trinity Community Church of Grand Rapids.

On October 23rd, 1873, Division Street Church, now First, elected a board of trustees to look after the housing of the group of members living in the east part of the city. This little society was named, "The City Mission." Thirty-two persons were charter members, of whom Mr. and Mrs. Paul H. Richens, Chas. B. Foster, L. G. Lawson, Mrs. P. S. Foote, and Mrs. L. S. Boynton still live.

A small church building was started in 1874, but when near completion, a wind storm leveled it to the ground. Undaunted, this little band gathered up the fragments and started in again; and on December 13 of the same year dedicated their church home.

Dr. Wm. M. Puffer was appointed pastor in 1913, and under his leadership the church secured part of the block upon which the present building now stands.

In 1917, Clarence E. Hoag, the present pastor, was appointed. Victory in the World War gave our people to know that they might achieve the impossible, and they started in to do it.

The New Church

The first movement for a new church came from the young people's Bible Class early in the spring of 1919, when at a social gathering a resolution was passed calling upon the quarterly conference to arise and build a church.

Three days later the conference voted unanimously to proceed with the project and appointed a finance committee and a building committee. These two committees have worked together and borne the brunt of the responsibility and toil for the past three years without a single serious disagreement during the entire period of construction.

This congregation seemed to have a vision of the work which might be done by a people who sensed the needs of the community and wanted to minister in the name of the Master to the multitudes not of its own fold, as well as to the needs of their own families.

Visions usually vanish into thin air, but this vision has become a beautiful reality of wood and stone and brick, an architectural jewel, bordered with emerald and canopied with sapphire.



EXTERIOR OF OLD CHURCH



TRINITY COMMUNITY CHURCH

OUR HOST AT TRINITY

BORN at Sandhill (not on the map) Wayne County on Theodore Roosevelt's birthday, in a log house which has not been preserved for inspirational or other purpose.

Grandmother feared I would not live long, I was so good. No one else seemed worried.

Lived seven years at Grassy Island Lighthouse and attended school at Wyandotte once in awhile. Learned to swim.

Went to Mendon, attended school winters, was a farmer's boy ho, ho, summers. Joined the church; heard Dr. Louis DeLamar and Dr. W. P. French preach. Got an idea.

Worked in a drug store in Detroit, heard Dr. C. T. Allen and Dr. A. B. Storms preach. Idea became a conviction.

Admitted to the Michigan Conference and appointed to a small circuit which was better than I deserved. Made a survey of five conference districts from inside my first few charges. Married.

Attended Chicago University to improve my mind. I kept on. Always tried to do that.

Have served the best charges in the conference though not the largest.

Appointed to Trinity church six years ago. Found a wonderful people and helped them build a church. Haven't had a fuss and haven't spoiled them—nor they me. That's all to date.

"The short and simple annals of the poor."

COUNTY SEATS IN GRAND RAPIDS DISTRICT

Grand Rapids, Kent County.—City of about 150,000 with nine Methodist churches. Work is growing finely. All of our churches are prospering and some new fields offer a challenge to our church. The Clark Home, the Esther Home and the Community House are doing well. For competition we have about 30 great churches of the two Reformed denominations and all of the rest of the denominations in smaller numbers. Methodism is second of the Protestant bodies.

Grand Haven, Ottawa County.—City of about 8,000 and growing. Also a strong Reformed church town. Our church has recently built a new church in the finest location in the city and is prospering. The other leading denominations are represented there but are not strong. We also have a mission in the eastern part of the town with a Sunday School of about one hundred enrolled. The outlook is fine for Methodism there.

Muskegon, Muskegon County.—Fine growing city of 50,000 Great industrial center. Will be one of the large cities of Michigan. We have three churches in Muskegon proper and one in Muskegon Heights and one in North Muskegon. Our churches are doing well and our work growing. This is also a great Dutch town with strong Reformed churches. The other denominations are represented with one or two churches each. We are watch-

ing the growth carefully and are planning to open missions as the needs demand.

Hart, Oceana County.—Leading town of the county with a population of 2,500. This is in the center of the fruit belt and is prosperous. Our church has been rebuilt at an expense of \$8,000 and is doing good work. The town is overchurched and most of the other denominations are weak. We have the strongest church there and have promise of a great future.

Hastings, Barry County.—This is a city of 5,000 and we have by far the strongest church. This is now the head of a Parish with six preaching places in the country joined to the city church. We have a very large membership, a fine property and hold a place of power in the community. Hastings Methodism is decidedly on the map.

The Edward Rector scholarships to Depauw University, Greencastle, Ind., have widened their scope. Formerly confined to students of the home state, they are now available to high school students of other states that meet the requirements. Mr. Rector of Chicago gives four hundred scholarships, one hundred awarded annually, to high school graduates who rank high in character and excel in scholarship which continue through the four years if the student justifies the continuation. The scholarship covers tuition and fees in the college of liberal arts, which amounts to about \$125 annually. When will our Albion have such a god-father.

Conferences That Were Different

MORTON D. CARREL

USUALLY so prudent and tactful, the editor of the Michigan Christian Advocate has for once thrown prudence to the winds and invited an old man to write "a page or less" of conference reminiscences. What old fellow would turn down such an opportunity? If there is any one thing more than any other in which age delights it is in reminiscence.

I am feeling about it somewhat like the aged spinster of whom Dr. Cadman spoke a few weeks ago. In a crowded assembly, where the light was dim, a young man mistook her for one of his lady friends and gave her an ardent kiss. She accepted his apology and said that "it was the first time any man had kissed her; it was a great surprise to her, but on the whole it did produce a very pleasant sensation."

I first saw a Methodist conference in session and the face of a Methodist bishop in September, 1872. No, that is not the exact truth so far as it concerns the bishop. Six years before, a boy at home, I had taken my Baptist mother in the family carriage to the Hillsdale fair grounds to hear Bishop Mathew Simpson preach the Sunday morning sermon before the Michigan conference.

But I was only a boy then and neither a Methodist nor a Christian. I had no conception of the functions of a Methodist conference or of the dignity and authority of a Methodist bishop. I am very sure now that I had not the slightest appreciation of the fact that I was listening, or should have been, to one of the greatest preachers American Protestantism has ever produced.

In the six years following several things had occurred. I had studied some, thought some, taught some, tried to preach some. I had found a Methodist home and a Christian woman for my life companion. I had been converted after the Methodist fashion at a Methodist altar. I had heard the call of the Spirit and the church to preach the gospel. I had spent a very helpful year at Garrett, and in September, 1872, I was at the door of that same Michigan conference, with the recommendation of a Methodist quarterly conference, signed by Presiding Elder Resin Sapp, seeking "admission on trial." Next to the hour of my conversion I count that the greatest hour of my life.

That First Conference.

The Michigan conference met that year in the old First Methodist church in Jackson. The presiding bishop was Edward R. Ames. J. I. Buell, then in the full vigor of his early manhood, was the secretary. I shall never forget my thrill at the first sight of the bishop, the enthusiasm of his welcome by the brethren of the conference, the tense interest which characterized the opening of that Wednesday morning session. To one born and raised in another communion, knowing practically nothing about Methodism until my conversion at 21, it was a new revelation of that Christian sympathy, that brotherly rivalry in Christian service, which has made the Methodist annual conference a unit of marvellous potency in organized Protestantism, a brotherhood unique among human fraternities, a wonderful conservator and dispenser of spiritual power, a very potent factor of that

great army of God-smitten men called preachers of the Gospel, of whose strength all who hate God and work unrighteousness have reason to stand in fear.

One Picture Lingers.

The hour for opening the morning session was just at hand. The church vestibule was crowded with happy "pilgrims of the long road," tarrying to greet fellow pilgrims whom they had not seen for twelve busy, eventful months. Suddenly there was a lull in the buzz of conversation. I heard several subdued voices saying "There he comes"; "There comes the bishop," and I turned to see a stout, stocky gentleman, plainly dressed as though for some part in the work of the day, his strong but kindly face glowing with the warmth of friendly greetings, pushing his way slowly through the throng, shaking hands right and left, calling some by name as though he had seen them before and was glad to see them again; more like a big brother of us all than like the Methodist bishop of my youthful imagination. I remember hearing him ask if there was "any fever and ague in Michigan this season," to which many voices responded, "We hope it won't get you, bishop," as we passed up the aisles of the assembly room, each toward his part in the common task in the spirit of a genuine happy comradeship.

It has been my privilege to know some of them quite intimately, many if not most of the men who, during the last fifty years have been bishops of the Methodist Episcopal Church. I have helped to elect some of them and have witnessed their consecration to the high office. I have served upon committees and boards with some of them, looking after important matters of Methodist economy and the work of the Kingdom. I have sat with them in the cabinet where the sympathies and purposes of men are put the highest tests of sincerity and unselfishness. My conviction is that no one class among all the shepherds of Christ's flock have shown themselves more worthy of confidence and esteem than have those who have been called and chosen for the great responsibilities of the Methodist episcopacy.

Debaters and Fighters.

There were rare spirits among the men of the rank and file of the Michigan conference fifty years ago, as I came to know. So are there now, to be sure. I am not going to say that either period produced the greater men—but they were great men. In the very nature of things they were different men. Many of the leaders in the conference of that day had helped to fight the hot battles of Civil war, not only from platform and pulpit, but on the bloody battle field. They were far enough from subscribing to any form of pacifism that meant "peace at any price."

Indeed, it sometimes seemed to me that some of them had rather fight than not. They were sticklers for disciplinary order and doctrinal regularity. There were debaters in that day. Some one has proposed the conundrum, "Why are traveling men invariably great talkers"; and the answer is: "Because they are away from home so much that they have an oppor-

tunity to practice." The annual conference session gave those fathers of ours an opportunity to talk and they improved the opportunity.

I do not mean that they talked for the sake of talking. I used to think some of them did, but they were not the strong debaters. Strong men, earnest men, men of convictions said things, true things, blunt things, when they thought they were needed without fear of being called immodest or belligerent. And we young fellows who were just beginning used to watch the struggles of the giants with sometimes a wonder that heads as well as hearts were not bruised in the melee.

It seems to me, as I remember it, that very few items of business, reports, resolutions, motions or what not, ever got upon the conference records without a debate in which every aspect of the matter, pro and con, was fully analyzed and discussed.

Church trials for laxness in administration or conduct or creed were not unusual at the conference sessions of those days, and when two doughty masters of debate were pitted against each other as prosecutor and defendant, such a trial afforded rare entertainment for brethren who did not happen to have special conference work at hand.

A Trial.

There was a trial on at that conference of 1872, in which I think D. D. Gillett and Resin Sapp were prosecutor and defendant. A trial which dragged its weary length for more than a day after other conference work was completed and the conference might have adjourned. The brethren were anxious to get home to their charges and families. The long-suffering bishop was impatient over the delay, but there was no help for it. Everything must wait for the decision of that committee of trial.

One day when the two attorneys were battling over some point of law or procedure upon which they had asked a ruling by the bishop or conference, neither of them willing to make the least concession or yield one iota to his opponent, the bishop turned to them and said: "You brethren remind me very much of the colored exhorter who became so impatient because his hearers did not respond to his call that he said: 'If yo poor, miserable sinners doan come to this yer altah and repent, you all will go to hell and burn forevah ef I have to carry the wood and make the fiah.'" At another time when Gillett was stubbornly contesting a point the bishop turned to the conference and said: "Brethren, if brother Gillett should fall into the river and be drowned we'd look for his body up stream." So more than once or twice the genial wit of the bishop dispelled the war clouds and brought peace out of threatened conflict.

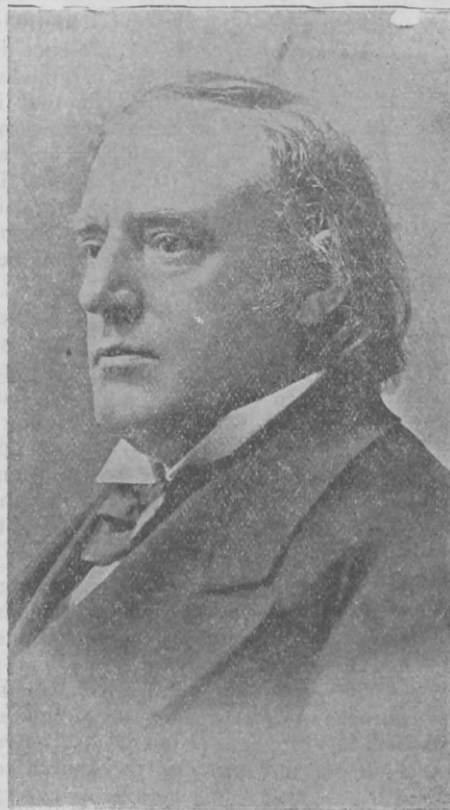
Andrew Jackson Eldred.

Among the acknowledged leaders in Michigan Methodism fifty years ago, was Andrew Jackson Eldred. He was a splendid product of the best advantages, social, educational, religious, afforded by pioneer conditions in the central west in the early years of the nineteenth century. "A self-made man" differing from many who call themselves self-made in this—he welcomed all the best things of his seemingly meagre environment to assist him in his task of self-making. That Andrew Jack-

son Eldred was a Democrat almost goes without saying. He could not have carried that name very consistently and been other than a Democrat. But Democrat that he was to the day of his death and proud of it, I am not aware that any man ever charged A. J. Eldred with disloyalty to his country's flag. He served as a chaplain in the Union army during the Civil war and by his every word and act sought to strengthen the Union cause. But in the troublous days of reconstruction following the war he was very sensitive, some of his friends thought him needlessly so, about any word of censor or criticism spoken of his brother Democrats of the south.

The Giants Battle.

As I remember it Dr. R. S. Rust, for many years the ardent, eloquent defender of the colored people and secretary of our Freedmen's Aid Society, had addressed the



BISHOP NEWMAN

conference on the work of that society. In his address he had given great emphasis to outrages of social ostracism and personal insult and actual injury which some of the accredited workers of our church were suffering from the hands of the white people of the South who resented our coming to the help of their former slaves.

Of course the conference was greatly incensed over these outrages and a committee to which the matter was referred, brought in a report in which the conduct of the Southern folks was very strongly censured. No sooner was a motion made for its adoption than Eldred, with eyes that flashed, was upon his feet. "Bishop," he said, "I submit that such a report as this ought not to be spread upon the minutes of this conference and go to the press with our approval, without very

careful consideration. We are liable to do great injustice to good people and hinder a cause that we desire to help. I appeal to you a Southern man (the bishop lived in Baltimore), to say if these reports of personal outrage and insult as they come to us may not be exaggerated or whether there might not be reasons for them not here apparent, which might greatly modify our judgment, if we could hear both sides of the case. Bishop, you live and work among the Southern people. Do you go to your work among them with any fear of violence or insult?"

"Well, Brother Eldred," answered the bishop, "I find it very convenient to be able to say down there that I live in Baltimore." The tense spirit of antagonism was broken with the laughter and applause that greeted the bishop's quiet answer, but Eldred was not ready to surrender.

When the applause ceased under the bishop's call for order, he was still upon the floor. "Bishop, I must insist that these charges against our friends of the South are too serious to be passed lightly. You have not answered my question. You know the southern people. Knowing them as you do, do you really think that any Christian man or woman going to them in the spirit of conciliation, courteous and tactful, would be in any danger of violence from them?"

The bishop, in the same quiet voice and with a mirthful twinkle in his eyes, replied: "Well, Brother Eldred, I will say this; I do not think you would be in any danger down there." And in a roar of laughter and applause brother Eldred capitulated.

I do not know what became of the resolutions. It doesn't make much difference. But the seemingly inevitable bitter controversy was avoided, and the conference proceeded with its business.

Fighting the Fight.

I do not want to leave an impression that the men of this conference fifty years (Concluded on Page 20.)

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SUNDAY SCHOOL LESSON

ISAIAH S. MORRIS, M. D.

LESSON XI.

September 9, 1923.

MARK'S CONTRIBUTION TO CHRISTIANITY

Acts 12:12, 25 to 13:13; 15:36-40; Col. 3:10; 2 Tim. 4:11; 1 Peter 5:13.

HIS LIFE STORY

1. Mark was the son of Mary, a well-to-do woman of Jerusalem. His Hebrew name was John; his Roman surname was Mark. (Acts 12:12, 25).

2. He was much younger than Jesus, probably 15 years, and as a youth was led to accept Christ or was taught under the ministry of Peter who calls him "My Son" (1 Peter 5:13). Mark may have been a Levite like his cousin Barnabas.

3. Tradition that seems unusually reliable says that it was at his home that Jesus and the disciples ate the last Passover.

The number of visitors at Jerusalem attending the feast of the Passover was always very great. It was not customary to rent out rooms for the celebration of the feast, but to offer them to their friends, gratis. Probably Mary quietly offered her commodious parlor to Jesus, who accepted it, and it was reserved for the occasion. It was customary, however, for the guest to leave as a gratuity a water jar and the skin of the sacrificed lamb.

When the time came for the preparation, Jesus sent Peter and John to arrange details. They were to meet a man (probably Mary's servant) bearing a pitcher of water, to follow him unto the house and "say to the master of the house (Mark's father), the Teacher saith, Where is my guest-chamber, where I shall eat the Passover with my disciples? And he will himself show you a large upper room furnished and ready: (evidently according to previous arrangement), and there make ready for us" (Mark 14:12-26).

4. After the Passover meal, the Eucharist, and the talk and Prayer of Jesus they sang a hymn—the Hallel, Psalms 115 to 118 inclusive—and went out to Gethsemane. Very soon thereafter Judas and the soldiers came to the house looking for Jesus. This aroused Mark, who quickly arose, put on his linen bath robe, and out of curiosity followed the officers and mob to Gethsemane.

It was certainly Mark who was the unnamed young man with the "linen cloth" (the gown of the well-to-do, see Luke 16:19) cast about him, over his naked body, who slipped out of the robe, ran for dear life, and escaped being arrested with Jesus. Mark alone records this incident which explains why it is included in the story and also why, out of modesty, he does not name the young man (Mark 14:51, 52).

5. He is first mentioned by name in connection with the release of Peter from prison (Acts 12:12), and from then on he is in close association with the church leaders who were often entertained at the home of his mother.

6. When Barnabas and Saul came to Jerusalem with the collection for the famine sufferers, on their return they took Mark with them (Acts 12:25). He was there under the influence of that great revival for a year.

7. At the close of that meeting when Paul and Barnabas were called by the Holy Spirit, and consecrated by the Church to the service as missionaries, they took Mark with them as a minister and attendant (Acts 13:5). They crossed the island of Cyprus and then back to the mainland at Pamphylia, where Paul was taken sick with the malarial fever (according to David Smith), and the long watching with him, and the dislike for additional hardships in the interior of the trip that Paul insisted on taking, discouraged Mark, who probably was already homesick and he refused to proceed further but returned home to his mother in Jerusalem (Acts 12:13).

8. Four years later at Antioch, a sharp controversy arose over the admission of the Gentiles. Paul and Barnabas were sent to Jerusalem to consult the apostles about the matter (Acts 15:1-35). It was there agreed that the Gentiles should be admitted, and Paul and Barnabas with Judas and Silas and probably Mark, returned to Antioch.

After some days Paul proposed to Barnabas that they visit the cities where they preached and see how their converts fared. Barnabas agreed providing Mark should go with them. Paul refused.

The contention was sharp and because Paul refused to take Mark with them on another tour, the evangelists Paul and Barnabas were separated, Paul taking Silas, Barnabas taking Mark, each pair going on an evangelistic tour by themselves.

9. Several years later Mark became reconciled with Paul and was with him somewhat during his first imprisonment at Rome (Philemon 24), and Paul wrote the Colossian church to receive him on his recommend (Col. 4:10). According to 2 Tim. 4:11, he was also with Paul in Rome during his second imprisonment. During this period he was personal attendant to Paul who appreciated him very highly.

He was at various times associated with three great leaders, Barnabas, Paul, and Peter (1 Peter 5:13), and always in the position of a private secretary, or "minister" whose duties would be to make records, look after finances and probably baptize converts, a service that Paul seldom rendered (1 Cor. 1:14-17).

There is excellent authority for the statement that Mark was interpreter and reporter for both Peter and Paul at intervals and that Mark obtained directly from Peter much of the material for his

Gospel of Mark.

Mark had many opportunities to hear and observe Jesus in action and at a most impressionable period of his life, as follows:

- (1) The incident of the last Passover and the institution of the Lord's Supper;
- (2) the meeting of the disciples the night

of the resurrection, and again (3) one week later; (4) the meetings for prayer and waiting during the ten days previous to Pentecost; and (5) the prayer meeting when Peter was released from prison. These all occurred at the home of Mary the mother of Mark.

These repeated opportunities for close contact with the workers, and to study Jesus and his method of healing and teaching, all gave Mark a fund of valuable material for his story of the life of Jesus, which should be read through again now.

APPLICATION.

This is a lesson for life service volunteers.

In the highly interesting and instructive studies of this series of New Testament characters we are impressed that to become a Christian does not mean that we must immediately lose our individuality and become a mere machine through which certain influences operate, but that we retain our personal characteristics, that our personal preferences are to be given recognition and they are to be the medium through which the Holy Spirit will—if allowed—make us work out our greatest usefulness for this purpose in saving the world, by utilizing our God-given faculties.

Mark undertook a work that was not congenial, left it, found himself, "came back," and in doing the thing that he liked to do made a great contribution to Christianity. At the same time he was getting just the training that he needed but he did not realize it.

Every Christian that has felt the thrill of the forgiving love of God has a missionary spirit, but few only are called to the consecrated life of missionary service.

The novelty and excitement of travel with Barnabas and Paul appealed to the youthful Mark who was ready "to try anything once."

By the way: The man who invented that phrase—"I'll try anything once"—ought to be banished to Patagonia for life. It is an idiotism that has wrecked the lives of hundreds of thousands of pure young men and women. We hear it constantly and it sends a chill over us every time it is spoken. It is the challenge of hell to do your worst and take the consequences. Satan grins as he dares you on into sin. Declare war on that phrase and rebuke every one that uses it.

Mark found as every missionary does that on the field, in actual contact with the multiplied inconveniences, the shocking physical and moral condition of the people, and the almost inconceivable spiritual oblivion as the result of the ages of heathenism, that it is no vacation to take a trip among the hostile people to introduce the Gospel.

There must be a thorough preparation for service in the foreign field.

1. There must be an absolute, unqualified, unmistakable call of God.
2. There must be years of school and college training to make one capable of meeting on the same level those brightest, best educated leaders and officials on the field.
3. One should have sufficient traveling experience to become accustomed to be away from home and not get too homesick.
4. There must be a solid, substantial organization back of you to take all care of personal needs and a sufficient salary to provide for those things and that will

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APPROVED TEXTBOOKS

PUPIL STUDY.—*Life in the Making*, Barclay-Brown, et al.; or, *The Pupil*, Barclay.

PRINCIPLES OF TEACHING.—*Principles of Religious Teaching*, Barclay; or, *Learning and Teaching*, Sheridan-White.

THE BIBLE.—*The Worker and His Bible*, Eiselen-Barclay; *The Bible*, Barclay; *Great Characters of the Old Testament*, Rogers; *Great Characters of the New Testament*, Hayes; *The Prophetic Movement in Israel*, Knudson; *Amos, Prophet of a New Order*, Longacre.

THE CHURCH.—*A Methodist Church and Its Work*, Tippy-Kern; *The Worker and His Church*, North.

SUNDAY-SCHOOL ADMINISTRATION.—*The Organization and Administration of the Sunday School*, Cuninggim-North; *The Graded Sunday School in Principle and Practice*, Meyer.

MISSIONS.—*The Program of the Christian Religion*, Shanksford; *Missionary Education in Home and School*, Diffendorfer; *Training World Christians*, Loveland.

ELECTIVE COURSES.—General introductory course: *Primer of Teacher Training*, Brown. Recreational leadership: *Leadership of Girls' Activities*, Moxcey; *Recreational Leadership for Church and Community*, Powell. The devotional life: *The Training of the Devotional Life*, Kennedy-Meyer.

SPECIALIZATION TEXTBOOKS.—BEGINNERS: *A Study of the Little Child*, Whitley; *Story Telling in Religious Education*, Cather; *Methods with Beginners*, Danielson. PRIMARY: *The Primary Worker and Work*, Thomas; *Methods for Primary Teachers*, Lewis. JUNIOR: *The Junior Worker and Work*, Baldwin. INTERMEDIATE: *Leaders of Youth*, Harris; *Community Forces for Religious Education, Early Adolescence*, Fiske. SENIOR: *Community Forces for Religious Education, Middle Adolescence*, Fiske; *Leaders of Youth*, Harris. YOUNG PEOPLE: *Leaders of Young People*, Smith; *Handbook for Workers with Young People*, Thompson. ADULT: *The Psychology of Adult Life*, Soares; *Principles of Christian Service*, Cope. SUNDAY-SCHOOL ORGANIZATION AND ADMINISTRATION: *The Educational Task of the Local Church*, Bower.

For Information. For information on all problems concerning the administration for teacher training, including the registration of classes, examination, certificates and diplomas, address the Department of Teacher Training, Board of Sunday Schools, 58 East Washington Street, Chicago. Every Methodist class should be enrolled with the Board. No fees are charged for enrollment or examination. Write for information regarding text books to the nearest depository of The Methodist Book Concern.

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appeals to many young people. Let everything be done to encourage them. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9:38.) Then help to answer your prayers by giving of your means to make their going possible, and praying to make the mission successful.



MARJORIE'S ADVENTURE—A TRUE STORY

MARJORIE was picking raspberries—big juicy ones that grew on bushes along the corduroy road leading to the camp, when she met with the adventure. Camp was a wonderful place to the little city girl. She had come to the village of Scott that summer with her mother and daddy, and one Saturday a whole party drove out from the village, and into the woods over a bumpety-jumpety corduroy road. At the end of the road was a log house in a clearing, and in

front the Megantic mountains stretched as far as eye could see. Nestling at the foot of the mountains was a body of water called "The Bog," and into this ran the cold, clear mountain brooks in which lovely speckled trout lived. Marjorie sometimes had two or three of them for her lunch, cooked as only the big, old French-Canadian guide could cook them, and served on a granite plate. My, but they tasted good! And when they were followed by a saucer full of red raspberries, Marjorie could think of no better lunch.

That morning two or three of the grown-ups, as well as Marjorie, were picking berries, and as they were quicker than she was, they were quite a distance ahead of her, when the little girl spied a bush on the other side of the road that seemed to be covered with berries much larger and redder than the ones on the bushes close by. So, picking up the little pail, she walked across the road, picked her way through the tangled underbrush, and began to pick. As she stretched her hand across to get an especially inviting berry, it was suddenly jerked away, and what do you suppose she saw on the other side of that bush? A great, big, woolly bear! I wonder what you would have done had you been in Marjorie's place. Probably you'd have acted the very same as she did. For a minute she was so frightened she couldn't move, and during that time the bear took a look at her, then calmly went on eating berries. When Marjorie could move, she took to her heels, tripped over the pail, spilling all the berries, and ran down the road screaming as hard as she could. The others ran

out to meet her, and she was so out of breath she could hardly tell what had happened. In the midst of her story, out on to the road came the bear. He stopped a minute, looking towards them with an air that seemed to say, "What a silly little girl, to be frightened of me!" then turned and ambled slowly into the woods on the other side.

The grown-ups laughed away the little girl's fright, telling her that bears never hurt human beings unless they are hungry, or their young are attacked; that probably Bruin's tummy was filled with raspberries. But you would have been frightened, wouldn't you, if you had come upon a bear suddenly? And very likely you would have run too, even if you knew he had no desire to make a meal of you, when such juicy things as berries could be had for the picking?

Marjorie never saw the bear again, but one morning the old guide showed her footprints of a bear in the soft earth near the camp, and he flashed a smile at the little girl as he said, "He mus' have like Mamselle." But after that Marjorie never went far away from the camp alone. She decided she'd rather not have any berries than risk meeting Bruin again.—The Christian Guardian.

One of our pastors writes cheerfully: "A pastor who would ask pay for collecting for the Advocate ought to have to work for a denomination which had no church paper to help him." Now, we had never thought of that.

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OUR NEWS DEPARTMENTS

PERSONAL

Rev. M. L. Bennett is acting as membership secretary at the Detroit Y. M. C. A.

Coral has fixed up the parsonage and invited Rev. C. A. VanCamp and wife to return for another year.

William Alfred Gregory, Jr., registered August 20th, at our Williamston parsonage, a welcome guest.

Albion College enrollment has already reached 550, and 650 is the limit that can be accommodated at present.

Rev. A. L. Butler, who has been in hospital the last three months is now home still fighting bravely for his life. His address is Attica, R. R. 1.

Rev. W. W. McKee, formerly of Michigan Conference is now pastor at Cortland, N. Y., where our church has a membership of 1,100.

Tecumseh has set Sept. 2 for its Re-opening Day with Rev. C. B. Allen in charge. Rev. H. J. B. Marsh invites all former pastors and friends.

Dr. John G. Benson of New York City preached in the American Church at Rome, Italy, on Sunday morning, July 15th. Did he visit Monte Mario?

The Rev. Scott Westerman is ill with scarlet fever at the home of his parents in Adrian. His daughter Joanne being convalescent after two weeks' illness.

"Had a fine time in England—visited many places of interest. Arrived in New York August 3rd, on the Mauretania." So writes Rev. Fred Matthews, Laingsburg.

Rev. J. G. Haller and wife have just returned from a fifty-three days' auto trip to Yellowstone Park and California. "It was fine, very instructive, but all too mountainous, once is enough."

The fourth quarterly conference of the Preston Methodist Church, Detroit, has invited the Pastor, Rev. William C. S. Pellowe, back for the third year, with a salary increase of five hundred dollars.

Rev. Henry Candler of Mason supplied the pulpits of the First Church, Jackson, and the People's Church, East Lansing, for two Sundays during the absence of Dr. Frederick Spence and Dr. Newell McCune.

Mrs. David Westbrook, a devoted member of our Hesperia Church, died August 9th, at the Hackley Hospital, Muskegon, after six weeks of suffering from a fractured hip. She was born in Salem, October 19th, 1863, and had been a member of the church from girlhood.

George H. Giddey, a prominent member and generous supporter of Wesley church, Detroit, died on Thursday last after three days' illness. He had been for many years a leading wholesale fish dealer. He leaves a widow, two daughters and one son. Funeral services were held at the home last Saturday.

Mrs. C. M. Thompson, wife of our well known Detroit Conference veteran, died at her home in Birmingham last Friday night. She died "in peace" after three years of invalidism. The funeral was held Monday. The prayers of the "best

brotherhood on earth" will go up for Brother Thompson.

Miss Lillian Whyat died at National Mine, August 2nd. She was the daughter of Rev. Richard Whyat. Illness stopped her work as a teacher at Wakefield. Pastor Mapplebeck writes of her remarkable experiences at the close and speaks of her as "a young life, rich in faith."

A quiet wedding was solemnized, in the presence of the immediate family, on July the 4th, at the home of Rev. and Mrs. J. H. Bennett, near Ada, when their daughter Lillian E., was given in marriage to Roy Willis Pepper of Chicago. The Rev. King D. Beach officiated, assisted by the bride's father.

Rev. and Mrs. W. C. Donald and son of Lansing, spent their vacation at the home of Mr. Donald's parents, Mr. and Mrs. Gus Donald of Kearsarge, Michigan. Mr. Gus Donald is one of the most popular of the Copper Country local preachers; while Mrs. Donald is a frequent contributor to various religious periodicals.

Mrs. J. J. Hodge, widow of the late Rev. J. J. Hodge, a retired minister of the Detroit Conference who died six years ago, passed to her heavenly home on Thursday, June 23. She lived with her daughter at 36 Ferris avenue, Highland Park, and worshipped at First Church of that city. The funeral services were held on Monday; burial at Grand Lawn Cemetery. A more complete sketch will appear later.

Rev. R. R. Feuell, wife and daughters of Millington are safely home from three months in England. Two big services on Sunday testified to the fine loyalty of the Millington people. Services during the summer were well sustained, thanks to help from brother pastors on the district. Brother Feuell had the privilege of giving the address at the Memorial Service for the late President Harding on board the R. M. S. Olympic.

Spending a brief week-end vacation with his brother at Owosso, the associate editor listened to a good old-fashioned sermon at First church by that beloved veteran, Rev. T. B. McGee, from the text, "I am come that they might have life—the abundant life." The congregation was surprisingly large for a summer one. The old Gospel yet comforts and inspires whenever and wherever it is preached by those who retain the "faith of our fathers, living still."

Miss Francis Knight has just completed a triumphal tour of the Upper Peninsula in the interest of the Methodist Children's Home, delivering addresses at various points and sharing in the program at the Michigamme Institute. While at the "Soo" Junction, an Airedale waif recognized her and made mute appeal for care and affection. Miss Knight being in the adoption business obeyed her natural impulse and adopted the pup. "Sopsy" hereafter will be Miss Knight's body guard.

Rev. S. D. Eva and wife are back from a month on Little Neebish Island near the Soo. He tells an exciting story of

how he drove his Ford across St. Mary's River. Homeward bound, they worshipped one Sunday night in a church where they were the entire congregation. Nothing daunted, the plucky preacher went on with his seven points on "Putting Business Methods into Religion." After the service the pastor praised them for attending church. Brother Eva says he is going to try to live up to that sermon if he never does another thing.

Rev. R. R. Bryan of Calumet will preach his farewell sermon in Calumet September 14th, the date which marks his retirement from the pastorate. The editor of the Calumet News says that Brother Bryan was "a peerless leader. As dean of the upper peninsula Methodist clergy, he has been loved and looked up to by his fellow-pastors of various denominations. He is a fearless preacher of the Gospel of Christ, has a passion for the welfare of humanity, is an able thinker and keeps progress with the advancements of his day." He will make his home in Marshall.

GENERAL PERSONAL

Dr. R. J. Campbell has so far recovered from his ill health that he is now able to preach again.

The High United Free Church at Edinburgh will extend a formal call to Dr. John Kelman of New York.

Prebendary Webb-Peploe died recently in England. He had reached a great age. He had been a leader for many years in the Keswick convention.

Miss Mary E. McDowell, head resident of the University of Chicago settlement in the stockyards, will be the convocation orator at the University of Chicago, on August 31. The subject of her address will be "Social Service in Chicago."

President Calvin Coolidge vetoed a 2.75 per cent beer bill while he was Governor of Massachusetts. He wrote in his veto message, "Can Massachusetts afford to take any position which may turn out to be, which can anywhere be interpreted to be an act of nullification?"

Col. E. W. Halford, deputy paymaster-general, U. S. army, who was an escort on the funeral train that bore the body of President Lincoln from Washington to Springfield, and also on the funeral train of President Garfield from Washington to Cleveland, gave a remarkable address at Attleboro Springs, Mass., at a memorial address on the day of President Harding's funeral.

GENERAL RELIGIOUS

The Arizona Deaconess Hospital at Phoenix dedicated its new \$325,000 building June 24. This institution will do an outstanding work.

There now is no Sunday baseball in Gloucester City, New Jersey, as a result of formation of a law enforcement league through influence of the ministerial association.

On September 2nd, will occur the dedication of the Ebenezer Mitchell School Building at Misenheimer, N. C. This will make glad the heart of the women of the W. H. M. S.

The Christian Endeavor Convention at Des Moines registered 13,000 delegates, about 80 per cent of whom came from Iowa. The dominant notes of the program: Evangelism, Prohibition, and War on War. Dr. Lionel Fletcher of Great Britain was one of the chief speakers.

The will of the late David B. Gamble

More Religious Books in the Home

of Pasadena contained large bequests to Presbyterian mission interests and many other benevolences. In his earlier business life in Cincinnati Mr. Gamble was a pioneer practioner of religion in industry. His great Ivory Soap factory was among the first of big American enterprises to grant a share of profits to its employes.

The appeal for \$15,000,000 to complete the Cathedral of St. John the Divine in New York City, has again awakened the question whether that is the best way to spend \$15,000,000. Even within the Episcopalian Church itself influential voices are heard urging that the money ought rather to be invested in missions or in works of social benevolence. "It is impossible to settle such a question theologically," says the Continent.

THOSE WOMEN

Miss Clara M. Cushman made an itinerary recently in the New England section of the Troy Conference. She spoke with thrilling effect eleven times in eight days.

Mrs. Mary Spencer, for 32 years chief state librarian at Lansing, died last week and was buried at her old home, Ypsilanti. Her deputy, Mrs. Ada Shier, died a few months ago.

Kate Douglas Wiggin, noted American

author, died August 23 at Harrow, England. She was taken seriously ill after a voyage to England in June, and had since been under treatment at a hospital.

The death of Mrs. Cyrus H. McCormick removes one of the most generous women of the Presbyterian church. Her benefactions to McCormick Theological seminary amount to more than a million dollars.

Miss Dorothy McConnell, a daughter of Bishop McConnell, has been doing social service work in New York City, and has contributed several articles on the subject to the Christian Advocates. She came honestly by it.

Mrs. Wilbur F. Sheridan, who has for the past three years been dean of women at McKendree College, takes a position with Drury College, Springfield, Mo. She will assume her new duties the middle of September.

Miss Jane Addams, the famous Chicago settlement worker, reported ill in Tokyo, is returning to America in comfortable health, which she owes to an emergency operation performed in St. Luke's hospital, an Episcopalian foundation, in the Japanese capital. And the operating surgeon was a Japanese Christian, trained by American mission doctors.

but it looks like a small task. The year has been characterized by large congregations and a fair mid-week attendance. It seems as though Coldwater has a delightful immediate future.

Paw Paw, Van Buren County.—Population 1,900. Situated in the heart of the grape production of Michigan, this has been a prosperous community. The church has almost 200 members, there having been a substantial gain during the present pastorate of Rev. C. H. Kelsey. The attendance at the Sunday morning services is noticeably growing.

Recently \$800 has been raised to repair, paint and decorate the church parsonage. An old and troublesome debt has been paid and the pastor's salary will be increased \$250 for the coming year. This church led the district in the number of pledges to the Michigan Educational Advance—the total amount subscribed being \$2,400. The future outlook is promising.

Cassopolis, Cass County.—Population, 1,700. Beautifully located among a chain of lakes, Cassopolis is becoming increasingly attractive as a summer home.

Our church has a membership of approximately 140—and a faithful and devoted membership it is. The church is badly in need of some rather extensive repairs—and a committee is now busy securing the needed funds. It will cost when completed approximately \$3,500. The congregation are increasing under the efficient leadership of Rev. G. F. Gorton, a student at Garrett. An immediate need is a resident pastor—and the future is promising. The church holds a strong place in the community.

Centerville, St. Joseph County.—Population, 800. Here is a good, prosperous village. A manufacturing plant employing about 250 women and 100 men is the head of the commercial activities of the town. Our church is easily the dominant church, and under the wise leadership of Rev. A. W. Simmons has increased its membership in excess of forty this year. The congregations are good-sized for its membership of 150. The Sunday school is prosperous and the outlook encouraging. There will be an increase in ministerial support for next year. There needs to be some extensive repairs on the church and a new parsonage will be built as soon as the present property can be disposed of.

IRONWOOD'S VICTORIES

IRONWOOD First Church is the most remote point within our area, being farther from Detroit than Washington, D. C. Still we venture sending an item or two hoping they may be interesting

Our County Seats

LANSING DISTRICT

Mason, Ingham County.—Increased the salary last year so that they now pay \$2,000 and house. They are now putting on new roof, new chimney and thoroughly renewing and decorating the interior of the church.

Ionía, Ionia County.—Planning extensive repairs on their church building, including new entrance, redecorating etc., to the tune of twelve or fifteen thousand dollars. They advanced the salary this conference year so they pay \$2,700 and house.

St. Johns, Clinton County.—During the year they have completely renewed the interior of their church edifice, making it exceedingly attractive. St. Johns is "steady" but "solid." One of the most representative members of the quarterly conference said in the meeting last Monday night that the church was in the best spiritual condition it has been in for many years. If the pastor was as anxious to return as the people are to have him return there would be no change at St. Johns this year.

Ithaca.—Perfectly delightful and happy with their new pastor. They have bought some additional ground next to the church and making it possible to enlarge their present plant.

ALBION DISTRICT

Marshall, Calhoun County.—Marshall is building a fine new building on modern lines, well equipped for social and recreational program. Cost, \$100,000. Members, 272. Presbyterians about equally strong. Baptist next. Roman Catholics rather numerous.

Hillsdale, Hillsdale County.—Hillsdale is coming up fast. Building just renovated. Every department moving forward. The brightest prospect the church has had in 25 years. It now outdistances the Presbyterian, Baptist and Episcopal churches. More Methodist students in the local Baptist college than those of

any other church. In three years this will be an outstanding church that will command attention far beyond the limits of the city. It is now leading a county-wide Brotherhood movement.

Jackson, Jackson County.—Jackson First is the pride of Methodism. Cost, \$320,000 and no debt uncovered. Largest congregation in city; far ahead of other down town churches. The pastor really dominates the public sentiment in Jackson. Four other churches, Haven, Ida Stiles, Greenwood Avenue, Beatrice Isbell, are all doing well and more than matching the other churches in their neighborhood. Two others, North Street and Cooper, are holding their own.

NILES DISTRICT

St. Joseph, Berrien County.—Population, 7,500. Situated on shore of Lake Michigan, an ideal location. The church, with a membership of 487, is in a healthful condition. The congregations are fairly large, but the evening and prayer meeting problems are hard to solve. A plan is on foot for a remodeling of the church at a cost of \$40,000, almost \$30,000 of which is pledged. Owing to the advance in cost of material and wages, the work has been postponed until after Conference. The Centenary pledges are paid far in advance and it leads the District. They will probably collect 95 per cent of the original Centenary subscription. There have been 26 received into the church this year—a net gain of 12. The pastor is Rev. C. S. Wheeler.

Coldwater, Branch County.—Population 7,000. One of our finest small cities. The town is full of life and flourishing, of this spirit the church has taken largely. The membership exceeds the 500 mark. The sudden death of the pastor, Rev. R. A. Wright, has been a pronounced blow to the church. A \$35,000 improvement boom is nearing completion and it is hoped we can reopen before conference. There is about \$20,000 to be raised,

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to our readers, though some may feel that they should properly come under the head of "foreign missions."

We present herewith pictures showing our church and parsonage property, valued fully at \$125,000, strategically located and in splendid position to do great service. The parsonage has been rebuilt this year at a cost of \$7,000, including complete furnishings. It is perhaps the best parsonage in the entire Peninsula. In erecting this home Ironwood folk have shown a fine spirit of cooperation and have paid \$2,000 and plan to take care of the balance by October, 1924.

Our membership will show a net increase for the year of forty in spite of the fact that we record an unusual number of removals. The various church activities have been well sustained through the year and all current expenses are fully met. A feature of our work has been a strong summer program and the results have been very gratifying. Our fine choir under the able leadership of Mr. W. F. May has been particularly attractive to large numbers of visitors and tourists to this Northland. Indeed, we think that our summer attendance has been above the average attendance for the year.

The Range group of churches subscribed \$7,000 to the Educational Advance in spite of the fact that geographically we are not tributary to Albion. Ironwood First sent ten representatives to Michigamme Institute and will have close to twenty of its young people in various institutions of higher learning during the coming year.

In the month of May the District W. H. M. S. convention was held here. In June the McCombe-Clase party did an outstanding piece of Christian work in our city, which will long be remembered.



This party has a unanimous invitation for a return engagement for next June. In July we put on challenging "follow-up" meetings and held our fourth quarterly conference. In August we are going full speed ahead and incidentally our base ball team is winning the silver cup and championship of the Church League of the city including eight teams. And in September the pastor and one lone lay delegate companion undertake the long and perilous pilgrimage to annual conference with a unanimous and urgent invitation to return.—H. W. K.

HOW A SINGLE ADVOCATE SAVED A CHURCH'S REPUTATION

A THANKFUL pastor wrote the editor of the Alabama Christian Advocate that one copy of the paper had saved his benevolences.

His church owed a balance of \$250 on the benevolent claims, and conference was "just around the corner." What should they do? What would they do about it? The pastor says: "The Advocate has been very helpful to me. For example, last year at Boca Grande, my stewards

as well as myself were worried about the benevolences. It was in October. The two years previous we had paid off the claims; everything not only subscribed but paid in by District Conference. The stewards were all tithers and likewise other members. There was a pride in coming up with a perfect record at Annual Conference. However, last year a few of our people moved away and made no arrangements to pay their subscriptions to the budget for the year. This left us in a hole. In November there was a balance of \$250 to be raised on the claims. The board was discouraged. I had received your issue of the Advocate in which you gave an account of a certain "Bear" and "Panther" contest at East Lake Church which rolled up \$1,000, if I remember correctly; anyway, it was something in excess of the amount sought. I outlined this selfsame plan to my folks, and under the names "Stars" and "Stripes" two teams were soon striving to raise the \$250. There was a little bit of friction, but lots more fun, a big chicken supper at the end, and the total amount of money raised was \$460.31 (a surplus of more than \$210.00). This is merely a personal letter expressing my appreciation of help I got from your paper. It came as such a relief that I wanted you to know it."

That copy of the Advocate was worth \$460.31 to that church. What will 52 copies a year be worth?

From Rags and Poverty. In a village church about twenty miles out of Chengtu, China, the wife of one of our Methodist missionaries discovered a ragged little street urchin who seemed to take quite an interest in the lesson and who was very quick at getting the point. She discovered that his mother, a widow, was scarcely able to make a living, selling fire wood, and was on the point of starvation. The missionary took them both back to Chentu with her, gave the mother some sewing to do at four dollars a month and put the youngster in the lower primary school on a twenty-five dollar a year scholarship. The lad did three years in two, and, stands at the head of his class. Undoubtedly, he will make a successful captain of industry or a professor or a preacher before many years have passed. When one recalls that David Yu, national secretary of the Chinese Y. M. C. A. and one of China's representatives at the Washington Peace Conference, was the son of a blacksmith and was educated in just such a mission school, one can believe that the work of these Christian primary schools is of vital significance to China and to the world.

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EVENTS OF THE WEEK

ALL AROUND MICHIGAN

R. L. Polk, head of the well-known Detroit firm of city directory publishers, died last week.

City Controller Steffens declares that to keep the street railway system up to its highest efficiency will require increase of fares to six cents and above.

FROM OCEAN TO OCEAN

All records for a flight across the continent were broken August 24 by a mail plane which flew from San Francisco to New York in 26 hours and 14 minutes.

Gary mills have started the new eight hour day on one unit, first move toward a nation-wide eight hour day in the steel industry, to include all within a year.

Chicago had four "deathless days" when not one death by autos was recorded, but the short vacation is over, and the hands of the clock are rapidly leaving the 400 mark on their climb toward half a thousand for the year.

President Coolidge has delegated Gov. Pinchot of Pennsylvania as representative of the federal government, with full power to negotiate with the anthracite operators and miners to avert a strike. The appointment is generally approved, and increases optimism. The coal commission is hopeful that a strike may be averted.

ACROSS THE SEAS

Admiral Baron Kato, premier of Japan, died August 24.

CONFERENCES THAT WERE DIFFERENT

(Concluded from Page 14.)

ago actually fought each other for the joy of it. I am satisfied that every last one of them could have said with St. Paul, "So fight I not as one who beateth the air." Every human harpie fattening himself on the faults and frailties and follies of his fellows had reason for anxiety when the Methodist preacher put on his best suit and started for conference.

Whatever criticisms may lie against this

Michigan Conference as I have known it for fifty years, ultra-conservatism is not one of them. In every great reform which these years have witnessed this conference has marched well up toward the front, and her sons have not kept silent. Indeed, as I now remember, at certain periods when the battle for righteousness has been exceedingly hot, and a conciliatory attitude seemed to conservative minds more politic, some folks high up in the councils of the church have looked askance at this conference of ours with grave fears lest we might become ultra-radical.

Tell it not in Grand Rapids; publish it not in the streets of Kalamazoo; but there have been times in the memory of men still living when the bishops of the Methodist Church were not falling over each other in their eagerness to preside at sessions of this conference. The attitude of some of its leaders toward certain social and political reforms was a greater menace to episcopal comfort than was Bishop Ames' boggy of "fever and ague." The fact is that few organizations of any name or faith, ecclesiastical, social, or political, have so worried the late lamented John Barleycorn, his faithful friends and his timid enemies as has this very Michigan Conference.

But it is time this already long paper reached its finis, lest it exhaust the patience of editor and readers. I'd like one more opportunity. I would love to tell some of the reasons for my belief that the Michigan Conference never was stronger than it is in this year 1923; never more efficient, never so nearly sufficient in the strength of the living Christ.

"He that writes and gets away,
May live to write another day."

NOTICE TO THE DETROIT CONFERENCE LAY ELECTORAL DELEGATES

Please remember the following facts relative to the certifying of delegates to the lay electoral conference:

The election board which have charge of the election of lay delegates to the lay electoral conference shall give you a certificate of election which must be signed by the district superintendent and the secretary of the quarterly conference. Then the secretary of the fourth quarterly conference shall certify the results of the ballot without delay to the secretary of

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the preceding lay electoral conference, or any other person designated by said conference, to prepare the roll of the ensuing lay electoral conference. Said certificate shall contain the names of the lay delegates and the reserve lay delegates elected, and the post office and the name of the pastoral charge.

As secretary of the preceding lay electoral conference this can be sent to me at Owosso, Michigan.

The lay electoral conference will convene on Friday, September 21, 1923, about 9:00 a. m.

We trust this information will help you to fully understand the matter.

W. J. Blood.

GROUP INSURANCE FOR MINISTERS

Robert E. Meader

GROUP insurance is now available to Methodist ministers in annual conference groups without physical examination and at about one-third the usual rates. The Tennessee and North Georgia Conferences of the Methodist Episcopal Church South have been thus insured and I have just received a letter which states that the Philadelphia Conference has insured a group of 350 of its ministers. "The Bishop interested himself in the subject and virtually 'put it over' being of the opinion that it was a duty that every minister should protect his family by carrying life insurance."

The insurance company figures the premium on the age of each member of the group and collects the total from one treasurer. The members of the group are at liberty to arrange for the payment of this total sum as they see fit. The average could be paid by each if desired.

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ECHOES OF THE BRITISH WESLEYAN CONFERENCE

J. W. Vickers

I have just been reading an account of the recent conference. Bristol, the city which entertained the conference, is rich in memories of the Wesleys, great sea captains and statesmen.

The president, Rev. T. Ferrier Hulme, is an old schoolfellow, with whom I attended Kingswood School for six years. He is a scholar and a preacher of strong evangelistic type and very popular on the platform. Like his predecessors, on his induction to the chair, he received as his insignia of the office, Wesley's Bible, his keys and the conference seal. The conference Sunday was especially memorable.

The president preached a great sermon in the morning and in the evening preached in the Cathedral, robed in his M. A. gown. Surely we are seeing marvelous things in our day. The church, which ousted John Wesley, permitting his successors to preach in a cathedral of the English church! The bishop and

dean were present, the latter giving a noble address of welcome.

The preacher, like all Methodist preachers, knew how to adapt himself and was perfectly natural as he gave a strong straightforward message for the times. His reference to the critical condition of world affairs was apt, as he said: "The only One who is big enough to deal with the situation universally, radically, efficaciously, is the Saviour of the world. The one great mission of the church is to get right in the midst of the people and cry, 'Behold the Lamb!'"

Bishops and Archbishops

The one hundred and eightieth annual conference was addressed for the first time in its history by the Archbishop of Canterbury, who spoke on unity. That certainly was a great day for Christendom, when the occupant of the chair of Augustine and the chair of John Wesley stood side by side. The Bishop of Bristol, a descendent of the great Bishops Butler and Ellicott, also spoke and referred to the fact that, one hundred eighty-four years ago, John Wesley spent considerable time in Bristol, causing no little anxiety to Bishop Butler. He referred to the altered relations when, in a few hours, the successor of John Wesley would occupy the cathedral of Joseph Butler. A week later, Butler's successor would occupy a pulpit of the Wesleyan Communion.

How would the Christian churches feel to see at the annual conference in Grand Rapids, the honored president occupy the pulpit of the cathedral at one of the Sunday services?

Another great scene at this eventful conference was witnessed at the mammoth Colston Hall, seating ten thousand, on the occasion of an address to the conference by Lloyd George on "The Christian Church and the World's Peace."

Prohibition and Church Union

There was a great temperance demonstration with the president, dean of Bristol, ex-Attorney General, Sir John Simon and Bishop of Croydon as the speakers. The conference sent in to the government stirring resolutions regarding the need of temperance legislation and the contemptible business of British ships smuggling liquor to United States. It also expressed itself in a strong resolution against the proposed tax on betting.

Methodist Union called out a strong debate. As its strongest advocate, Sir Robert Perks said, "We were urged to move slowly and deliberately; we have now been moving for ten years." The matter was deferred for another year. There is a strong minority headed by that distinguished mission preacher, Rev. J. E. Rattenberry, that rather favors union with the Church of England.

A Wise Move

It may be of interest to those who have been advocating the abolishing of the district superintendency, that British Methodism is considering the appointment of "separated chairmen" of districts. The synod or district is to make a substantial allowance toward cost, providing furnished home for chairman and one-half cost of his maintenance. The number of chairmen should not exceed twenty; the districts are to be rearranged. A trial already has been made and six "separated chairmen," including the new president, Mr. Hulme, have done successful work during the past year. There was an animated discussion mainly on the "right of

entry to a circuit." The conference was asked to give facilities to chairmen for carrying on the work. The matter was referred to the home mission committee to report next year. It looks as though the proposal will be assured.

Among the interesting services chronicled at the conference were: the sacramental service, the ministers and delegates receiving the elements in the pews at the hands of ex-presidents; open air service; love-feast and conference boys' meeting with four hundred and fifty present.

The overseas deputations from New Zealand, Australia, South Africa and America gave a good account of themselves. Bishop Thomas Nicholson, our representative, gave a stirring address. He had a good hearing from a large audience, the boys from Kingswood School being present. The historic school was founded by Wesley, and one of the rules was the boys must not be permitted to play for, if they played when they were young, they would play when they were old! There were the usual social features the garden parties, luncheons, etc., given by the city dignitaries and wealthy laymen of the church. One delightful feature of the annual conference is a conference "sing" given at the close of the Sabbath in the parlor of one of the large hotels with conference officials and others present, when brief addresses and recitations are given interspersed with singing.

Rev. T. Ferrier Hulme, the new president of the British Wesleyan Conference, is a son of the manse, and has been for several years chairman of important districts. Though a city pastor he has always taken a deep interest in the country churches. Every summer, he spends two or three weeks, visiting the country churches on his district, holding daily meetings on village greens and in chapels, assisted by young ministers who are good preachers and singers. One of these goes ahead as advance agent to prepare the way.

There was one incident at the recent Wesleyan Conference, in England, which sounds strange to the ears of an American Methodist, viz: "Licensing Entertainments Held on Church Property." It seems to be against the law to hold entertainments on trust property without license. In the debate, some of the brethren became somewhat facetious and inquired whether the Rev. F. L. Wiseman, who has a dramatic delivery, would not have to take out a license when he preached, or whether it would be necessary to take out a license for a missionary dialogue?

A Change of Attitude. Fear and superstition often hinder a missionary in his efforts to point the people of Angola, Africa, to the Lamb of God. Recently an attempt was made to distribute gospels among the fishermen on the island of Landa. Missionaries plead in vain with old and young men and the women and the children. We could do but little. Only three or four received the books but they studied them. No harm befell them. A month later they tried again. As soon as they were seen several came and asked for a copy. One man ran from some distance to get a gospel, and two others willingly stopped their canoe to take the offered gift. Many went away disappointed for the meagre supply of gospels was exhausted.

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EATON RAPIDS CAMP MEETING

Fern C. Wheeler

SUNDAY, August 5th, witnessed the close of one of the greatest camps ever held at Eaton Rapids, Michigan, under the Michigan State Holiness Camp Meeting Association. The crowds, which have always been large, seemed much larger this year than ever before, the large hotel and dining room being overcrowded during the closing days.

The camp was under the management of its new president, Rev. W. G. Nixon, D. D., of Detroit, who proved himself one of the strongest and most able camp meeting managers in the country, besides preaching two sermons which resulted in definite blessing to many. Dr. Nixon was unanimously reelected as president for another year.

The program this year was one of the strongest to be had, the preachers being Rev. Jos. H. Smith, Rev. C. W. Ruth, Rev. Will Huff, and Rev. John Paul, all four being together over the central days of the camp. These names assure the best of preaching; but, best of all, the power of the Holy Spirit attended each message, bearing the truth home to hearts with real conviction, and resulting in an altar well filled with seekers at practically every service. No count of seekers was made, but the camp was judged by those longest in attendance as the most fruitful in years. A spirit of harmony reigned among workers and people all over the grounds, making an atmosphere in which the holy Spirit could easily do His office work and bring about definite results.

Perhaps the most inspiring and encouraging sight was the large number of young people on the grounds. Each day the Epworth Chapel was filled for the young people's service, under the leadership of Miss Blanche Shepard, until it was necessary to compel older people to stay away. In these services young people found God for pardon and purity in the good old way, and yielded their lives to Him for service to which He may call.

The music was a real inspiration under the able leadership of Rev. L. H. Nixon, with the splendid choir of young people. The finances were quickly raised, sufficient to care for the camp through the coming year. Many evidences proved that "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" is still the secret of true success.

Bali. An island of a million souls, extremely fertile, well tilled, of marked scenic beauty, yet almost wholly neglected alike by tourist and missionary—such is Bali, relatively small but perhaps second richest and most highly developed of the Dutch East Indies. It lies off the eastern tip of Java, and while only two-thirds the size of Porto Rico, has nearly the population of that teeming island nearer home. Bali is an island religiously as well as physically. All about it is a sea of Mohammedanism, for the followers of Mohammed overran the East Indies in the fifteenth century and conquered for their religion practically all its islands from huge Sumatra to the tiny pirate islets of the Sulu Sea. Bali alone preserved its Hinduism and so is religiously out of touch and tune with all its neighbors.



NEW PUBLICATIONS

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The Coming Campus Invasion

PRESIDENT JOHN W. LAIRD

SEPTEMBER will see the colleges of the country crowded as never before with eager high-minded, purposeful youth in search of the truth that shall make them free—free to serve their day and generation with trained mind, body and soul.

Albion will share in this coming invasion, for it is expected that there will be enough students on the campus to tax the capacity of the college.

A campus invasion is the most peaceful and productive invasion that can be made by an army of youth. The college campus is indeed a great battle field, but the conflict is one of brains, the motive is one of justifiable ambitions, the weapons are of the spirit, and the objective is the realization of noble ideals. Such a battlefield is the place where world progress is made.

Just now parents and prospective students are asking many questions. It is not now a question whether education is worth while. It is rather a question of where the student shall go and how he can be financed. Methodist parents all over Michigan are facing this problem today.

The writer has been giving much thought to the many problems of the new students who shall enter Albion College for the first time on September 25th. High will be their hopes and in all probability low will be their funds. And yet these students will enter college with a determination to "carry on" until the task is done and the ideal is realized. The result of much thinking about this problem is that the writer is thankful that there is a college in Michigan like Albion where the student can get a maximum of culture and education at a minimum of expense, provided he is not afraid to work hard for the prize of his high calling.

It might be well to see what it is that Albion College has to offer the six hundred or more students who on September 25th will register their high purpose to become good Albion men and women.

First of all there is the inheritance of a noble tradition. A thing is not good just because it has lived long. Nor is it lacking in the quality of goodness because it has not lived long. And yet it takes many years to make a real college. Albion this fall will begin her sixty-third year of educational history. What sacrifices, consecrations, high-minded devotion and magnanimous generousities are packed into those sixty odd years! During this period of educational achievement Albion has striven to maintain the highest possible standard of scholarship and character. One only needs to know the alumni of Albion to see how effective Albion's standards have been in the development of splendid manhood and womanhood. The names of Joslyn, Fiske and Dickie are synonyms in Michigan of fine scholarship effective leadership and Christian integrity. As presidents of Albion these men made the contribution of their lives to the institution that now reflects their characters in its morale and atmosphere. No institution could have such teachers as Barr, Fall, Avann, not to mention the consecrated men and women who now comprise the faculty of Albion College

without having something worthwhile to offer the present day student in the way of noble tradition.

Present Effectiveness

The test of the greatness of the past of an institution may be its present effectiveness. Albion is old enough to have many



MISS CHARLOTTE RUEGGER

realized ideals, it is young enough to have many educational ambitions.

The student who now enters Albion will come in contact with educational forces adequately prepared to give him a very excellent intellectual and moral training. As a member of the North Central Association of Colleges, and as a Class A institution, Albion confers the degree of



PROFESSOR COLBURN

Bachelor of Arts, only upon those students who merit, by intellectual effort, the degree. In the natural and social sciences, in literature and philosophy, in business administration and economics, in Biblical literature and music, Albion is prepared to give her students a training of unusual excellence.

The changes that have been made in the faculty recently are designed to give greater strength to the teaching force of the institution. Prof. Rexford D. Colburn of Syracuse University is now Director of the Conservatory of Music. Prof. Colburn will teach piano and organ and is a master musician. Miss Charlotte Ruegger of Brussels and a graduate of the Brussels Academy will have charge of the Violin Department. Miss Ruegger has been decorated by the King of Belgium and is a finished artist.

When the money pledged for Albion in the recent campaign is secured and a million dollars is added to her endowment and seven hundred thousand dollars is spent on new buildings and equipment, Albion will come to a place of leadership worthy of Michigan Methodism. It is worth something to the present day student to enter the college at this period of her material and educational development.

The very best thing that Albion offers her students is an education with the dynamic of the Cross in it. Christian education is the hope of the world. Sheer intellectual power without spiritual passion might become a menace to humanity. Scholarship plus spirituality makes for ideal leadership. Educational ideals must be attended by Christian ideals. There is cause for concern in view of the rapid growth of America's higher institutions of learning independent of direct contact with the Christian church. There is cause for optimism in the fact that an increasing number of people are sensing the value of smaller colleges where attention is given to the Christian character as well as the exact scholarship of the men who comprise the faculties. Albion is a Christian college in that it exalts Christ in the character of its teachers and in the constructive interpretation of life that such teachers are able to give.

The greatest task facing the Methodist Episcopal Church today is that of throwing its strength into the support of its colleges and seminaries in order that they shall produce a type of leadership adequate in heart-power and mind-power and soul-power to point the way of world prosperity and peace. This task everything else seems to the writer to be of secondary importance. Let parents and students give heed to the value of an institution like Albion whose purpose in life is to train men and women for leadership in all legitimate activities with an eye single to the best interests of humanity and the glory of God.

BAY VIEW NOTES

Emma Lamb Baker

"I never 'drop off' when Professor Hembdt speaks," said an elderly woman. "I'm on the cui vive to hear what funny, unexpected thing he'll say next."

Dr. Hembdt opened the assembly's literary week with two addresses. He said of them:

"I chose Hawthorne because he is so gloomy, no other on the program would choose him, and Mark Twain for my



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second talk as an antidote to my first." Both addresses were most discriminating. Here is his closing paragraph on the inimitable Mark:

"Mark Twain was the most masculine of American authors. His works drove the subscription book from the marble table in the parlor. He was a fearless journalist, whose independence caused wrongdoers to tremble. His knowledge of children was supreme. Tom Sawyer and Huck Finn and Life on the Mississippi will continue his literary fame. He is America's great satirist. He made millions laugh all over the world. He did much good by stripping shams from graft, deceit, and hypocrisy. He made others laugh, but he was not a laugher. He had no religion; he never knew God as a father. A Godless man doesn't laugh. He died a sad and cheerless death."

The week brought us a rich treat in the addresses of Dr. Edward Howard Griggs, president of the Department of

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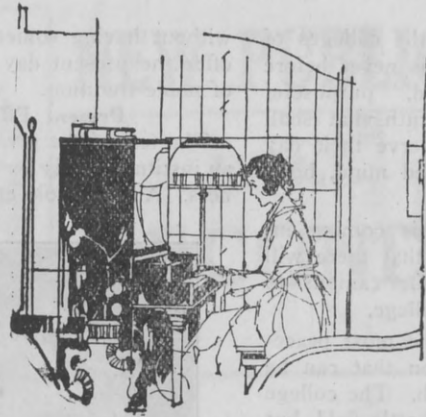
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