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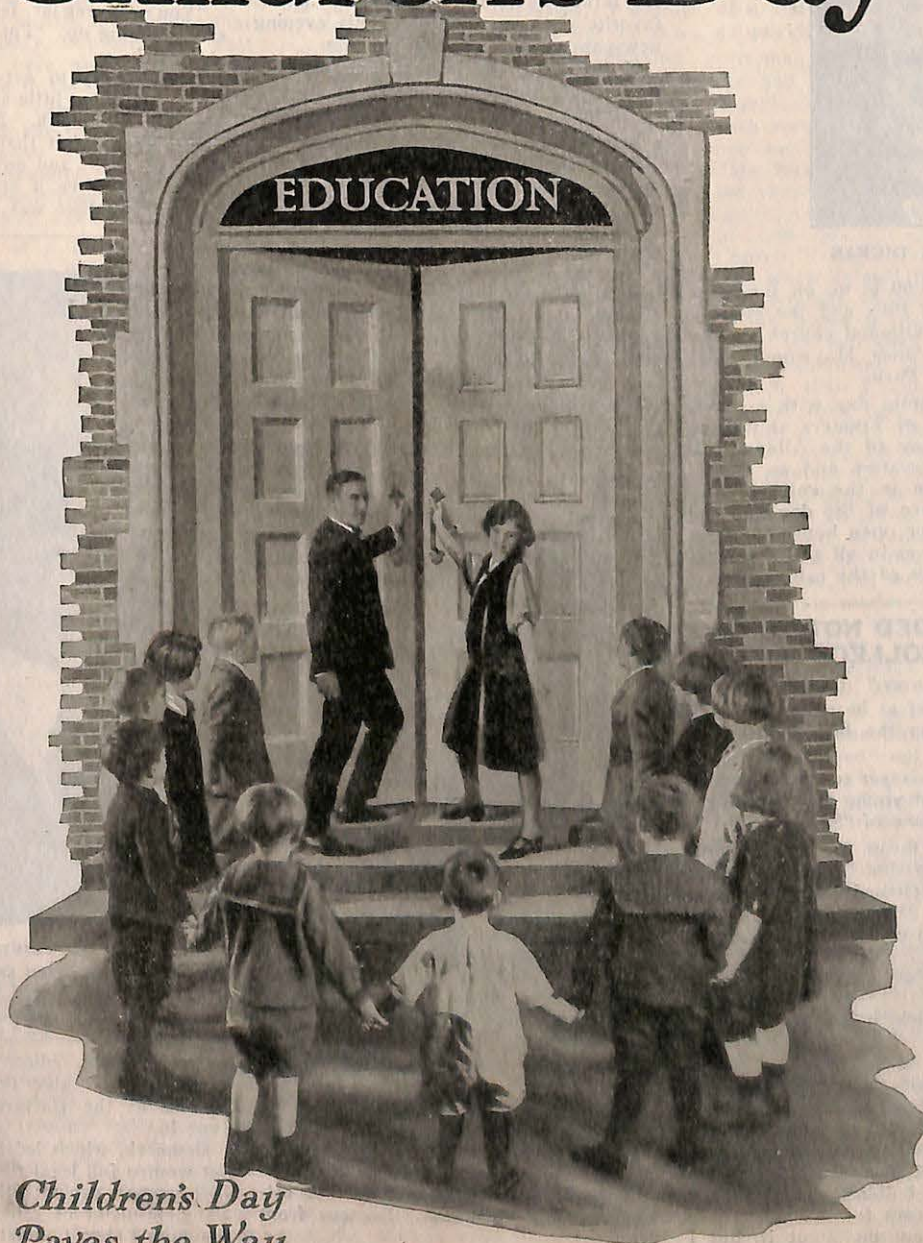
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Children's Day



*Children's Day
Paves the Way*

OUR ALBION COLLEGE

THE MECCA OF MICHIGAN METHODISM

COMMENCEMENT AT ALBION

A reminiscence prayer service on Thursday, June 12, will open the commencement week of Albion College. The program reaches its climax on Tuesday, June 17, when the seniors will receive their diplomas after the commencement address by Dr. Samuel Dickie.

The prayer meeting will be conducted by the seniors under the leadership of Clark Phillips. Saturday, June 14, is Class Day. The dedication of Robinson hall will also occur on June 14. The baccalaureate address will be given on Sunday, June 15, by Rev. A. W. Stalker, D.D., of Ann Arbor. A vesper service



DR. DICKIE

will be held at 5:00 p. m. on the same day at the Stone Pile, and the evening sermon at the Methodist church will be given by Rev. Ames Maywood, D.D., '95, of Highland Park.

Monday is Alumni day with a meeting of the Board of Trustees as well as the annual meeting of the Albion College Alumni association and an alumni luncheon at noon in the college cafeteria. The balance of the day and the evening is free for open houses and receptions for alumni in all the organizations and societies of the campus.

"I'VE DECIDED NOT TO GO TO COLLEGE"

"WELL, that's over." Dick breathed a sigh of relief as he tossed his high school diploma on the bed and flopped down beside it.

"And the worst is yet to come"—added a tall, rather silent young fellow who responded to the name of "Sport."

"What do you mean, worst? I know college isn't a snap—but it can't be so bad as all that," Dick rejoined lazily.

Sport hesitated. "Yes, but—I've decided not to go to college!" Dick sat up suddenly.

"Not go to college! Why, man, you're crazy!"

"Hang it all, Dick, it isn't that I don't want to go."

"Well, then—"

"Well," Sport said slowly, "you know I—we—can't afford it."

"You can't afford not to go," Dick said earnestly. "It won't be a snap for me to get through, but Dad and Mother would be heartbroken if I didn't. They've been saving all these years for it."

"Mother is all cut up about it, but I

feel that I ought to help them a bit. Maybe later on—"

"Later on you'll get out of the spirit of going to college and you'll get into such a deep rut you won't be able to get out," Dick cut in, then as an afterthought he added, "Why don't you go see President Brown about it? He's a good scout."

Sport thought over Dick's suggestion for a few days; then he mustered up enough courage to pay a visit to the president of the university which was located in his home town.

He emerged from "Prexy's" office about twenty minutes later and walked home briskly, arriving there just before dinner. He said nothing about his interview during the course of the meal, but as soon as his father had unconcerned himself in his favorite chair, and unfolded his evening newspaper, Sport approached him.

"I say, Dad," he began, "I've found a way to get through college."

"Humph. What did you do, discover a benefactor?"

Sport smiled. "Yes. Please don't say yes or no until I've explained it all to you," he began eagerly, sitting down on the arm of Mr. Smith's chair and taking some leaflets from his pocket.

"I went to see President Brown today and he gave me these, Dad. You see the Church, under its Board of Education, conducts a Student Loan Fund to help students go to college. All I have to do is to get a reference from my pastor, and fill in a blank giving a few details about myself and—that's all."



THE SECRET

Four million Methodists will make a contribution on Children's Day that creates the Student Loan Fund, opening college doors to thousands. See our front page.

"Now, see here, son, I don't want to discourage you, but you know how I feel about young folks getting into debt at a time when they are not in a position to assume such a responsibility."

"But, Dad," Sport pleaded, "didn't you tell me that when you were about my age you borrowed enough money from Uncle Jack to start you in business?"

Mr. Smith squirmed and rattled his paper to hide his confusion. Then he said, "Well, tell me more about it."

A Good Bargain

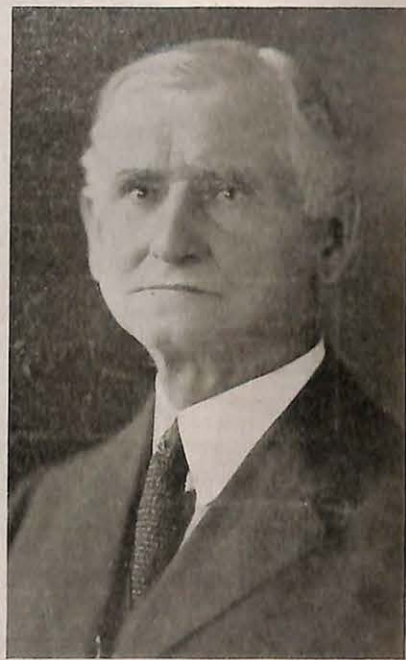
"I can get enough to pay my tuition for my first year. If I work during the summer next year I won't need so much. But at any rate, I don't have to pay back what I borrow until I get through school. And if I pay it all back within five years after graduating, I won't have to pay any interest. That's more than you got for your money, Dad."

Dad Consents

"It sounds like a pretty fair proposition," Mr. Smith admitted. "Perhaps you'll begin to appreciate the value of money if you have to pay back what you use. All I can say is go ahead—and, good luck."

"You're a reg'lar fellow, Dad," Sport said, jumping up. "I'm going to tell Dick about it."

In his hurry to get away he did not notice the queer little smile playing about his father's mouth. No one but Mrs. Smith knew what that smile meant. In times of stress and anxiety, she watched for it, and when it appeared, she knew that fair weather was ahead.



ASSOCIATE EDITOR ELMER HOUSER

The man who had all the hard work during May without any of the fun. Now taking a three days' vacation. Nearly forty-four years with the Michigan Advocate.

Glenn Frank, editor of the Century magazine, will give the commencement address at the University of Michigan, June 16.

Denmark, which led the way in granting women full legal rights, will have the first woman cabinet minister, Mrs. Nina Bang, Minister of Education in the new Stauning Labor Cabinet.

June 4, 1924

THE MICHIGAN CHRISTIAN ADVOCATE

3

Sacrifice and Sacrificer

MERTON S. RICE

Let us bow our heads for another word of prayer. Our Heavenly Father, come and open our eyes to see wondrous things out of thy law; and quicken our courage to do the things we see, for Christ's sake. Amen.

I BELIEVE this Conference, representing our whole Church, is profoundly anxious over the religious problem of Methodism. And above and beyond everything else we shall do is the religious program that shall go out from this great General Conference. I confess to you it is the one thing that has been in my thought, in my hope, and in my purpose towards this Conference for the weeks that preceded this gathering.

If we go out of this Conference to our Church without a great commanding religious program we are bound to a quadrennium of great disappointment in the Church. And it is with that feeling that I stand here today, not because I feel qualified to be here, and certainly not because I desire to be here, but to lend any little thing I can do and any little word that I can say to the accomplishment of this great thing for which I have most profoundly prayed and to which I with confidence look, that the church shall deliver itself to the world.

Theology is in a turmoil. That is nothing. When was it ever in anything else? It is always in a turmoil. I have been trying to read the history of Methodism, to discover that John Wesley and George Whitefield, the two great outstanding flames of our early day were themselves constantly in personal turmoil when it came to theology, but were magnificently in heart and soul together when it came to the purpose for which they were set. And the Methodist church—if she see this great thing and this most commanding and most opportune day that was ever before any church—if she see this great thing and set herself to her great task of saving the world she can this hour proceed to give herself under the administration of the Spirit of God to solving the problem of the world, which is the religious problem.

A peculiar thing happened in our town the other day. I cut the account of it from my paper and have carried it around in my pocket ever since, thinking I might use it. A fellow out in the back yard of a little house in the west end of our town, a laboring man digging in the ground, heard a peculiar noise. Nobody knew anything about his lot or back yard, it has no name in our town, nothing happens there. But he heard a peculiar noise and looked around to discover whence it come. For a while he saw nothing, but finally he looked up in the air and saw two birds fighting up in the air. He watched them as they tumbled and rolled around in the air while the feathers flew. He saw they were large birds, and presently perceived they were eagles. Actually those birds tumbled and fell down in the back yard, of that workman in our town, and he grabbed them and put them into a hen cage and sold them. I stood and looked

at those birds, at their stiff claws as they sat in the zoological park in our town, and looked at their drooping eyes and drooping feathers—great eyes, meant to gaze on the morning sun, and wings intended to mount the tops of the highest peaks. There they were in the back yard of a workman, in the west end of our town and in a hen coop. Why? Because they fought each other.

May God help Methodism to see, this tremendous day, that the thing now calling for us is that thing that shall send it out in service of the world, across the world's peaks of need, and not set it down in the back yard of controversy. That is the thing I am calling for this hour. That is the thing that is in my soul.

I am going to start from this point. I have not started yet! I was glad to hear that missionary talk about emptying ourselves of our ourselves. I would to God we could get that out of this Conference—that is, a great emptying. I would that it could be exterminated from every one of our hearts. God knows that is my prayer. If there is anything that stands between me and service to God, anything that savors of that little, poor, mean, shriveling thing of selfish interest, may God help me to get it out and get it out now.

I was in the war zone at the time of the fight at Vimy Ridge. It was the most distressing period of the war. I was with the Australian troops. I had an experience that shamed me in remembrance of a good many things I had been associated with in the world. In the hospital immediately after a tremendous fight on the Ridge, I was visiting men who had been wounded in that fight. The greatest mine ever exploded in the history of the world had been exploded during that battle. It blew the whole hill up. They had been loading that hill with explosive for weeks and weeks. It blew up at ten minutes past three in the morning. Nobody in England, except Lloyd George knew when it would blow up. He went down near the channel and stood there with his watch in his hand, alone in the dark waiting for the minute of ten minutes past three. Away across the channel in England, he was listening and at ten minutes past three in the morning, he felt and heard that thing.

This is what thrilled me, a little while after that occurred, I went into the hospital to meet the boys who had been stricken on the field. I sat beside a fellow badly wounded and was trying to talk with him. I found he had been lying on the ground within three hundred yards of the edge of that great mine, and never knew when the explosion occurred. Why? He was engaged. He was busy. And I believe before God, my brethren and sisters, that the very thing needed this minute in the Church as perhaps never before, is that every one of us shall set himself to the great task we have before us so completely that we shall not be concerned with little things or even big explosions, but shall set ourselves for God's sake and the world's sake, to do what we

have been called on to do, and save this world in Jesus Christ.

Now, the Apostle John—this is where I am going to begin; I have not begun yet—the Apostle John has a text that I am very greatly interested in. In his epistle, in the third chapter and the sixteenth verse, he uses this bold language—It is tremendously bold! "Hereby perceive we"—note the wording of it; not only that "he laid down his life for us." You cannot stop there. If you are going to sit before the cross of Christ and know him, you cannot stop there. If you are going to sit before the cross of Christ, you must go on to the conclusion: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

I want to tell you a thing, and I want to tell you before I tell it to you not to translate it into humor. It is tragic, and I do not want you to translate it into humor. It is tragic in its application, and I want to tell it to you and then I want to jerk the humor out of it and translate it into Christian call, as quickly as I can.

A man came to see me the other day. He had been proposing to join my church. He had been talking it over with some other folks, and he came to see me with this question: He said, "Mr. Rice, I have been thinking of joining your Church, and I have been talking it over with a man down town, and he said this to me, 'Don't join that Church; if you do, they will soak you.'" And when he said that to me, I looked him straight in the eyes and I said, "Your friend is right, he is exactly right; we will soak you. That is the best compliment that I have paid my Church that I know anything about. We will soak you, and if you are looking for a cheap Church, don't turn in at this gate; go somewhere else, and God pity the Church that you find." If I cannot see my faith in any other way, I dare not sit before the cross of Christ and fail to interpret it around that tremendous fact that we have no cheap call of God, and we have no cheap mission to this world. It is the most compelling thing that any man or woman has ever started in life. It will drive you to the extreme. Hear it, you rich man! Hear it, you cultured man! Hear it, you man, I care not what strength you have! The Church of Jesus Christ, and the human soul will absolutely demand all you are and all you have. The Church of Jesus Christ will soak you! Christianity is at its best in that thing! You say it will hurt you! Don't you forget that it killed Him! And that Church, whose first chapter has been written in the blood of Jesus Christ, is no place for a man to seek a cheap location in it. And in this tremendously calling hour, we must not face with a cry of cheapness the thing we are called upon to do. We can do no less than the best we have.

When Jesus Christ came to this world, the Church had a low altar; it was a cheap altar. Sacrifice! What was it? The blood of sheep. That is not much. That is cheap. Go out and buy a sheep and bring him in. Jesus Christ changed that, for the virtue of that sacrifice was not in the sacrifice at all, it was in the sacrificer. There was no virtue in that

THE MICHIGAN CHRISTIAN ADVOCATE

sheep. It was in the sacrificer. They dragged him unwillingly to that altar and slew him there. What did Jesus Christ do? He changed the whole principle, and put the conception of the sacrifice on the principle of the volunteer, and gave himself. The offerer becomes the offering, and the sacrifice as the volunteer is the new conception that the Church of Jesus Christ bears; not to slink from it in this great world! We cannot escape it.

I was reading Thoreau the other day—and I think he is in good repute in this section of the world. He was speaking of John Brown sitting out here in the woods, where he used to read. I don't remember just how it was, but I remember this phrase. He said, "You can get more for a quart of milk than you can for a quart of blood at your market place at Concord." At the market place at Concord is not where heroes bring their blood. You cannot buy the blood of heroes. Thank God, it is its own reward!

There stands Paul. How did you get there, Paul? Did you get off easy? And he tells me that from the day he met Christ on the way to Damascus, all down through his life and ministry, he went about his business, saying "I am the door." "I am the door." "I am the door." And all during that time up to the day of his death, I do not believe he had paid the price until he paid it with the last drop of blood that was in him.

There stands the rich young ruler. What is the matter with him? failure! He didn't get soaked. Jesus said to him "Do you want to follow me? All right, go and sell everything you have and come after me." He said, "I can't do it." He kept everything he had. He kept it all. And there isn't a man or a woman or a child on God's earth that can give me his name today. What is the story? It is the story of the application of faith and confidence, and if we shall follow that faith to its ultimate conclusion and die for that faith, we will have paid the price in this world. And we are needing it this morning. O, how we need it this morning!

I must close, but I cannot close without this thing: Never in the story of this world's life have we been able to pay the real price to those who have made these great contributions to this world. You cannot pay them. You cannot think in terms of pay when you stand before the real service of this world. Come with me yonder to Harper's Ferry, will you, and stand with me on that strange day that no one can describe, when they took a son of the West, who was born in the East and went yonder to find a better platform on which to run his program; and they drew him out one day through the strange crowd that was stranger than he. And just before the hangman pulls that rope, hear them say, "Wait a minute! We have not given him his check!" And they offered John Brown a check—would you offer him a check for what he has done?

Come with me to the market place, where that strange girl who had done strange things stood upon the fagots piled about her, and the English soldiers—I don't know what they were doing there, but they were there and she asked

for someone to give her the Mass, and they refused her. I believe that it was the beginning of Protestantism, when she said, "I can say my own Mass," and kissed the sticks from the fagot pile around her, as the soldiers pushed her forward. Do you see her as they stopped to offer her a check for what she has done for the world!

Come with me to that palace in Florence, where on that strange day they brought out that strangest of all men, Savonarola, and as they offer him gold for his services to the world. Hide your gold!

Stand with me at Paul's side as they lead him out, that strange man, the strange Christian, but the greatest Christian of us all. Stooped, hunchback, faded by his long seasons of confinement! And as he goes to his death, do I hear you say, "Wait, axman! we have not settled with this man yet?" Hush the thought!

Again, come with me on that strangest of all strange days, when the Saviour of the world came staggering down the street, bearing his cross, and as he goes yonder to that little hill, and as they there crucify Him! There stands me that I even dare to think of it. Hide your gold! And know that that sacrifice must be its own reward! "Who follows in His train?" "Who follows in His train?"

SOME GOOD LOSERS—BEATEN BUT NOT BROKEN

Remarks of Ralph A. Ward

Ralph A. Ward (Foo Chow): I come to this platform because of a modification in a resolution which I have long held. I had concluded that I would never withdraw my name from consideration where the objective was to send me back to China under authority and commission of the General Conference.

I am not afraid of a falling vote. Many of you who know my record need no further proof of that fact. When I left this room last night, I assumed that the incidents of using my name for the office of Bishop were matters of history. They had ended in a falling vote whose decision seemed to me final. I would cheerfully see this day close in the same way.

But conditions have changed. An issue too easily may be confused with an individual candidate. There comes a time when such an issue should be clarified by dissociation from the individual. There has been protracted trial of my name for the office of Bishop. Most of us are fortunate in the devotion of our friends. It is conceivable that personal ties might delay needlessly this General Conference in choosing its fifth and final Bishop for this quadrennium, and that the principle of episcopal administration for which the Chinese have been standing might be given unfortunate obscurity. I therefore have come here to release every personal friend from every sense of obligation further to use my name for the office of Bishop.

I dared not take this step without conference with some of my Chinese fellow delegates. I needed release by them from a mutually sacred pledge which never has been spoken by them or by me. I had allowed them to use and to continue using my name as their choice for the of-

China, because they and I and many of our fellow delegates, with a view to service in other missionaries were of the judgment that there was involved a fundamental policy of wise administration in our rapidly developing world Church, a policy according to which there should be in the episcopacy of the various parts of our Church among different nations and races, at least some men who had had experience within those nations or races before election to the office of Bishop. My Chinese brethren and I prayed together in a small room of this building, they released me to do as I felt led of God, but urged upon me that the opinion of the Chinese delegates, fourteen out of fifteen of them, was unchanged with reference to my relationship to this office.

Do not imagine that there is designed in these words of mine any uncertainty or equivocation. I have come here to make it easier for you to elect someone else. I am not here to abuse the delicate privileges of the platform at a time like this.

But in coming here, I am under a solemn obligation to a great part of our world Church among the yellow race and under obligation to this General Conference to call attention to the fact that we are a great pan-racial world Church in a period of peculiar and hopeful interracial relations. You have heard the voice of Chinese delegates to this General Conference. More and more you will listen to that voice, if the Methodist Episcopal Church is to continue to grow as a world Church.

I appreciate the confidence expressed in your ballots and release you from any personal obligations in thus using my name in the future.

R. J. Wade, (North Indiana): Mr. Chairman, as a minister of the gospel, I have never departed from the custom of leaving to others the determination of my own appointment. I do not wish to seem to do so at this time, but I will be very happy if you decide to cast your ballots for others. I have greatly appreciated your generous expression of confidence.

J. R. Edwards (Baltimore): Mr. Chairman and Brethren, if I thought it had been necessary, I would have said this word several days ago. I do not know that it is necessary now. It is simply a word of appreciation and of entire and absolute withdrawal.

IT ISN'T YOUR SCHOOL, IT'S YOU!

If you want to have the kind of school Like the kind of school you like, You needn't slip your toys in a grip And start on a long, long hike. You'll only find what you left behind, For there's nothing that's really new.

It's a knock at yourself when you knock your school, It isn't the school—it's you! Real schools are not made by people afraid

Lest somebody else get ahead. When everyone works and nobody shirks, You can raise a school from the dead.

And if while you gain your personal aim, Your neighbor can gain his, too, Your school will be what you want to see,

It isn't your school—it's you!

—Kansas Wesleyan Advance

EDITORIAL

IN THE HEART OF METHODISM OUR EDITOR'S REPORT OF SPRINGFIELD

Friday Afternoon and Evening

Two more ballots bring no election, but it brings Ralph A. Ward to the platform with a statement "releasing every personal friend from every feeling of responsibility" to vote for him, retiring from the race that he had entered for China's sake only, and not his own.

Judge Rogers presents his long report on the unconstitutionality of the election of district superintendents. We are not persuaded, not yet, but we vote again for bishop. Bishop H. Lester Smith has been our cheerful presiding officer for the afternoon.

Mt. Tom

Beaten by the winds of continuous debate, a group of the faithful slip away for an hour in the hills. From the top of Mt. Tom, we can see, the mountains of Vermont and New Hampshire, and the valleys of Connecticut. Holyoke, South Hadley, Northampton, Chicopee Falls and other towns lie at our feet; the newly plowed fields, the orchards and meadows looking like a vast checkerboard below us. How good God is to give us hills and skies like this, and a hard job waiting at the auditorium!

Evening brings another vote but no election. John Thompson makes a very generous withdrawal, glad that a pastor seems about to be elected. Wallace E. Brown has 346 of the necessary 519 votes.

The 14th ballot gives Wallace E. Brown 561 votes and he is elected and escorted to the platform amid cheers. Bishop Brown has been our pastor at University Church, Syracuse. Sorry there are so many disappointed hearts. Many are called, but not all get there. Blessings on the good losers in this race. Anyway, this "pastors' conference" has finally elected one pastor.

Episcopal Wit

Everyone is thinking aloud about our fine new bishops. It was left to a bishop to make this play in words: "We came to Springfield being told that trouble awaited us. But we never thought that after deliberation the General Conference would treat us Badley, bring us Lowe, and do us up Brown. Our Grose burden is from now on heavier."

Saturday Morning, May 24

Bishop Hughes speaks to us as folks, not as delegates, and does not give us any indirect advice, or try to steady the ark, and we have a regular lovefeast.

Business

Bishop Mead presides. Clyde Stuntz of India tells us of his stricken father, the Bishop. "His body is kept in bed, but his spirit goes marching on."

The D. S.

Ray Allen expounds the minority report for the constitutionality of the election of district superintendents. It is a keen speech, marred only by his continuance after he had made a good case, a point for all of us preachers to note carefully.

The alternating debate proceeds, pro and con. The woods are full of good debaters. Even the lawyers and judges differ about the law. We are treated to everything from ponderosity to cleverness. One man hints that lawyers are better judges than preachers, but of course we can not admit that in this case. We are really acting now in the capacity of a big Supreme Court composed of 858 judges.

Dr. Allen and Judge Rogers make the closing pleas and a vote of 421 to 383 declares the verdict that the right to elect district superintendents is not provided in our constitution.

We are inclined to think that if Dr. Allen had not gotten in wrong with the conference over the matter of the election of bishops, he might have pulled a victory out of this issue, as a change of 20 votes would have altered the result, but it is a victory for Judge Rogers.

The Debate on War

After this report has been discussed in the public press and private offices of the land, it finally comes to us to decide. By vote, we deny the request of the three interested bishops to speak.

Governor Black of Kentucky thinks we could stiffen it still more by a clause calling our people to obedience to law.

D. L. Marsh objects to tinkering the report, and the governor's amendment goes out as quickly as one from any lowly citizen.

W. H. VanBenschoten is oppressed by the greatness of the occasion and suggests some verbal changes. J. M. M. Gray wants to stiffen our call for the conscription of wealth and labor as well as life in time of war.

Dr. Elliott wants a chance to speak but the call for the previous question closes the debate and the vote carries the report, with seeming unanimity.

Saturday Afternoon

Think of working on Saturday afternoon! But that is what we came for. Bishop McDowell is in command. We instruct Judge Rogers to prepare an amendment that shall go down to the conferences, aiming to change our law so as to provide for the election of district superintendents.

The Judiciary Committee reports that the communication of Rev. M. L. Bennett of Detroit had been considered and the committee declares that the Bishop of the Detroit Area did not exceed his authority in this case. Full report elsewhere.

We wrestle over the matter of equalizing the ministers' retirement fund, so that California, Colorado and Florida shall not have to support our men who have broken down in other states.

Sparks, But No Fire

When the books are selected in the Conference Course of Study, the list of books is to be given out on application, thus giving opportunity for examination and criticism.

We strike the question of the conditions for admission into the church. The committee wipes out the questions formerly asked adults and uses one set of questions for all. Next Sunday you can tell whether your pastor has followed the Methodist flag, by noting which set of questions he uses.

But be it known to our distant readers that the above was not done until much debate was enjoyed.

Sunday Afternoon, May 25

It is really a solemn assembly that gathers for the impressive service, the consecration of the new bishops. Almost over night, these men have been elevated from the ranks to the highest office in the gift of the church. One recalls the sermon of Bishop McIntyre in which he describes the way in which he searched his own heart as he knelt for consecration.

The New Bishops

George Amos Miller, superintendent of the Central American Mission in Panama City, Panama; Titus Lowe of New York, secretary of the Board of Foreign Missions; George Richmond Grose, president of De Pauw University, Greencastle, Ind.; Brenton Thoburn Badley of Calcutta, India, executive secretary of the Centenary Mission in India, and Wallace Elias Brown, pastor of University Church, Syracuse, N. Y., are the new bishops. They are consecrated in the order named, the order of election, and will take rank in this order.

The procession of bishops, bishops-elect and church leaders approach the platform down the center aisle to the strains of "Onward Christian Soldiers."

After the impressive service the procession is reformed and leaves the hall by the center aisle as "Lead On, O King Eternal" is played. About 20 members of the families of the new bishops, who sat in the front row of the audience, join the line. The "Hallelujah Chorus" is played for a postlude.

The bishops and the relatives of the bishops just consecrated go to Trinity Methodist Church where bishops who were consecrated in 1908 conduct the holy communion service.

We wish that Drs. Warren and Spence, who were so shocked at our capers last week, were present today.

A Great Sunday

Spontaneous applause from the congregation of the staid, old-established First Church in Court Square greeted the statement of Bishop Adna W. Leonard of San Francisco as to his position should this country be attacked by a foreign enemy. "Some day," said Bishop Leonard, "irrespective of

denomination, the churches of this nation will declare themselves firmly against war. But in the event of a foreign enemy sending its navies with submarines to attack our seaports, its airplanes to destroy our cities, and its marching hordes landed on this shore to demolish our government and institutions, I will be one of the Methodist preachers to defend them with all I have and all I am."

A New Lord's Prayer

An interpretation of the Greek text of the Lord's Prayer was given by Rev. Dr. Harold P. Sloan of New Jersey in Liberty Methodist Church.

His translation is: "Father, ours, who dwells in the infinite skies, may Thy name be glorious; may Thy kingdom be established; may Thy will become for men on earth what now it is for the angels; the bread of our daily need give us for today; and cover from Thy sight guilt of our sins as we have covered the guilt of those who have wronged us; and lead us not into a testing affliction but shield us in Thine embracing arms from the assault of evil; for Thine is the kingdom, the power and the glory until ages of ages. Amen."

Dr. Sloan said that these words are "the expression of that humility of heart that is the expression of a true Christian consciousness."

Dr. Rice Again

A great crowd heard Dr. Rice at the Auditorium at night. Speaking to his colleagues in the ministry, Dr. Rice remarked that preachers everywhere are struggling for a hearing. "But," he warned, "be sure you have something to say or you'll be dreadfully embarrassed." He described the kind of pulpit he wants in his new church in Detroit as a straight post of white marble on which the line "Preach the Word" shall be graven. To the objection of one of his friends that such a plain slab of white stone would not harmonize with the rest of the interior, Dr. Rice replied, "I don't want the pulpit to harmonize."

Love Better Than Honors

Dr. Rice was cheered by a wire from home: "To our beloved pastor, Dr. M. S. Rice, greetings! Mere words are impotent to express the keen appreciation that we, as a Sunday School, feel upon your determination to return and continue your labors among us. The Metropolitan Sunday School is with you, three thousand strong. Session today was given over to prayer led by your dear saintly old mother, that God's richest blessings may attend you in the service this evening and give you a message that will inspire the hearts of the hearers that they may go forth into their various fields of activity with renewed determination to uphold the banner of Jesus Christ and bring his kingdom to the hearts of a needy world."—Metropolitan Sunday School.

Honors

There are honors enough for all. M. S. Rice has twice been chosen for the most difficult tasks of the Conference session, the devotional service last week, and the big evangelistic service Sunday night. Enough honor for one man! Of responsibilities he has a score, being a member of the committee that is stationing the bishops.

To Dr. I. S. Morris goes the reward for faithfulness, for without missing a meeting, he has prepared his Sunday School Notes for the Advocate "as usual."

Dr. Elliott is credited with the largest number of "pastoral years" of any member, Hugh Kennedy serves on the most committees, C. E. Hoag takes everyone out in his car, and J. C. Willits is the best listener in the crowd. Others have honors, too, but we have no space. They will tell about them on their return.

Monday Morning, May 26

Bishop Blake speaks from the words, "They Crucified Him." "No man can attack his own generation as scathingly as Jesus did, and get away with it." His death was the inevitable price for his courage; His resurrection was the proof that God and right were to have the last word in the World.

Business

Bishop Burt presides. We wire our love and sympathy to the Presbyterian General Assembly at Grand Rapids. From the press reports they will need it. Just because we have a whole day for business, we proceed to waste some valuable time.

The press also carries a wail from Bishop Candler of the Church South: "It is not strange that the General Conference of the Methodist Episcopal Church (North) adopted the joint plan with such haste and unanimity. The plan gives them so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw

in sight, apparently forgetting all other considerations."

Well, well, well!

Bishop Burt is retiring from the Deaconess Board and Bishop Nicholson reads a tribute written by Bishop Quayle.

Debate on Book Agents

We debate on whether we shall have one or three heads for our great publishing interests. Are they to be elected by this Conference or by the Book Committee? Our business runs into the millions. The Conference is jealous of its rights and thinks it is well able to elect its agents, and will elect three as in other years.

Our chair and table, made by our Venice brothers, are auctioned off by Ernest G. Bek of Germany. The bid for the table starts with \$100, rises to \$1,000, \$1,500, \$2,000 and goes to Mrs. Anna H. Kresge of Detroit.

We ballot for the three agents, after several withdraw their names. There are still 12 candidates left. Bishop Burt says "Goodbye" as he lays down the gavel and his work as a bishop.

Monday Afternoon

Bishop Wilson presides. Ballot for Publishing Agents shows 646 votes for John H. Race, out of a total of 795. We try again on the others. Next time we elect G. C. Douglas, our district superintendent at Troy, N. Y. O. G. Markham lands safely on the third ballot.

Miss Southard begs for the floor but—she does not get it, although our hearts are touched by her grief thereat.

Advocates at Last

Report No. 124 brings the debate on the Advocates. This is the famous report worked out by the committee on which Glenn Frank, M. S. Rice and G. R. Grose worked for three years, now revamped by our standing committee here. This committee took out the gall bladder, appendix and tonsils, and this remnant is before us.

H. P. Sloan fears the influence of the proposed extra "contributing editor," and wants an amendment insuring the right of Conference to nominate as well as elect him. M. S. Rice wants to amend it all, as a poor substitute to the original plan on which he worked, but the report is proof against these two knights.

D. G. Downey favors the report as a half-loaf that is better than none. The Washington Advocate, weary of its independent struggle, wants to come into the official family, with the Book Concern for a step-father. But the Conference feels poor and declines to adopt.

Personally, we favored the adoption. It was the only child crying for shelter, and was well worthy of a place within the official family circle.

The Plan for the Official Advocates

By this plan, we shall have a new general editor having charge of "six to ten pages of uniform matter" in all the official Advocates, but the papers retain their editors as before.

The "super-editor" of the original dream has faded to a "contributing editor" with 10 pages to his credit instead of 24. The Conference retains full rights of nominating and electing its regular editors. Time will demonstrate the value of the plan.

Meanwhile the Michigan will go on its independent path, seeking to be read by everybody, loved by nearly everybody, hated by a few, and despised by none.

Here is a good place to record our appreciation for 1,000 fine courtesies, granted to the Michigan by our Publishing Agents John H. Race and Robert H. Hughes.

The Judiciary Committee reports on various cases, including the decision that under our constitution we can not legally abrogate the life tenure of the bishops. We hold this over to await Ray Allen's minority report on Wednesday.

The Creed

We have been asked to change the Apostles' Creed to read "Christ's holy church" in place of "the holy Catholic Church." White and black argue it, but the crowd is tired and wants to vote. Dr. George Elliott makes the final plea for the old phrase with its historic associations. He quiets the restless crowd and the vote follows, by a substantial majority the Creed remaining unchanged.

Monday Night

Bishop Anderson pilots the ship with a tired but cheerful crew. We grind away at routine but essential reports. We endorse the Lord's Day Alliance. Also the plan for Older Boys' Conference. We appoint two committees. We try to diagnose the state of public morals, but can not agree. We are bad enough! Bed time!

(Continued on Page 12.)

TOPICS OF THE TIMES

Elmer Houser

New Status of the World Court Question. As already observed in these columns, the persistent prodding by the churches and other organized bodies has at length convinced Senator Lodge and other Republican leaders that the American people are no longer in a mood to be trifled with concerning the World Court. Presidents Harding's and Coolidge's demands for action in this direction are at length being heeded.

The first new gesture, as has been noted, was made by Senator Lodge when as chairman of the foreign relations committee he brought forward his scheme for American participation in a World Court at The Hague, but utterly divorced from the League of Nations. In his sudden zeal Mr. Lodge even went so far as to propose compulsory acceptance of the tribunal's decisions.

But almost everybody is suspicious of Senator Lodge and his newborn zeal. So we were told that Senator Pepper was working on a new World Court plan, and Senator Lenroot on another. But last week, without previous warning, the senate committee on foreign relations reported out a World Court plan. The resolution embodying it accepts the World Court as an established institution, and confirms the tenure of the present judges. But it insists that it shall be wholly free from any legal relation to the League of Nations. On these terms "the United States without reservations will align itself with forty-eight other states in maintaining and perpetuating this important international tribunal."

At this writing it is not clear as to what are all the provisions and implications of the senate committee plan. If it does, as claimed for it, take affirmative and favorable action on the recommendations of Presidents Harding and Coolidge that we adhere to the World Court but not to the League of Nations, it will be welcomed as a move in the right direction.

President Signs Immigration Bill. After days of thoughtful consideration President Coolidge on Monday of last week affixed his signature to the immigration bill. In doing so he gave the reasons for his action despite his disagreement with the Japanese exclusion clause. All who are fair-minded will believe the president has acted conscientiously. The bill placed him in a dilemma, in which he must choose between two courses, neither of which met his full approval.

The immigration bill was one broadly covering the entire question of immigration to this country. The Japanese exclusion clause was only one incidental feature of it. The main restrictive features of the measure met his hearty approval. The bill, as is well known, restricts the quota number of any nationality who may come to this country annually, to two per cent of those of that nationality who were here in 1890. The present law allows three per cent, based on the census of 1910. In effect the bill reduces the total number of aliens who may come in annually from about 350,000 to 160,000 until 1927, after which date the limit will be 150,000 annually. Moreover, the 1890 census basis cuts down largely the admissions from southern and eastern Europe, the least desirable and assimilable of aliens seeking our shores, while it increases those from northern Europe. There is almost universal agreement among our people that the general restrictions of the immigration bill are wise, and will improve the product of the melting pot.

Here was President Coolidge's dilemma: The present restrictive law, with its three per cent quotas, expires June 30. If the new immigration bill should fail, the country would be opened to practically unrestricted immigration. This no one desires, and would be a grave menace. Hence the president was constrained to sign the Johnson bill, at the same time making vigorous protest against the Japanese exclusion clause.

President Coolidge on Japanese Exclusion. In signing the immigration bill President Coolidge again shows his sound judgment and clear sense of right in giving his reasons for disapproving the Japanese exclusion clause. He says: "I regret the impossibility of severing from it the exclusion provision which, in the light of existing laws, affects especially the Japanese." Referring to the so-called "gentlemen's agreement," under which for fifteen years Japan

has voluntarily undertaken to prevent the immigration of her laboring classes to the United States, the president says: "It would have been much better, in my judgment, and more effective, if we had continued to invite the co-operation which Japan was ready to give, and thus avoided creating any ground for misapprehension." "There is scarcely any disagreement as to the result we want, but this method of securing it is unnecessary and deplorable at this time." "If the exclusion clause stood alone I should disapprove it without hesitation."

President Coolidge's attitude in this matter will be endorsed by the overwhelming sentiment of the best Americans, on the Pacific coast as well as here in the east. The churches are speaking out strongly. The United States Chamber of Commerce unanimously expresses itself in the same way. There are some who think the president should have vetoed the immigration bill because of the Japanese clause, and thus put upon Congress the onus of defeating general immigration restrictions.

President Coolidge says: "I gladly recognize that the enactment of this provision does not imply any change in our sentiment of admiration and cordial friendship for the Japanese people." All that is true, as regards the best American people. But it may be difficult to convince the Japanese people of it. "This provision," in the way it was enacted, was an unjustifiable slap in the face to Japan. The same practical results might have been secured by the quota method, as suggested by Secretary Hughes. As it is, Christian America has cause to blush with shame at the way our congress, at the beck of a few demagogues, was stamped into needlessly insulting a friendly nation.

Muscle Shoals Is Still in Uncertainty. The question so long under discussion, "What shall be done with Muscle Shoals?" is still at this writing under as great uncertainty as ever. Yet the matter is coming to a head, and before this reaches the eye of our readers the disposition of Muscle Shoals may be decided.

The house months ago passed a measure leasing Muscle Shoals to Henry Ford for one hundred years. The terms of this lease are familiar. They involve certain guarantees as to the production of fertilizers, but appear to leave Mr. Ford and his organization a free hand as to the use of the immense water power involved. The South with quite general unanimity, and many in the North, favored the Ford lease, believing that with the vast financial resources and unbounded energy thus enlisted, the project would bring great results in the development of the Southland.

Opposition to the Ford lease has come from two sources: Some big combinations of capital have bid against Ford, and offered what seemed on the face more favorable terms. But they have been regarded with suspicion, as being inspired by the fertilizer or some other trusts, or by Wall Street and other sinister interests. Yet there are many who conscientiously oppose the Ford lease as contrary to the principle of conserving the natural resources of the country for the public interest. They say that Muscle Shoals, with its immense possibilities, should not be turned over to any one for exploitation for a hundred years.

The situation has resolved itself into this: Senator Norris, chairman of the senate agricultural committee, has all along opposed the Ford lease. He favors government operation instead. The committee last week, by a vote of 11 to 5, turned down the Ford bid, and reported out, by 11 to 4, the Norris bill for government operation of Muscle Shoals. The Norris bill creates a "Federal Chemical Corporation," to control all Muscle Shoals properties. It provides for manufacturing fertilizers on a large scale, with selling agencies to prevent a monopoly and regulate prices. The plant would make explosives in case of war. The power not needed for making fertilizers or explosives would be sold, at prices fixed by the corporation.

Senator Heflin will submit a minority report, substituting the Ford lease plan. Thus there is likely to be a clearcut vote on the matter.

A New Ministry in France—What It Means. With M. Poincare and his cabinet scheduled to retire June 1st, there has been a lively interest, in and out of France, as to who shall succeed as head of the government. Some days ago it was settled, beyond reasonable doubt, that Eduoard Herriot, leader of the Radical or Liberal bloc, would be the new premier.

M. Herriot is described as "the most powerful politician in France," and "one of France's most persuasive orators." He has long been head of the Liberal party, which already had a majority in the senate, and now leads all the rest in the chamber of deputies, the popular body. In 1919 M. Herriot resigned his comfortable seat in the senate to run for deputy from Lyons (of which city he is also mayor). He has won his fight by making his party the most powerful in the chamber, though it has not a majority over all, but must depend on coalition with other blocs to sustain the government. M. Herriot is said to have a far more diplomatic and magnetic personality than M. Poincare. How he will succeed in welding and holding together a working majority, remains to be seen.

According to the interviewers, M. Herriot is disposed to be far more moderate and conciliatory all around than was M. Poincare. As to Germany and the reparations problem he says: "The (Dawes) report is an excellent basis for a real settlement. My party is in favor of getting better guarantees, or rather realities, from German free will, than precarious Ruhr pledges. On the other hand, what has been built up cannot be pulled down hastily before another construction is ready to replace it. I want support from German democracy for French liberalism. In return the German democrats can count on our fullest support and sympathy in their struggle for development." That sounds good. There has not been since the armistice so friendly a French gesture towards Germany as that.

As to relations with Great Britain, M. Herriot says, "These shall be not only cordial but fraternal." As to the United States he says: "I do not question France's debts to the United States and will take the earliest opportunity of discussing them. But I hope America will be reasonable. Then I have no fear as to reaching a settlement." Finally, as to Russia M. Herriot says: "I certainly am in favor of resuming normal relations with Russia—but there must be conditions. In any case the Soviets will find us reasonable."

If M. Herriot heads the French government in this spirit, it surely promises a new day.

OUR WASHINGTON EDITOR

H. E. WOOLEVER

Congress and the National Conventions National Methodist Press

SENATORS and Congressmen and the whole army of government officials on Capital Hill, are looking toward adjournment of Congress and the forthcoming national conventions, when the party candidates will be chosen for the presidential campaign of 1924. The leaders are now hoping to bring about adjournment by June 7th.

FIRE DAMAGES FIRST CHURCH PORT HURON

FIRE of undetermined origin late Monday evening did considerable damage to the First Methodist Episcopal church at Lapeer avenue and Ninth street. Damage, which may be \$5,000 in extent, was confined chiefly to the kitchen and basement, where the blaze is believed to have started.

Persistent work of firemen prevented the fire from going beyond the steel ceiling of the first floor and probably saved the building from complete destruction. Had the flames eaten their way into the organ on the second floor, a draft-way clear to the attic would have been provided and the church ruined, Rev. J. S. Tredinnick said.

The blaze was discovered by Mr. Tredinnick when he and his family were returning from a drive. He at once gave the alarm and returned to the church to turn on the lights. By that time the building was filled with smoke which firemen later could scarcely penetrate.

Mr. Tredinnick today said that any estimate made now of the damage would be largely guesswork, as the extent of the damage to the pipe organ is unknown. It may be necessary to tear down the organ and re-assemble it, he said.

Although work of repairing the damage will begin as soon as possible, Mr. Tredinnick said it is unlikely that services can be resumed in the church for several weeks, possibly two months.

Damage to the auditorium consisted of soot and dirt deposited everywhere by the smoke which filled the church. Creosote covered the decorations and furniture so thickly that considerable difficulty will be experienced in removing it, he believes. Redecoration of a large part of the building will probably be necessary.—Port Huron Times-Herald, May 27.

BISHOP BURT'S LETTER FROM BISHOP QUAYLE

"Dear Bishop Burt:

"Your years have passed like sunlight. They were beautiful, and filled with ser-

National Republican Convention

The first of the national party conventions will be held in Cleveland, Ohio, on June 10th, the Republican delegates will assemble in the eighteenth convention held by that party. The first was held in 1856 at Philadelphia on June 17th. It nominated John C. Fremont of Cleveland, Ohio, for the presidency and William Dayton of New Jersey for the vice presidency.

The total number of delegates at the Cleveland convention will be 1,109, the largest number of delegates ever authorized at a Republican national convention. The basis of apportionment of delegates is one for every congressional district and one additional to every congressional district which cast 10,000 votes or more for the Republican candidate for president in 1920. In addition, there are four delegates-at-large in every state, regardless of who carried it for president, and those states which were carried for president by the Republican candidate in 1920 are given a bonus of three extra delegates-at-large. A majority of delegates to the national convention is all that is necessary to nominate the candidates and transact any other business. This is in contrast to the two-thirds rule, which prevails in the Democratic national convention. There will be approximately 100 women delegates and 175 women alternate delegates at the Cleveland convention. The temporary chairman selected is Representative Theodore Burton of Cleveland, Ohio.

The National Convention is opened by the chairman of the national committee. After the call of the convention is read by the secretary of the national committee, the chairman then introduces the temporary chairman of the convention and turns the gavel over to him.

It is a foregone conclusion that the nominee of the Republican party for the presidency will be Calvin Coolidge. His overwhelming success in the state primaries has assured his nomination. It is still some question as to who may be chosen as his running-mate. This man will be selected with great care, not only for his strength as a popular "vote getter," but in light of the fact that of the last four Republican presidents chosen two died in office and the only Democratic president elected in the same period became physically incapacitated during his term of office. The vice-president must be worthy and well qualified for the chief executiveship. Furthermore, a vice-president coming into the presidency, as did Roosevelt and Coolidge, is the logical candidate for the head of the ticket at the next election.

The Democratic National Convention will be held June 24th in New York City. An account of its composition and method of procedure will appear later.

Congress is not likely to pass much more legislation this session, except to finish up some important bills well advanced. It will doubtless pass the Child Labor amendment. A new World Court measure has been reported out by the Senate Committee on Foreign Affairs, also a bill proposing a Department of Education measure, but these are not likely to be finally acted upon by Congress this session. Many important measures meriting passage will suffer owing to the desire on the part of some Congressman to adjourn prior to the National Conventions.

vice in the old world and the new. God has been with you, and you have been with God.

"Would you might live a hundred years to bless mankind, but wherever you are in earth or heaven you will like the place. You make it good to live where you are around.

"You have blessed my life, and I want to live with you forever in the skies.

"Your brother everywhere,
(Signed) "William A. Quayle."

Most of us would be willing to grow old if our friends would talk about us like that. In reply, Bishop Burt said:

"God bless you, brethren. With all my heart I thank you; and I want your prayers that my latter days may be the very best. For I am not going to lie down, I am not going to be lazy. And whatever the Lord shall indicate is my duty I shall do, as long as I live, with all my heart. God bless you."

When we have conquered ourselves, we have conquered all.—C. H. Spurgeon.

"With Lips of Flaming Fire"

REV. E. STANLEY JONES
(Address at General Conference)

WHEN I was coming to this General Conference, Bishop Warne and I were on the same boat, and every night after dinner, we would sit down in the dining room and talk over the coming General Conference. And every time we began to discuss things, we ran straight into this matter of a great moral and spiritual awakening, a revival. It seemed to haunt all our thinking, and all that we were planning, and Bishop Warne said, "If we could make this General Conference a starting point for a great spiritual revival during this next quadrennium, we might save the world situation, and we might be able to grapple with the problems that are before us."

But, my brothers and sisters, unless it comes, no legislation you can pass here can grapple with it. I see no hope, except in a great moral and spiritual awakening termed a revival. And if we are to have a revival the time is so rich in content that we can trace it. It means a revival of social life, a revival of economic life, a revival of political life. It means, first of all, a revival in our own personal and individual experiences.

When I was asked to speak on this occasion this morning, there began to run through my mind, like a refrain, a verse from Jesus. You remember He stood in that last great prayer and said, "For their sakes, I sanctify myself." "For their sakes, I sanctify myself." I don't know what that content in that word "their" would mean. I do not sense it, how it shall come, or when. Some of you are interested in little children. The content of the faces of those little children would be "for their sakes". Some of you are interested in industrial righteousness. The content would be there. Some of you are interested in the great audiences that greet you every Sunday. Your content would be there. Some of us have to face the great non-Christian world. The content is there.

I tell you what it means to me. "Their sakes"! I sat down with Mr. Ghandi, just before he went to jail, a little over two years ago. I said, "Mr. Ghandi, I am very anxious to see Christianity naturalized in India; not a foreign thing, a part of a foreign government, but a part of the national life of India, and contributing its power to the national uplift."

And Christianity has a power. It must speak out of the power of its influence. As the speaker said last night, Christianity is a power, and when it has become a power, it speaks a vernacular. I said to him, "What shall we do?" I steeled myself for the shock of the criticism. For there in the presence of Mr. Ghandi I appreciated that he as the representative of 300,000,000 would speak to me. I steeled myself for the shock that would come. I expected him to turn our civilization inside out. And I wanted him to come on and tell us just what we should do in order to meet this criticism. Listen to what he said. He bowed his head for a moment in thought and prayer, I believe, and then he said to me, "Mr. Jones, I would suggest to you four things if you are going to make

Christianity naturalized. First, I would suggest that you folks, missionaries and all, must begin to live more like Jesus Christ."

I expected to be knocked down by criticism. I was pierced to the heart with that statement.

"And second," he said, "I would suggest to you that you practice your religion without adulterating it or toning it down; take its high challenge; that is what it asks you to do. Don't water it down and explain it away. Take it in its simplicity and live it just as it is."

"Third," he said, "I would suggest that you emphasize love, for love is essential in Christianity; love is essential in religion."

And then he said "I would suggest fourth, that you study the non-Christian religions more sympathetically and find out the good that is in them in order to have a more sympathetic approach to the people. Put your thought on those four things."

The great throbbing heart of India speaks to us through that gentleman. Live more like Jesus Christ; practice it without toning it down; practice love, for love is the central thought in Christianity; and then, study the non-Christian religions more sympathetically, in order to have a more sympathetic approach to the people.

And as I read to him from the sacred pages of this book, tears gathered in his eyes and we bowed in prayer together.

I wish I had time to tell you about the last time I saw him, just before I sailed, shortly after he had come from jail. We talked together for several hours. And as he spoke I saw the soul of India, yea, of the great Asiatic world, appealing to us and saying to us that we should live so that they can see Jesus.

Now, that is what that revival would mean. It means that we have to take seriously being a Christian.

A judge stood up at one of my meetings, he was the chairman of the meeting, and he said, "Tonight you have heard what it means to be a Christian. If that is what it means, I hope you will all be Christians." He was not one. And then he turned to us who were seated there, and he said, "I have one word for you. If you had lived more like Jesus Christ, these conversions would be coming much more rapidly."

A non-Christian was talking to me one day and before he left me I said to him, "My brother, shall we add a word of prayer before you go?" And he said, "Yes, Mr. Jones, I would be glad to have you; but on one condition, that you pray not for things but for God." And so I said, "My brother, we won't pray for things, we will just pray for God." And I knew that when I came into that station I could not talk about God, I had to bring God. I dared not speak out of the book, it had to come clear out of the depths of my nature, and out of the depths of my innermost soul. I knew I was there, not to proclaim a message but to bring Jesus. We could not argue about questions of Creed, we must live God. Out there, they knew God was

there, speaking through lives just like theirs. God is this world's need, and we have got to bring back into every relationship of life a God-consciousness, that will be overbearing to the soul and redeem us for God.

A non-Christian, one of the leading men, came to see me one day and after we had been talking for some time, he took me by the hand, and with tears in his eyes, he said, "I have met Christ today." And we had. He had felt him there in the midst of us. We had talked about him, yea, we knew He was there. We have got to take Christ to the non-Christian world and not merely speak about Him.

We have to live and act and teach God and not merely speak about Him. I have changed in many things since I have been in India but I have said to those non-Christians, "Take this faith of mine and break it if you can," and every day during the last seven years, I have let them try to beat down that faith. I have said, "Brothers, if it is not true, for God's sake, show me, for I want reality, I want something that will stand the test of everything, stand the shocks of life. If it is not real, show me." And I have let them beat upon my faith. But I have never had to change a single thing about that faith. It has been all-sufficient, and the one thing that I have never got rid of.

I went to India feeling that there is in Christian experience a high plane, the plane that John Wesley termed "Entire sanctification". Strike out the cant and rant and those professional things that our faith has sometimes around it and you have the fact that every one of us need the cleansing power of a definite experience that shall go through all our lives and consciousness. In every relationship of life we have got to have it and if the Methodist Church gets to where it cannot speak out of the depths of a great experience of this kind then somebody else must give it. The world needs a complete experience of the knowledge of God to redeem it and nothing else than that can help our world.

A friend of mine was preaching in India about Jesus and a Hindu came up and asked to speak with him for a moment and when the opportunity was granted this Hindu said, "Sir, I want to ask you this question. I want to ask it straight-forwardly and not sneeringly or contemptuously. I have read the New Testament, especially the Acts of the Apostles, and I have been greatly struck with those wonderful men of the Acts of the Apostles. They were very great men, amazing men. And I have noticed that they had a wonderful power. Tell me, sir, have you found what they found in the Acts of the Apostles?" And my missionary friend, who had left his home and his friends and a great many other things, knew that he had never left himself.

It is possible to cross the seas and leave your home and your friends and give up your salary and everything else and yet not give up the final thing called the surrender of one's self. And some of us have realized what that means and in that extreme moment we have said, "Lord, that last thing, take it." I want nothing but that, I choose nothing but

the knowledge of God. But that man went home—he could not answer that Hindu, he did not know what to say to him, and he went home and fell upon his knees and there in the quietness of that room God bent over and touched that soul. That man went out and lived one of the most remarkable lives I have ever seen. And I saw a Hindu who had become his friend and who said to me, "It is a good thing that he did not die in our midst. It is a good thing that he died across the seas, for had he died among us we would have committed the sin of worshipping his grave." They saw God deep down in the consciousness of that man, that God had come to that man and had filled him with his spirit, and that is the thing we have got to bring to men today, just a sense of God.

I listened last Sunday morning to that marvelous address by Bishop Jones and as I listened to him at last I saw the secret of his wonderful power, and while I was sitting there God gave me a baptism of power such as I had never had in all my life. That is the secret of the whole thing and I trust that this General Conference will mean this to us, that individually we may receive our baptism of power and dedicate our lives to God and give up that last thing. Jesus said it would be the last. "If a man hates not his father and his mother and his brothers and his sisters and his houses and his lands, yea and his ownself also"—He knew that was last.

It is easy to give up fathers; it is easy to give up mothers; it is easy to give up houses; it is easy to give up lands; it is easy to give up our home country; but to give up that last thing; until we shall absolutely give ourselves to Him, that is the supreme test that Jesus asks of you and me, and when we do that we are becoming really Christian. Until we do that we are simply trifling about the business of living a Christian life. And I believe that this next quadrennium is going to be a quadrennium in which we shall see this, by the help of God, and we shall keep true to these great principles. The world wants a witnessing church.

I was holding a meeting in India one night and at the close of the meeting a Hindu came to me and said, "Mr. Jones, you are the boldest man I have ever seen. You actually said that you had found God." "Well," I said, "My brother, I have found him in the presence of Jesus." And for three hours I argued once in a train with a non-Christian over the philosophy of things and finally I said, "Brother, let me ask you this: would you like me to speak to you about my own personal experience?" And he said, "Yes, that is just what I would like to have you talk about." And I told him what Jesus had done for me and at the close, with tears in his eyes, he grasped my hand and said, "Mr. Jones, you have attained; you have reached the last stage of your re-birth. You will not be re-born in this world again." And then he put his hand on my shoulder and said, "I wish I had it; that which you have found."

The world wants to see a witnessing church and I hope that this church, this coming quadrennium, will be a church of revival and a church filled with the witness, "with lips of flaming fire."

They Declined to Be Bishops

WITHDRAWALS AT SPRINGFIELD

Remarks of Merle N. Smith

Merle N. Smith (Southern California): I am grateful beyond words to my friends who have honored me by their votes, an honor unsought and undeserved. May I say, brethren, that I hold the office and work of a bishop in high regard? From my boyhood I have venerated the office, and I have only admiration and affection for the men whom we have ourselves chosen to lead us as bishops. But I hold that the pastoral office is equal in honor and in usefulness to any office within the gift of the Church. It has seemed to me that it would be a good day for our Church when the pastorate begins to shine with a new lustre in the eyes of all our people. I have been constrained to face thoughtfully and in the mood of prayer the obligations of this present situation. I have tried to keep an open mind and an open heart, and am not unmindful of the voice of the General Conference. But I have, brethren, a deep and abiding conviction that I can best serve the Church in the pastoral office. I cannot well, may I add, in good conscience answer in the affirmative the question, if it were to be asked me, "Do you feel yourself called of God to the work and office of a bishop?" I therefore ask you to accept my decision as final and not to vote for me any more. I trust that no one will think me ungrateful. I shall cherish as long as I live the recollection of this expression of your confidence and your regard.

Remarks of Merton S. Rice

Merton S. Rice (Detroit): Mr. Chairman, I had only gotten the consent of my mind that under a spontaneous action could I in the depths of my soul consider this situation this morning. I have been graciously delivered by the vote that has been announced. With Dr. Smith, only I am going to exceed what he said in his statement of appreciation of the pastorate, I count the pastorate the highest office in the Church. I have never desired the office of a bishop. There does not live a man or woman or child on this earth who ever heard me say that I desired the office of a bishop. I do desire to serve God in the pastorate. I love the

Church with all my heart. I desire to serve the Church in whatsoever capacity I may serve it best. I am profoundly convinced in my own soul that I can do that best in the pastorate. I believe that at this moment the most difficult task before the Methodist preacher is the task of the pulpit of the great cities of our country. I pray God that I may be able to remain at that task as long as there is strength within me. I wish to thank you most heartily for the expression of appreciation which you have given me in this vote that you have cast, and to beg you, in my high appreciation of the office of the episcopacy—and there is not a man on this floor who appreciates that office more highly than I do, having had from my very boyhood, since I was born in a Methodist parsonage, a profound appreciation of the office of the episcopacy—I wish most sincerely to request of you that you shall omit my name from the ballot.

Remarks of D. D. Forsyth

D. D. Forsyth (Colorado): I have risen, brethren, to express my very sincere appreciation for your generosity in voting for me for this high office. I am clear in my own judgment that under no circumstances I should consider this election. Deep and rich as is the appreciation that I have for the office of a bishop, and sincere as is my regard for these great men who serve in that capacity, I ask you to omit my name from the ballot and vote for the other brethren.

Remarks of E. Stanley Jones

E. Stanley Jones (North India): Mr. Chairman and brothers of this Conference, I appreciate from my heart every vote that has been given to me. I know I have been called to be a missionary. I am not sure that I have been called to be
(Continued on Page 16.)

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BISHOP QUAYLE'S TRIBUTE TO REV. E. G. LEWIS

HE IS not here but he is in God's Summer Land where he by good rights belongs and will feel at home. The Michigan Conference has suffered a great loss, greater than it knows now. We are so crowded with many things that we do not stop to weigh our weightiest men, being too busy here and there. And while we wait, they go. Time can not tarry. The Church he loved all his life has suffered loss. A lover departed is always an immeasurable deprivation. Lovers are none too plentiful and are to be cherished as we cherish the light of stars.

I have known and loved this rare soul since we first met "beside Lake Beautiful" years ago when he was pastor in Grand Rapids and I was in Indianapolis, when the children of us both were wee folks and we were at Epworth-on-the-Lake for their sakes as well as our own. I remember as clearly as I remember this day noon when we met and clasped hands of friendship in a clasp which has only tightened with the years. He was slothful in the art of forgetting. His loves stayed. All these remembered years he and his Scotch lassie wife have dugged deeper and deeper into the hearts of the whole Quayle family.

He had no mean ways or thoughts. He lived in God's neighborhood where small things do not belong. He was not

an effusive Methodist but a loyal one. He was not noisy, but keen and transparent. He was singularly sane, detecting side issues and refusing their paths. His faith in the great verities was as sure as the granite sea rocks are. His ministry was constructive and he possessed the art of laying hold of and keeping hold of stronger minds. They relied on him. In the pulpit and out he was an attractive and impressive figure. Though a man of considerable avoirdupois, he never dressed or walked like one. His step was sprightly. His smile was ready, luminous, courageous, contagious. You caught health from his look. Busy and care-beset men and women wanted him around. He never bothered you. Strength needed him. He laid hold and kept hold for a lifetime on such folks. There was in him a wealth of sincerity so he could dispense much and have plenty left. His preaching was sincere and illuminative. He seldom let himself go. He had reserves of might



REV. EDWARD GEORGE LEWIS

which he took to heaven with him. He was transparent in his character as lake waters on a placid, sunny day. He loved big things and fine things. Noisy and mechanical methods nauseated him. They bothered his mind.

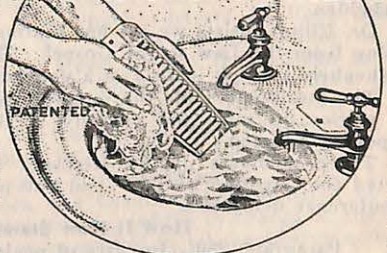
For a quarter of a century I have summered with him, waded with him, boated with him by night and day, run turbulent surf with him when the strength of each of us was equal to the danger, swam wild waters with him (and shall not again, woe is me!) and not a word slipped from his lips which God could not have listened to smiling. He cared for the deep things of God and his Kingdom. He loved to talk theology, men, books, history, lakes, rivers, family, friends. Of these things we talked. We talked on placid waves and on the dune sands, and sitting at twilight by murmurous waters. He will love "The Sea of Glass" and will listen with rapt heart to his Master's voice; for he was ever a good and discriminative listener here. He loved to hear Gunsaulus and Cadman and Mark Guy Pearse and Bishop Fowler and their ilk, and will be sure to look the great preachers up in

heaven. He was more than a hearer of such men. He was their friend and they were his friends. How he loved John Graham of the Michigan Conference! In that, there was mutuality. He was ever a devotee of sincerity. He could not endure cant. It burnt his soul. His home life was idyllic. When his youngest son was killed in the European war he received a wound which went with him to the grave unhealed. His wife was winsome and witching to him all his days. Those two had much sunlight on their way; and that sunlight will be brighter the farther they go; and the way will be long but never tedious.

A friend and former neighbor by the lake he loved telegraphed me: "Neighbor Lewis crossed the bar last night."

(Concluded on Page 14.)

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IN THE HEART OF METHODISM

(Continued from Page 6.)

Tuesday Morning, May 27

Bishop McConnell, at last! We are not out to destroy the modern Babylon, but to convert it, singing the songs of Zion despite the modern paganism. We are not to tone down Christianity but to tone up paganism.

Only twice more are we to hear the bishops, and have the doubtful right of weighing one over against the other. It is spoiling us, this "bishop a day" plan.

Business

Bishop Nuelsen presides. We ballot for secretaries of the Home and Foreign Boards. Fifteen good men are nominated, but W. W. King, A. B. Moss, M. A. Rader, Bishop Fisher and F. M. North withdraw. Dr. North has put 51 years into the service of the church, and retires from the Board after a most successful career. It is hard to quit, Dr. North, but we love you for your brave and cheerful words. The very fact of the fine young men, trained for this job, speaks volumes for your ability as a leader!

Debate on Amusements

The debate begins on whether we shall debate or not. Two speeches only, by the chairmen of the majority and minority report. W. M. Short, a layman from Oklahoma, favors the retention of "280," specifically naming a list of forbidden amusements. Dr. Elliott speaks for the majority report, eliminating the list of specific amusements that are forbidden.

Dr. Elliott insists we are not beating a retreat, but simply going from the Law to the Gospel. "The minister will have a shepherd's crook instead of a policeman's club."

The motion to table the minority report goes 460 to 295. A motion to table the majority is also defeated, and the report is adopted.

Three members of the Michigan Conference delegation voted for retention of "280" and one member of the Detroit Conference delegation.

How It Now Stands

Paragraph 280: In cases of neglect of duties of any kind; imprudent conduct; indulging in sinful tempers or words; "taking such diversions as can not be used in the name of the Lord Jesus"; or disobedience to the order and Discipline of the Church; on the first offense, let private reproof be given by the Pastor or Class Leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On further offense the Pastor or Class Leader may take with him one or two discreet members of the Church. On continued offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled.

Paragraph 69, Section 1: "Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against attendance upon immoral, questionable and misleading theatrical or motion picture performances; against dancing; and against such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example.

Sec. 2: We instruct our Board of Temperance, Prohibition and Public Morals, or its successor, to lead the church in a campaign of education which shall reveal to our people, both young and old, the dangers lurking in the amusements against which we warn. We instruct the above-named Board, or its successor, to produce and disseminate from time to time such scientifically prepared literature as shall awaken our people

to the individual and social consequences of improper and excessive amusements. We direct all our Bishops, District Superintendents, and Pastors to call attention to this subject with solemn urgency in our annual and Quarterly Conferences and in all our pulpits; and our Editors, Sunday School Officers, Epworth League Officers and Class Leaders, to aid in abating the evils we deplore. We deem it our bounded duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid "the taking of such diversions as cannot be used in the name of the Lord Jesus." Certainly this is no "letting down the bars," and no one can justly so interpret it.

D. D. Forsyth, after two withdrawals, is the sole nominee for the Board of Home Missions.

The first ballot elects R. E. Diffendorfer to the Board of Foreign Missions and D. D. Forsyth to the Board of Home Missions. We ballot again for another secretary for Foreign Missions.

Evangeline Booth brings a wonderful message and receives an ovation.

Lo, the D. S.

Shall we limit his term to six years on any district? Majority report says yes. F. R. Bayley has an easy time because everybody favors it. He thinks the millenium will come with this new law. Wallace MacMullen is opposed, and makes a fine plea for the D. S.

We leave the D. S. in suspense while we go to dinner.

Gossip

The Committee on Assignment of Bishops sat up nearly all night, and the members look frazzled today. The morning papers say that two or three bishops are holding up the committee. Our memory is poor, but we can remember personally about 30 annual conferences when the presiding bishop said fervently: "Brethren, the cabinet is greatly embarrassed by the fact that two or three pastors are holding up the appointments." But that is a horse of another color.

Tuesday Afternoon

Bishop Bristol presides, against all comers.

The ballot says "no election," but J. R. Edwards needs only 12 votes to pass the 385 mark. Ralph A. Ward withdraws. We try again, and Dr. Edwards, our district superintendent at Washington, D. C., is elected to the Board of Foreign Missions.

The D. S. Again

Speeches are limited to three minutes, and we go back to discuss the term of the D. S. To the original proposition that no D. S. shall serve over six years on any one district, we try the stiffer sentence that six years must elapse before he takes any other district, but the "any" fails.

Owing to the difficulty in hearing the presiding bishop, the house gets restless and goes into the air, and it sounds like a twelve-inning ball game. The umpire has a bad half hour.

Election of the Secretary of the Board of Education, the new combination of four boards brings 21 nominations, but 9 withdraw. Five are nominated for Secretary Board of Conference Claimants, but four withdraw. We break our precedents and elect Dr. J. B. Hingeley by acclamation, the secretary casting the ballot. The first ballot for Secretary of Board of Education brings no election: W. D. Bovard, 261; A. W. Harris, 259; W. H. McMaster, 114.

Bad News and Good

We hear the report of the \$2,000,000 debt on the Board of Foreign Missions, due to the recent falling income, etc. The good news is in the determination and sensible plan for its payment. It is a debt of honor, honorably contracted, and it will be honorably paid.

The proposed plan of Unification is to be passed down to the annual conferences during 1924, for their acceptance or rejection.

Bishop Henderson reads the action of the bishops in grouping the conferences to the areas. Detroit area loses the Norwegian Danish Conference and gains the East German, Northern, Swedish and Eastern Swedish Conferences. This arrangement goes into effect immediately.

The Official Editors

There being but one candidate for certain editorships, the secretary casts the ballot for the following:

The Christian Advocate, James R. Joy.
Central, C. B. Spencer.

Advocate-Journal, J. M. Mclear.
Pacific, E. L. Mills.
Pittsburgh, J. J. Wallace.
Southwestern, L. H. King.
Western, E. C. Wareing.
Apologete, A. J. Bucher.
The rest have to run the gauntlet.

Tuesday Night

Bishop Welsh presides and we pass a lot of reports. Long after bedtime, Dr. Downey arrives with his big Episcopal Committee and—the assignments of the bishops to their areas.

Dr. Downey was very serious as he stepped forward:

"During all the days that we have been here, this hour has been in our thoughts," he said. "Your subcommittee of about 40 men and women representing every area of the church has been constantly in session. Every bishop and every area has been heard. Everything that could be said has been listened to with the utmost patience.

"The subcommittee concluded its work this afternoon. The report was read and discussed by the standing committee at a meeting tonight with 175 present. It was adopted by a vote of 165 to 3. Seven did not vote for special reasons. The spirit of the general superintendents has been in every way admirable. Possible not all will go to the places they prefer, but unhesitatingly they have said, 'We are in the hands of the General Conference to do the Lord's work as it directs.' Every bishop has heard and agreed to his assignment. The committee has taken seriously your rule recently adopted and so the changes are many."

Six Moved by Tenure Rule

Six bishops are moved from areas which they have administered eight years or more: Edwin H. Hughes from Boston to Chicago; Charles B. Mitchell from St. Paul to Manila; Adna W. Leonard from San Francisco to Buffalo; William F. Anderson from Cincinnati to Boston; Thomas Nicholson from Chicago to Detroit; Theodore S. Henderson from Detroit to Cincinnati.

Most of the bishops therefore, who have administered areas for eight years or more, will go to new fields. Exceptions were made in the cases of Bishop Wilson of New York and Bishop Berry of Philadelphia, who have but four years before retirement, and in the case of Bishop McDowell of Washington, who retires in eight years.

The five newly elected bishops who were assigned to foreign areas were: George R. Grose, Peking; Wallace E. Brown, Foochow; Brenton T. Badley, Bombay; Titus Lowe, Singapore; George A. Miller, Mexico City.

Bishop Ernest L. Waldorf, formerly of Wichita, will head the Kansas City area. The other new area, Covington, Ky., will be under Bishop Matthew W. Clair, who has been directing the Monrovia area in Africa, now discontinued.

Further Changes

Further redistributions made are: Wilbur Thirkield from Mexico City to Chattanooga; H. Lester Smith from Bangalore to Helena; Frederick T. Keeney from Foochow to Omaha; Charles E. Locke from Manila to St. Paul; Charles W. Burns from Helena to San Francisco; John W. Robinson from Bombay to Delhi; Francis W. Warne from Lucknow to Bangalore.

Bishop Thomas Nicholson

It was a coincidence, and not any "inside information" that brought our recent publication of Bishop Nicholson's Michigan experiences, under "Formerly from Michigan."

We welcome him home to Michigan, where he had his first pastorates. He says: "The first public work I ever did, as a young preacher, was to report the Conference for the Michigan Christian Advocate." It will be the pleasant duty of the Advocate to "report" him for the coming years.

Mrs. Thomas Nicholson will be as welcome as the Bishop. She is the National President of the W. F. M. S., and a great worker. High tribute was paid the Women's Foreign Missionary Society, of which Mrs. Thomas Nicholson is president, in a resolution adopted last night. Since its organization in 1869 it has sent \$30,000,000 overseas and is today working in 19 countries.

Wednesday Morning, May 28

Bishop Johnson leads our devotions. Bishop Henderson presides; our bishop no longer. Michigan rejoices in Bishop Henderson's promotion to the largest area in the church. He now has more than double the number of pastors and members to supervise. May God continue to bless him in this great area. The love of the area will go also with Mrs. Henderson to her new home.

Report on the ballot shows that W. S. Bovard is elected as secretary of the new Board of Education. Needing 374 votes, he receives 386.

Another death has occurred at the Conference, Andrew N. VanCamp of South Dakota.

Life Tenure of Bishops

Eleven lawyers on the Judiciary Committee report against the legality of limiting the life tenure of the bishops. A minority report by three men is presented by Ray Allen and favors the legality of a limited tenure. "Election for life" is no necessary part of the episcopacy. This report is marked by wit and common sense.

Judge Rogers insists that "episcopacy" has always meant the life tenure of bishops, English Church, Catholic Church, etc. The certificates of the bishops' consecration state their life tenure. It is a strong plea for the protection of the episcopal rights.

Dr. Allen's minority report goes on the table 450 to 205.

Dr. Rice moves to lay the majority report also on the table and it is shelved with the others, 445 to 254. We do not want to sew up our future legislation with any adverse report. Judge Rogers thinks we have not observed proper respect for the constitution, and charges us with "running away from the question." A gentle brother moves to take his report off the table, but the votes goes 370 to 340 to let it lie in peace. Judge Rogers is disgusted and says so.

Editors Elected

George Elliott is elected, by a big vote, to the Methodist Review; E. P. Dennett defeats F. M. Larkin for the California Advocate; D. B. Brummitt defeats E. Robb Zaring for the Northwestern; E. J. Gratz becomes editor of the Epworth Herald; H. H. Meyer defeats H. P. Sloan for the editorship of Sunday School Publication (473 to 257). This latter election was the real fight of the Conference, as Dr. Sloan had attacked the teaching of our literature, and the vote was a vindication of Dr. Meyer and our literature.

A New Sort of Editor

Halford E. Luccock was unanimously nominated by the book committee for contributing editor in charge of the uniform matter which is to be printed in all the Christian Advocates. The conference accepted him by acclamation.

Dr. Luccock was born in Pittsburgh in 1885. He was graduated from Northwestern University in 1906 and Union Theological Seminary in 1909. He joined the New York East Conference, and held pastorates in Brooklyn, Hartford, and New Haven. During 1916 to 1918 he was registrar and instructor in New Testament at Drew Theological Seminary. From 1920-24 he was director of publicity of the Committee on Conservation and Advance and assistant secretary of the Board of Foreign Missions. He is the author of several books, including "The Haunted House," "Skylines," and "Studies in the Parables of Jesus."

We vote to continue the salaries of the men who are retiring from office, until their annual conferences meet. This includes editors, board secretaries and area secretaries. Nobody gets the quick key to the street.

Two mighty faithful editors leave their sanctums, F. M. Larkin and E. Robb Zaring. It will be a strange feeling to drop out of the whirlpool of events into the gentler current. They did well, but "once in grace, always in grace" does not apply to editors.

We order a new amendment on the admission of laymen as delegates to the annual conferences. This will go to the conferences to be voted on.

Rivalry

Chicago modestly bids for the headquarters of the new boards. Cincinnati is just as certain that it is the center of the United States. New York is dead sure of its own central location. Where is California? Here it comes. Dr. E. E. Helms proposes Los Angeles, amid laughter. We can agree on doctrines, but geography sets us wild. We lay all these cities on the table, leaving the location to the New World Service Commission.

We do business every minute for awhile.

Wednesday Afternoon

Bishop Shepard presides. Hardly time to breathe as we pass reports.

C. A. J. Walker is appointed to the Book Committee as the Detroit Area representative, and L. B. Alger and Hugh Kennedy to the World Service Commission.

We recommend that the old Wesley Hospital, Chicago, on the completion of the new plant, shall be used for the Negro people exclusively. It is now in the heart of the Negro population in Chicago.

Portland, Oregon, wants a Book Concern Depository, but we say "No."

Mending and darned the Discipline is necessary but monotonous, until Miss Southard thinks she hears a suspicious motion about "laymen." Suspicion unfounded, but we have a jolly moment.

We boost the Sterling-Reed bill and then wire a protest to Indiana's governor, asking to stop the coming fight at Michigan City. We have an eagle-eye over the country.

Dr. North fires up a bit when a speaker hints that he is "trying to administer the whole foreign field from New York" and is jealous of the activity of the other boards. "Not so," he says. Our work carries us into every nook and corner of the world, and our secretaries do have world powers.

A Meditation

Just before Conference the Epworth Herald published this "Skit":

Nobody's makin' promises that'll last till after May, Cause how can anybody know of what the Conference'll say? You're comf'table an' happy now, an' peaceful, too, and all, But Goodness only knows about your Residence by Fall.

Where does June 1 find us? The discontinuance of the area secretaryships will throw the responsibility of maintaining an area office and staff upon each area. The area council will therefore decide as to the continuance of the office and the continuance of Hugh Kennedy as secretary. We consider him as necessary as a bishop. This same council will decide as to the future of Dr. and Mrs. Stair, who have done such fine work in the area.

The six year limit on the D. S., limiting them to six years in twelve, may mean the passing of some Michigan superintendents, but the interpretation of this law is disputed and clouded by doubt as to what we actually did. It is to the credit of our delegations that they were not parties to this slaughter of the D. S. It is by far the most drastic and far-reaching action of the Conference.

BISHOP QUAYLE'S TRIBUTE

Concluded from Page 8.)

There was no moaning of that bar. But his empty row boat on the golden sands makes me weep.

I may be forgiven for writing of this friend of mine. I loved him so. My heart is heavy at his going. I shall miss him as I should miss the sunlight on the lake. He has without change of step fallen in with the tramp of the angels. His is The Land of Laughter and will join in at the first ripple he hears. And we shall find him when we come so far, sitting beside the heavenly sea and looking at it and thinking of the Christ.

Edward G. Lewis, fellow minister, friend, brother, I greet thee while my eyes are wet with tears of parting. We are coming too. I will not say "Good-bye." It is not worth while. Your friend in all worlds, William A. Quayle.

REV. E. G. LEWIS, OBITUARY

Edward George Lewis was born in Ireland, coming to New York about 1883. He became associated with the A. T. Stewart Dry Goods firm, New York, and later with Marshall Field & Co., Chicago. He was with the Chicago firm in 1885 when he married and soon after began his study for the ministry at Northwestern University.

He had been connected with the Michigan Conference 30 years. His first church was at Vermontville. He had served at Charlotte, Three Rivers, Grand Rapids, Burlington, Ia., Lafayette, Ind., Ionia, Muskegon and Niles, the last named church being his during the war.

Thursday, the Closing Day

Bishop Berry presides and Bishop Welch gives the devotional address. "Some men are just and clean and honorable, but hard." Hugh Price Hughes said of a friend: "He is a good man, but, he does not remind me of Jesus Christ." "Entire sanctification is an intense desire not to have one's own way." How fine that men of masterly minds count it no sacrifice to put in their years in foreign areas!

Four hundred preachers who have been sitting in the critics' seats for a month, will have a chance next Sunday to show how perfectly they themselves can preach!

Business

We perfect a lot of things. F. A. Arter invites the next General Conference to Cleveland in 1928. We are also invited to Peking and Louisville.

Divorce Again

The question of divorce comes up. Judge Pollock, who has tried 2,000 divorce cases, favors the report. Dr. Downey favors the present Discipline, Dr. Finch the change. Dr. Elliott maintains that marriage, according to the Scriptures, cannot be dissolved any more than the relationship of father and son. Separation is permissible, but not divorce. By 310 to 300 the new report is rejected, leaving the Discipline as it now is.

E. Stanley Jones says a fine word for retiring Secretary North, refuting the insinuation of yesterday that he had been trying to run the world from New York. A spontaneous class meeting follows, and for the one thorn of yesterday, Dr. North is buried under roses, many missionaries rising to refute the insinuation. Yesterday's wound is healed by today's love. Then after a long morning of business, comes roll call, Bishop Hughes' closing address, hasty flight, the Berkshires, the Hudson, the Mohawk Trail, and Home!

Now if the gentle reader will go back and read the forecast by the editor in the Advocate of April 30th, he will see that the editor also is among the prophets.

P. S.—Dr. Rice wants it recorded in some public medium: "I will never again serve on the committee on the Assignment of Bishops, if I live a thousand years." But history must record that he did his work well.

His pastorate of seven years in Grand Rapids was the longest any pastor has held this position. Soon after his Niles engagement his health failed and he was forced to retire, returning to Grand Rapids.

For several years he served on the conference board of trustees and was prominent in the work at Epworth Heights. Brother Lewis was a member of the Knights Templar commandery at Charlotte. The degree of doctor of divinity was awarded him by Albion College.

Besides the widow he leaves two sons, Harry, assistant city engineer at Muskegon, and Pierce of Youngstown, O., and a sister, Elizabeth Lewis of Grand Rapids. A third son, Kenneth, died overseas.

REV. JAMES DRAPER

JAMES DRAPER was born near Hamilton, Ontario, August 7, 1831. Here his early life was spent, with the exception of several years that he spent in Toronto attending school and preparing himself for his life work.

On April 29, 1858, he was united in marriage to Miss Phebe Pringle. To this union six children were born, three dying in early childhood. Those living are: W. H. Draper, D.D.S., of New York City, Mrs. A. J. Garver, of Clarkston, Wash., and Miss Maysie L. Draper of Hart, Mich.

Brother Draper preached in Canada 16 years, when the work there was new, and for several years held a circuit as a saddle bag preacher. In 1871 he came to the United States, settling at Hart.

In September, 1871, he joined the Michigan Conference of the Methodist Episcopal Church and served the following charges: Whitehall, one year; Lamont, two years; Hart, two years, and Crystal Valley one year. During the years he was superannuated he supplied at Hesperia for one year, then moved to North Dakota, where he served a large circuit for two years. In his splendid life as a minister he gave himself unsparingly to the Master's work, traveling horse-back, or with a vehicle, or on foot about 87,000 miles.

Mr. Draper became a Master Mason March 18, 1867, remaining a member of this order until his death, which took place at his farm home two miles west of Hart, May 16, 1924, at the age of 93.

The funeral services were held at the Mears church, Rev. F. J. Schlueter in charge, assisted by Rev. B. S. Shaw, Rev. Loya Sutherland from Pentwater, Rev. W. R. Prescott from Shelby, and Rev. H. B. Juhlin from Walkerville.

The body was laid to rest beside that of his wife in the Round Lake cemetery.

President William H. P. Faunce of Brown University has just completed his twenty-fifth year as head of that institution.

A great pacifist gathering of students from Greater Boston was scheduled for Sunday afternoon, May 25, on the grounds of the Babson Institute, Wellesley, Massachusetts. Mr. Thomas Harrison, a student at Boston University School of Theology from Pontiac, Mich., had charge of the arrangements.

SUNDAY SCHOOL LESSON

ISAIAH S. MORRIS, M. D.

Lesson XI.

June 15, 1924

RETURN AND REBUILDING OF THE TEMPLE.

Ezra 3:8-13; 6:14-16.

The School of Exile.

THE return of the exiles was freely prophesied by Isaiah, Jeremiah, Ezekiel, Amos and Hosea.

Before the return could be effected it was necessary that the captive Jews should learn some lessons, confess their sins, and pledge renewed allegiance to God in order to be restored to His favor.

1. They were to renounce idolatry. Its charm and fascination was to be completely destroyed. **It was.**

2. They were taught to fill the place that idolatry had occupied in their hearts with spiritual religion. **They did it.**

3. They were also to learn the spirit and value of religious institutions, such as the public worship, prayer, faith and the sanctity of the Sabbath day. **They learned them.**

4. They were to familiarize themselves with the Scriptures. Little groups of families gathered around some educated scribe who could read and interpret the law, the Psalms and the prophets and teach them, much the same as the modern Sunday School classes. **They searched the Scriptures.**

5. They were to learn anew the brotherhood of tribal interests. Many of the exile descendants of the Kingdom of Israel found their way from Assyria into Babylonia and were received as brothers, and they were welded together as iron in a furnace. **They cultivated "the tie that binds."**

6. The whole scope of their intellectual viewpoint was enlarged, and their contact with other nations introduced new ideas, new literature and a new language. **They sought the broadening influence of education and culture.**

7. The gradual sifting out by the process of spiritual elimination, brought

those who were most religious and most zealous together; and when the call for volunteers came, only those who were deeply religious would leave their home and prosperous business to go to a land 800 miles away that they never saw and that was reputed to be devastated and the temple destroyed. **So God was evolving the best specimens for this important task.**

The Three Groups of Captives.

The first captives were taken by Nebuchadnezzar during the reign of Jehoiakim (Dan. 1-6 and Jer. 27:20), many of the princes, nobles and young students, among whom were Daniel and his associates, to the number of 3,023 (Jer. 52:58). This was the beginning of the 70 years' captivity that was prophesied by Jeremiah (Jer. 29:10).

The second captives were taken twelve years later when Jehoiachin, the boy king, surrendered to Nebuchadnezzar after a reign of three months and he, and 10,000 skilled artisans and able-bodied laborers, women and promising leaders (II. Kings 24:9-15), were deported by forced marches to the plains of Shinar.

The third captivity occurred after the destruction of Jerusalem in the reign of Zedekiah, in which the remaining influential and able-bodied people were made captives, their property confiscated or sold, Jerusalem was laid waste and only the "men, women and children of the poorest of the land" were left because they would be too weak to again start an insurrection.

The capitol of Judah was removed to Mizpah, five miles northwest of Jerusalem, and Gedaliah was made governor.

The Three Groups of Pilgrims Returning.

As there were three periods of captivity, so there were three groups of those that returned:

The first return. By a series of fortunate military campaigns Cyrus had arisen from being king of a small country of mountaineers, called Elam, to reign over all the territory from the Mediterranean sea to the western border of India. The

custom of taking home the captives of the conquered countries, precipitated the problem of the assimilation of them in such large numbers, since there was constant turmoil and threatened revolution. The king, noting that most of their troubles were over religion, very wisely reversed the decree and ordered that the agitators and their sympathizers be returned to their homeland, and held under heavy taxation.

Undoubtedly Daniel, who was prime minister, pointed out to King Cyrus the prophecy of Isaiah—spoken nearly two hundred years before—where his administration was mentioned even to the naming of the king himself (Isa. 44:26-28; 45:1-8).

The movement to return was very popular among the Jews. Cyrus decreed that all who wished to go might do so. Zerubbabel was appointed governor and about 50,000 people joined the party. Cyrus ordered that those who remained at home should make a farewell gift to the fund for rebuilding the temple, which they did. With great perseverance the caravan reached the site of Jerusalem after four months of travel.

After about three months spent in getting settled they began to clear away the rubbish of seventy years' accumulation, and start laying the foundation of the temple. The foundation was completed in about six months and dedicated with great joy and elaborate ceremonies.

The Temple Built.

The Samaritans, when they saw the prospective success of the undertaking, came forward and asked to be given an opportunity to make a large contribution to the new building, under the pretext that "We seek your God as ye do." Out of fear that their contribution would obligate the Jews to have their worship in some way dictated by the Samaritans, Zerubbabel very wisely refused it.

The Jews instinctively suspected that "they feared Jehovah, and served their own gods" (II Kings 17:33), and as their own experience with idolatry was kept so vividly before their minds, they decided not to take a chance in risking the purity of their religious worship for the material aid of a rich and powerful, but idolatrous neighbor.

Thereupon the Samaritans began a campaign of opposition which delayed for fifteen years the work on the temple building. They even went so far as to appeal to the throne at Babylon. There the records were searched and the decree of King Cyrus was found, authorizing the construction of the temple and provision for funds to assist in it (Ezra 6:1-10).

Darius, the new king, issued a decree that the opposition should be quelled, and that funds should be furnished, and animals should be provided for suitable sacrifices. The temple was finished and dedicated with great solemnity, with the feast of the passover, the first time in nearly ninety years.

Nevertheless, though the Jews manifested such keen discrimination in accepting gifts for the temple, they gradually became careless and indifferent in personal religion, intermarried with the surrounding nations, largely lost their devotion, and their immorality became a great scandal.

The second return was composed of Ezra and his associates, who arrived about fifty-eight years after Zerubbabel had arrived there.

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In the interval the temple had fallen into disuse, became dilapidated, its worship discontinued, and the service of sacrifice was in contempt.

The events connected with the third return will be considered in our next Sunday.

Application.

The emphasis of this lesson is on the teaching of tragedy in the life of nations and individuals.

Some individuals are so headstrong, conceited and opinionated that nothing but a calamity can arouse them to a consciousness of their danger.

So with the nations, a school of calamity furnishes often a wholesome background and a substantial foundation upon which to build a new start to the Kingdom of God.

History is full of examples of over-confident people and nations who ignored the rumbling of an impending catastrophe and were swept away under it.

Two Never-Failing Laws.

1. God's penalties for disobedience are certain of infliction.
2. God's promises of help and guidance are certain of fulfillment.

The afflictions of God's people were blessings in disguise. They were permitted to serve as an agency to purify their hearts, ennoble their character, to break the power of sin and to lead to a higher type of religious conviction and devotion.

The promises of God (there are more than 20,000 of them), are every one con-

tingent upon some definite move upon our part to meet the condition of prevailing prayer.

He changed the scattered exiles that once were a nation, into a church to which He entrusted the priceless privilege of being the promoters of the Kingdom of God and of welcoming His Son.

Though all the Jews were expecting the fulfillment of the promise of the coming of the Messiah and were looking for Him, comparatively few recognized Him and received Him.

"He came to His own and His own received Him not." That was the tragedy of the ages.

WITHDRAWALS AT SPRINGFIELD

(Continued from Page 10.)

a bishop, as an administrator. I appreciate that office so highly that I do not feel called to it. I am an evangelist, and I would like you to let me alone for just a few years to see what we can do. I appreciate every vote that has been cast for me. I feel unworthy of the office, and I trust that you will just let me alone to continue to proclaim the gospel.

Remarks of E. Stanley Jones

E. Stanley Jones (North India); Mr. Chairman, and brothers, I think I spoke this morning with somewhat of hesitancy. I disliked exceedingly to match my inward convictions against your judgment, and I suppose I must have left it in some degree of hesitancy. I have been praying much about this matter. In the inward recesses of my heart, I feel that it would cut down my evangelistic opportunity in India. I am told it would cut it down a half, some say three-quarters.

I don't want to shirk something that the Church wants to put upon me. God knows, I have never shirked, if I could help it. I see Asia as a great evangelistic opportunity. I see Asia moving up toward the light, and I want to throw my life into that. Now, if the Methodist Episcopal Church wants to give me a commission as an Evangelistic Bishop, I can do nothing but bow. But if the Methodist Episcopal Church would say to me, "You must be confined to this area, and you cannot get out," I confess to you that I could not see anything but to say to you, "I beg you not to vote for me again."

I state before you my dilemma. I would say to you that my inward conviction is that if it cuts down my evangelistic opportunity I cannot accept it. I leave the matter there, and ask you not to vote for me if the inward conviction in your heart is that it would cut down in the slightest.

FLINT DISTRICT W. H. M. S.

The thirty-seventh annual meeting of Flint District Woman's Home Missionary Society was held in Garland Street church, Flint, May 15 and 16 and was well attended, there being 189 present at the opening session. Oak Park auxiliary had the largest number present at the first session, thus winning the \$5.00 prize. Much help was given by Mrs. Collins J. Brock, National Field Secretary, as well as the conference officers who were present. The President, Mrs. C. H. Baird, felt it necessary to give up the work in which she has been so efficient and was presented by Mrs. Schneider with a certificate of perpetual membership, from the ladies of the district.



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The Junior hour, in charge of Mrs. Alliton, was especially interesting. The Home Guards of Holly and Mothers' Jewels of Millington received the flag for most money raised per member; the Mt. Morris Home Guards and Mothers' Jewels of Fenton for the most members.

On behalf of the ladies of the convention the retiring President and Recording Secretary were each presented with a beautiful bouquet of roses at the Queen Esther banquet, which was held Friday evening. A delightful program was given, with Mrs. D. H. Glass as toast-mistress.

The following officers were elected: President, Mrs. S. H. Wallace, Perry; First Vice President, Mrs. C. H. Baird, Holly; Second Vice-President, Mrs. Ray W. Hall, Owosso; Third Vice-President, Mrs. Susie Schneider, Durand; Fourth Vice-President, Mrs. E. H. Voelker, Flint; Fifth Vice-President, Mrs. R. R. Feuall, Millington; Corresponding Secretary, Mrs. A. L. Orser, Owosso; Treasurer, Mrs. H. M. Ryckman, Flint; Recording Secretary, Mrs. George Keast, Rochester; Department Secretaries—Evangelism, Mrs. Chas. Price, Milford; Supplies, Mrs. Thane Neal, Owosso; Mite Boxes, Mrs. Bertha Curtis Marshall, Mt. Morris; Children's Work, Mrs. A. D. Alliton, Owosso; Young People's Work, Mrs. Boughten, Flint; W. H. M. and Missionary Education, Mrs. Sarah Griffith, Howell; Deaconess Work, Miss Minnie DeVore, Perry; Temperance, Mrs. E. F. Hildebrand, Owosso; Christian Stewardship, Mrs. F. H. Niles, Flushing; Thank Offering, Mrs. Henry Forsyth, Millington; Bequest and Devise, Mrs. E. A. Thorn, Howell; Conference and Perpetual Members, Mrs. Clarence Budd, Milford.—Mrs. Edgar C. Severance, Recording Secretary.

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OUR NEWS DEPARTMENTS

PERSONAL

Miss Margaret Stair, who will graduate from Ann Arbor in June, will teach next year in Porto Rico.

In the will of the late Mrs. Elizabeth McDonnell, the McBain church receives \$1,000 to be paid on the parsonage debt.

Mrs. Justus A. Rowe, wife of one of the retired ministers of Detroit Conference, living at Ann Arbor, died on Saturday, May 24th.

Visitors kept on going to Springfield the last. D. Stanley Coors, J. Henry Ling, Fred P. Todd, Russell D. Hopkins and wife, F. H. Cookson, H. H. Mallinson were among the number.

St. James church, Pontiac, with that young-hearted veteran, Rev. C. M. Thompson as pastor, went "over the top" in the World Service Campaign during the last two Sundays in May. The full quota was pledged.

Rev. and Mrs. L. N. Moon, of Long Beach, California, spent Sunday, May 25, in Omaha, Neb., on their way to South Dakota for a visit, Dr. Moon preaching for Rev. Edgar M. Brown at Dietz Memorial church.

Mrs. Gordon M. Wood, the wife of our pastor at Port Austin, has recently undergone a serious operation in the Bad Axe hospital. However, she is making a rapid recovery and hopes to be able to resume her usual activities in the near future.

Jackson First church has appointed the following executive committee to have charge of arrangements for the coming session of Conference in September: W. W. Tefft, Mrs. W. A. Foote, C. K. Wetherby, C. B. Hayes, and D. G. Kimball.

Just as we go to press comes the message from Lansing that District Superintendent L. H. Manning died at his home at one o'clock Monday morning. The funeral was on Wednesday. The Brotherhood will be in prayer for Mrs. Manning and the family.

The annual outing of the Flint district preachers will be held the second Monday in June—the ninth—at Owaissa Camp, the Y. W. C. A. grounds at Long Lake. This camp is on the east shore, near Fenton. An extensive program of sports has been arranged. Come early and bring your dinner.

Mrs. Rose M. Bodmer, mother of Mrs. Paul W. Voorhies, died on Wednesday of last week at the home of her daughter, from injuries received from a fall following a paralytic stroke. Mrs. Bodmer was a lady of unusual culture and fine Christian character. For years she was treasurer of the Northwestern Branch of the Woman's Foreign Missionary Society.

Mrs. Addie Olive Bush, Constantine, Michigan, died May 24th, 1924. She was born near London, England, in 1858. Sister Bush was a life-long member of the Methodist Church and will be greatly missed by the churches where she has lived. She was a talented and faithful follower of her Master and greatly interested in the work of the church.

The Detroit Methodist ministers and their wives will visit the new Jefferson

Church next Monday. An interesting program, consisting of five minute reports from the General Conference delegates will take place at 10:30 and luncheon will be served at 12:30. After luncheon the outing committee will escort the party to Belle Isle for the annual outing.

The new Jefferson Avenue Methodist Church at the corner of Jefferson and Marlborough Avenues, Detroit, will be dedicated next Sunday. The old church which is located at the same corner, was organized in 1913 and the church dedicated March 14, 1915, by Bishop William Burt. The new building with an auditorium of nearly 1,000 seating capacity, provides for every type of church work. Bishop Thomas Nicholson will be the preacher dedication day.

Dr. W. G. Nixon, pastor of Ninde church, Detroit, and first reserve delegate from the Detroit Conference, was present at Springfield during the most important days of the General Conference. Ninde church, during the last six months, has paid \$7,772.60 on its debt and expended \$4,400 on new work, which included a foyer costing \$4,100. There have been received 189 new members: 71 by letter, 10 from preparatory membership, and 108 into preparatory membership.

Mrs. C. F. Bronson, our pastor's wife at Brown City, after a lingering illness lasting more than a year, passed to her reward, Thursday, May 22. She was a great sufferer during her entire illness, but through the grace of Christ she bore up bravely to the end. She was cared for most tenderly by her husband and daughter, who are now left to mourn the loss of a devoted wife and mother. Her burial took place at Putnam, Conn., where her girlhood days were spent.

Rev. C. W. Blodgett, formerly of Detroit Conference, now residing in Cincinnati, as a veteran of the Civil War is kept busy during his ripest years. He is past department commander of the G. A. R. of Ohio. He preached the memorial sermon Sunday morning in the Madisonville, Ohio, Methodist church. He made the Decoration Day oration May 30, at Uhrichsville, Ohio, and delivers the address at the dedication of the magnificent monument at Alliance, July 4, in honor of the veterans and soldiers of all the wars.

On Easter evening, Charles Henry Johnson, of Traverse City, died suddenly at the home of his daughter at San Jose, Calif. For 52 years he was an active worker in the churches at Watervliet, Boyne Falls and Traverse City. At 19 he enlisted at Dowagiac and served throughout the Civil War in the Michigan Cavalry, ending with an additional year's service guarding mail routes at Ft. Bridges, Utah. He was married to Emily Harriet Branch at Watervliet on Nov. 16, 1867, whose passing preceded his by only 2½ years. Both united with the Methodist Church at that place in 1872 and the rest of their lives were spent in its devoted service.

Miss Lou Hume, an Albion graduate of

a dozen years ago, has been elected executive secretary of the Council of Social Agencies in Pasadena, Calif. Miss Hume has had many years' experience in social service work. Last year she was field secretary of the Pacific Division of the American Red Cross for Utah and Southern Idaho, and previous to that time was engaged in social work in government hospitals in Dwight and Chicago, Ill. Prior to going to Chicago she was home service secretary for the Detroit Chapter of the Red Cross, and for three years was in field service work for the Central Division of the same organization. Miss Hume's home is in Michigan, but she likes California.

Mr. Frank C. Wood, one of the standbys of the Mills Memorial church, Port Huron, a trustee and secretary of that church for many years, was fatally injured on Monday of last week, and died in the city hospital a short time later. He had accompanied his mother, Mrs. Emily A. Wood, to the train for Pearl Creek, N. Y., where she was summoned by the critical illness of a sister. Remaining on the train till it had started, he jumped off at the Sixteenth street crossing, and in some unaccountable manner was thrown under the wheels of the car, severing both legs. Brother Wood was 50 years of age and had been in the grocery business at Twenty-fourth street for a number of years. Pastor H. C. Elford and Rev. J. E. Mealey, a former pastor, conducted the funeral service.

A letter from Rev. George A. Odium, retired member of the Michigan Conference, comes from Boulder, Colo., where he resides at 1060 Grant Place. Brother Odium did effective service in his active days, and though living in the far west, retains a lively interest in the Michigan Christian Advocate and Michigan Methodism. With Mrs. Odium he has been spending three and a half months in the republic of Honduras, Central America, with their eldest son, George, who is manager of the Cuyamel Fruit Co. They were there all through the revolution, saw much of it and had some big thrills. He adds: "To me the Advocate was never better than today. Dr. W. H. Phelps is at his best on the tripod. Long life to him and more power to his arm in fighting evil, intemperance, and war."

The following clipping from the Northwestern Christian Advocate will be of interest to friends in Detroit Conference. Brother Boodagh supplied Woodside Avenue, Bay City, last conference year, and went to Langford, S. D., last September, joining the Dakota Conference on probation. "Mr. Boodagh is a native born Persian, but a graduate of Morningside College and Northwestern University law school. He is a thorough master in pulpit work and attentive to pastoral duties, in which he is greatly assisted by Mrs. Boodagh, who was born and reared in Wesleyan. The Sunday School has more than doubled and the pastor addresses himself in the pulpit to large congregations both morning and evening. The activities of the church are thoroughly in keeping intellectually, and spiritually. There has been a marked increase in membership and the outlook for the future is bright."

GENERAL PERSONAL

Mr. Arthur Nash, famous for his Golden Rule tailor shop in Cincinnati, is asking the Christian public what he should do with a million dollars. His company has

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grown by enormous advances each year, until he is now worth practically a million dollars.

Rev. Edwin H. Hughes, Jr., was received into the New England Conference at its recent session by his father, Bishop Hughes, and has gone to his first pastorate, in Hingham, Mass. While in Boston University School of Theology, he was a member of the gospel team. His grandfather was also a Methodist preacher.

The late Dr. John H. Jowett said: "I am amazed how easily I become callous. I am ashamed how small and unsensitive is the surface I present to the needs and sorrows of the world. We can never heal the need we do not feel. Tearless hearts can never be heralds of the passion. We must pity if we would redeem. We must bleed if we would be ministers of the saving blood."

GENERAL METHODISM

Through Bishop James Cannon, Jr., chairman, was sent to Hon. Claude A. Swanson, of the Senate Foreign Relations Committee, the following: "The Social Service Commission of the Methodist Episcopal Church, South, representing the third largest Protestant denomination of

the United States with two and one half million members and many million more adherents, expresses its exceedingly regretful amazement that messages of Presidents Harding and Coolidge urging a prompt, active participation in the world court should apparently have been relegated to innocuous desuetude of a Senate committee pigeonhole. Our commission would most respectfully emphasize the rightfully world-wide call and confident expectation that the United States as a great Christian nation lead the world in genuine practical endeavor to substitute for war, with its destruction, death and misery, brotherly bloodless settlement of international disputes. The unescapable responsibility for the next step rests upon your committee. We respectfully urge prompt affirmative action."

The Central Christian Advocate says the Methodist Episcopal Church gave to the disciplinary benevolences in the three years 1916, 1917, and 1918 a little above ten million dollars, in the three years 1919, 1920, and 1921 these gifts totaled forty-seven millions, and during the past quadrennium that Church has given for all purposes, connectional and local, one third of a billion dollars.

was English-born, but traveled extensively in America.

The Quadrennial General Conference of the Methodist Protestant Church, in session at Tiffin, Ohio, voted unanimously to drop the word "Catholic" from the Apostles' Creed and substitute "the holy Churches of Christ" for "the holy Catholic Church."

The Presbyterian General Assembly at Grand Rapids adopted, without a dissenting vote, a declaration offered by William J. Bryan, committing the church to the outlawing of war, but reserving full liberty of action for America until such a day shall arrive.

The states which lead in Congregational church membership are: Massachusetts, 151,913; Connecticut, 77,758; New York, 68,206; Illinois, 61,093; Ohio, 48,853; Iowa, 40,605; Michigan, 40,554; California, North-17,162, Southern 22,278, 39,440; Wisconsin, 33,175.

Iowa has joined the states that require the Bible to be read daily without note or comment in all public schools. Pupils, whose parents object, will not be required to participate in the reading, but there is no provision in the new law permitting any pupil to be excused from listening.

OUR NEIGHBORS

Rev. David Dascomb, pastor of Plymouth Congregational church, Denver, Colo., is dead at the age of 54. He was for eight years pastor of the Congregational church at Port Huron.

DETROIT DEACONESS HOME

THE beginnings of the Detroit Deaconess Home were in 1888, when Tillman Avenue Mission was established through the gifts to City Mission work of Mr. John Owen of Central Church, and Mrs. E. E. Roger of Ann Arbor. In 1889 a house was rented at the corner of Clifford and Henry Streets, through the gift of \$1,000 by Mr. Geo. O. Robinson, and here the Deaconess Home was first opened. Mr. Robinson became the first president of the board and served in this capacity, with great faithfulness

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GENERAL RELIGIOUS

Cleveland Baptists will soon break ground for their new \$1,000,000 Euclid Avenue church.

Members of the United Presbyterian church in 70 Presbyteries have voted to continue singing psalms only.

Disciples of Christ point to the 68,000 gain in membership last year and claim that it is a larger percentage growth in membership than any religious body. They now number 1,621,205.

Two hundred million dollars is the cost of new church buildings erected every year in the United States. This estimate comes from the conference of denominational secretaries of architecture.

The tercentenary of the birth of George Fox, founder of the Quaker movement, will be generally celebrated this year by the different branches of the Friends. Fox

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and liberality to the new work. for ten years.

A gift of \$2,000 from the late J. L. Hudson made possible the purchase of the property at 53 Elizabeth street, which now became a real home to the ten deaconesses, with Miss Lucretia Gaddis as the superintendent. This was Woman's Home Missionary Society and soon was favored by having as its benefactress the National Secretary of Deaconess work, Mrs. George O. Robinson.

In less than a score of years business had encroached upon the locality, and this Home was sold and the property at 94 Selden avenue was purchased from the proceeds of the sale, for \$12,000, and later the adjoining house was purchased

for \$6,000. What years of faithful service were here recorded the names of Mrs. Geo. O. Robinson, of Mrs. Geo. H. Stalker, secretary from the beginning, Mrs. J. S. Vernor, who as chairman of City Missions gives more than 25 years of continuous service, and many others whose names space will not permit to mention. Under the capable superintendency of Mrs. Margaret Delight Moors, the change was made to the Home on Selden avenue.

The Woman's Home Missionary Society, ever alert to new forms of service, sponsored an advance when in 1916 under the superintendency of Miss Sophie Sprague, a meeting in the Deaconess Home saw the first steps taken toward

the opening of a Children's Home. A committee composed of the Superintendent of the Home, the President of the Detroit Conference Woman's Home Missionary Society and Mrs. Anna Kresge, accepted the care of the children of an overworked father, and the children were placed in the house at 91 Selden avenue, under the care of Miss Bradley. The Children's Home on Highland avenue, Highland Park, was soon purchased and under the strong leadership of Bishop Theodore S. Henderson, was soon committed for its support to the churches of the area.

Again the Deaconess Home location became the center for advancing business and the Home was sold in January last for \$63,000, a most satisfactory increase on the original cost of \$18,000.

With this amount the Board of Trustees stand ready to purchase or build a new and suitable home for our Deaconesses.

Among the many deaconesses who have formed the staff from the beginning, we still have the valued services of Miss Kate Blackburn and Miss Alice B. Shirey.

Death has been generous in lessening the ranks but slightly. Miss Sara J. Gaunt, the second superintendent gave, in truth, her life for the work she loved. Miss Deborah Kerfoot went to her reward from a Rest Home of the Woman's Home Missionary Society, and Mrs. Margaret Delight Moors was taken home after years of earnest and inspiring labors.

The record of these our deaconesses in years of unselfish service is recorded above. Their labors aided in the founding of Asbury Church, also Campbell Avenue. Miss Ludwick did the first work for Warren Avenue, now the Whitefield church. Miss Shirey in the same manner did the canvassing, which resulted in West Grand Boulevard Church. Miss Bradley did the first work at Harper Avenue Church.

Miss Florence Heartwell left the Deaconess Home to become the superintendent of the Florence Crittenden Home.

Miss Collins began community work at St. Luke's.

This record of unselfish service, with no thought of earthly reward, can not be surpassed in any place in our Methodism.

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EVENTS OF THE WEEK

ALL AROUND MICHIGAN

Detroit city bonds to the amount of \$19,680,000 have just been sold in Wall street at 4½% interest.

Michigan boat builders will construct half a million dollars' worth of swift craft for the prohibition navy.

Edwin C. Nichols, head of the Nichols & Shepard Threshing Machine Co., of Battle Creek, died May 27, aged 86. He was reputed one of the wealthiest men in Michigan, was a personal friend of the editor and had made generous contributions to Methodist causes.

Judge Guy M. Chester, special referee appointed by the supreme court, decides that telephone rates in Michigan must be reduced 12%. The Michigan Bell Telephone Company plans to fight the reduction.

FROM OCEAN TO OCEAN

A series of tornadoes in Alabama, Mississippi and Louisiana last week took a toll of 39 lives, with many injured.

The postal bill, increasing salaries of postoffice employees on an average \$200 a year, has passed the senate by 73 to 3.

At St. Louis, Mo., George Remus, millionaire bootlegger-convict and 16 others are indicted for stealing \$1,800,000 of whiskey from a government warehouse.

The senate has ratified treaties with Germany and Sweden extending the liquor search-and-seizure limit the same as with Great Britain.

Senator LaFollette will soon announce his candidacy for president as an independent Republican, but will not head a so-called third party ticket.

The house has passed, by 166 to 138, a bill to bring up the navy to the ratio of 5-5-3 fixed by the Washington arms conference. The secretary of the Navy has reported the present ratio as 5-4-3.

The United States supreme court rules that states or municipalities are free to prohibit the sale of intoxicating liquors on physicians' prescriptions—that neither the Eighteenth Amendment nor the Volstead Act grant the right to sell intoxicating liquors within a state.

The house committee on liquor traffic will investigate prohibition enforcement during the recess of congress. The committee includes Grant M. Hudson, of Michigan, Upshaw of Georgia, and Kvali (Volstead's successor) of Minnesota.

ACROSS THE SEAS

Japan has formally protested against the exclusion feature of the immigration bill as violating treaty agreements.

Chancellor Marx of Germany with his cabinet resigned on Monday of last week, but President Eberts asked him to form a new ministry.

The German Nationalist leader, Ludvig Wallraf, has been elected president of the reichstag, defeating the Socialist candidate. Wallraf is an extreme conservative, having been minister of the interior under the empire.

In the British commons last Thursday the MacDonald government was saved from defeat only by the Liberal vote. On a motion to reduce the salary of Labor Minister Shaw the vote was 300 to 252. Former Premier Asquith however, warned the premier that he must make Lobar's pledges good if further support is expected.

MEMORIAL ORGAN, GIFT TO ST. JOSEPH CHURCH

The gift of a memorial organ to the First Methodist Episcopal Church of St. Joseph is announced by Rev. Clark S. Wheeler.

The gift has been formally tendered to the trustees of the church by Neil Ward, Chicago soft drink manufacturer, in memory of his father and mother, the late Mr. and Mrs. H. C. Ward, for many years prominent and active members in the Methodist church at St. Joseph.

The order of the instrument, which is to be a \$5,000 Moehler organ, has been placed.

The building committee on the remodeling of the Methodist church has instructed its architect to revise and complete his plans to accommodate the installation of

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the new organ. Blue prints for the building operations proposed will probably be ready within the next few days for submission to contractors for bids. The remodeling of the church and the installation of the memorial organ is expected to take about four months.

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Why Not Books?

YOUTH'S TARDY DISCOVERY

By Hilda Richmond

THE evening was clear and the voices of the gay young folks on the porch easily carried to the middle-aged group in the living room. After a busy day in college, office and studio a congenial bunch of young men and women held forth about the varied and various experiences they encountered since last they had met, and it was no wonder the interested parents took in various bits of news and gossip that floated through the open windows. "What do you think?" said one youth who worked on the local newspaper several hours each day in addition to his college studies. "I had the novel experience of reporting my own mother's speech at the missionary convention this afternoon. Mother's always so busy with the small fry and the housekeeping and patching and all that, and she's no club woman, you know, so it fairly floored me. It was a rattling good speech too, and it so impressed me that when they called for honorary members to the society I was the first fellow to join."

Then the talk ran to the achievements and pleasures and aims and aspirations of middle-aged folks, and one and another contributed to the medley of experiences. One young fellow had been with his father to Father and Son day, back at the college where his father had been a student thirty years before, and he gave it as his opinion that the older students really could have as much fun as their sons when they took a day off to renew old friendships and talk of bygone college days. A young lady had visited in her mother's old neighborhood and professed to be highly indignant when she related that everywhere she was greeted as "Jenny Smith's daughter," and not as having an identity of her own, though really she was glowing with pride over the facts she had learned about her dear mother. Another member of the group proudly told of the prize her mother had won in needle work over a large number of contestants though she was a busy woman with little

leisure for the things she loved so much.

"Poor dears!" said one of the ladies in the living room in a low amused tone. "They are just beginning to discover that middle age is not a dreary desert, but a lovely time with opportunities for service and for pleasures unknown in earlier life." And then they fell to talking about the riper experiences of life, and how they had once looked upon mature years with pity and dread. It would have been hard to discover which was the merrier group as the days of young manhood and womanhood were recalled in the house, and the amazement of young life held sway on the porch.

It is always amusing to get the viewpoint of youth toward middle age. A young reporter writing up an account of an accident that befell a prominent citizen in the town was amazed and indignant when the editor called him to account. "You've call Mr. Blank an elderly man and intimated that on account of his years the accident will go hard with him," said the editor crisply. "You're not only likely to lose us one of our best patrons and advertisers, but you are not telling the truth. Mr. Blank is but fifty-two years old." The reporter gasped and corrected the offending article. Because Mr. Blank had gray hair and was rather delicate in appearance he concluded that he was tottering on the edge of the grave. Some young school girls having a hard time with the decorations for a school event said finally in despair: "Let's ask old Mrs. Lee in to help us out. All our mothers are busy with the refreshments, but she may have time to help us." So "old Mrs. Lee" put aside her needle work and soon brought order out of confusion to the great delight of the girls who could hardly understand how one so aged could keep up with the latest ideas in floral work. And old Mrs. Lee was but forty-five.

William Dean Howells in one of his delightful books said that a boy only sees to a man's knees, and if that be true young folks of high school and college age can hardly be said to have more than a waist line outlook on life. They look with pity and a feeling of sadness on the unhappy older folks and wonder how they endure the long dreary years. But as time flies college students and the eager young workers in the various lines of industry discover that there are lessons outside books to be learned, and important lessons too. They find that God has so arranged the span of life that youth does not contain all the thrills nor yet all the opportunities. As if by magic they find out that He who made the body and the mind planned so wisely that life may be one continuous round of joy and usefulness and opportunity if lived aright, and that even down to the grave the saying of the prophet, "They shall still bring forth fruit in old age" can be fulfilled. Yes, youth is a wonderful time with its many discoveries and continuous revelations of the goodness of God, but among them all no discovery is more important than to find out that however happy and inspiring and delightful is the period before twenty is reached, "The best of life is yet to be," and learn how to conserve all of the

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The pastor was assisted by Rev. D. C. Littlejohn, District Superintendent, Rev. W. E. Marvin of Bad Axe, and Rev. Gordon Wood of Port Austin. This appointment is composed largely of thrifty industrious farmers who appreciate Brother Eddy and the splendid work he has been enabled with God's blessing, to do for them.

The prayer meetings are largely attended, showing the deep interest the people feel toward God's work.—Lay Member.

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MICHIGAN DISTRICT MEETING OF CENTRAL GERMAN CONFERENCE

The pastors of the district met at Pigeon, Mich., May 6-8.

The first session on Tuesday afternoon was opened by Brother H. R. Bornemann. It was an hour of spiritual refreshing. He sounded the keynote, which could be heard throughout the entire program.

Organization and the necessary business were taken care of in the usual way, so we could proceed with the program without further interruption.

Rev. F. J. Baumann, district superintendent, who presided, preached a very effective sermon at the communion service at the first evening session.

On the following days these were the topics presented: "Inspiration and Authority of the Bible," Rev. E. G. Boch and Brother J. C. Kluessner responded; "The Virgin Birth and Deity of Christ," Rev. E. J. Pfeiffer with Rev. E. L. Meisenbach as leader of the discussion; "The Responsibility of the Rural Church to the Community," Rev. F. J. Schweinfurth; "Devotional Life in the Home, in the Closet, in the Church," Revs. Fred Ross and Thos. Grob; "Modern Religious Liberalism," Rev. Paul Plueddemann with Rev. C. G. Ellinger as leader of the discussion; "Evolution and the Christian Religion," Theophilus Hey.

We were very fortunate in having with us our genial Dr. Stiefel, professor of Theology from "Baldwin-Wallace and Nast Theological Seminary." In addition to his scholarly and masterful presentation of some timely topics, such as: "Theological Thinking of the Present Day"; "The Essence of Methodism"; "The Problems of Suffering," and others, he also took an active part in our discussions.

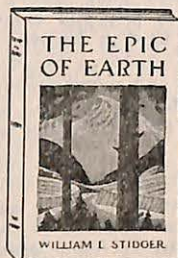
One of the afternoons was given over to the more practical problems, such as "The Round Table on Church Finances," with Dr. Roser as leader; "The Pastors' Part in Caring for the Finances," "The Official Board and the Finances," "The Every Member Canvass," "The Duplex Envelope System," "Raising the World Service Apportionment," "Experiences with the Book, 'World Service,'" "What Expenses of the Parsonage Should the Church Bear?"

The principal speaker of the last evening was Brother D. Matthaei, "Fifty Years in the Methodist Ministry." It was not theory, but real life, with its hardships, trials and triumphs, and the triumphant note sounding through it all.

The official members of the church arranged for a pleasant auto trip to the defunct "Ora et Labora" colony. We would recommend this place as an ideal resort to anyone afflicted with communism. A fine place indeed for meditation and recuperation. It has its own sad history. We enjoyed the trip and were interested in what we saw, but decided not to stay.

Pigeon, the industrious little town, the progressive church with her loyal people and energetic and devoted pastor will be held in grateful remembrance by the pastors of the Michigan district.—Theophilus Hey.

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Everything seems to be pointing to the fact that the school this year will be the largest and best ever. From the opening lecture given by our new bishop, at 5:00 p. m. on Monday, June 30th, until the closing service on Friday, July 11th, there promises to be no dull moments but a continual feast of good things.

During the first week of the school special lectures will be given by Professor A. T. Robertson, a world-famous New Testament authority, and our new Area Superintendent, Bishop Nicholson. During the second week Dr. Frank Kingdon, of Central Church, Lansing, will be the special lecturer. Dr. Kingdon will speak on the following interesting subjects: "The Religious Implications of Modern Science," "The Bible Now," "The Modern View of

Immortality," "The Church in the Modern World," and "The Contemporary Message of Methodism."

The following brothers will make up the faculty for this year's school:

Detroit's Conference—Joseph Dutton, F. A. Lendrum, Peter F. Stair, D. N. Lacy.

Michigan Conference—C. W. Satterlee, M. E. Hoyt, W. R. Prescott, S. Arthur Cook, C. E. Pollock, H. D. Henry, N. A. McCune, H. G. Ozanne, F. L. Blewfield, L. L. Dewey, Quinton Walker.

All of the studies in the Conference Course will be taught with the exception of the collateral subjects. This includes not only the first, second, third and fourth year subjects but also the admission and high school studies.

There will be an equalization of traveling expenses and an equal distribution of the Student Aid Fund for all undergraduates who enroll in this year's school. The amount hitherto received by each student has been about \$11 out of a total personal expense of about \$20.

Surely with such assistance and with such a program every undergraduate in both of our Conferences will want to attend and every church being served by these men will want to do everything possible in their power to make the attendance at this year's undergraduate school one hundred per cent.

Floyd Leslie Blewfield, Dean.

American Hebrews have given \$5,000,000 in all toward the Zionist fund for rebuilding work in the Holy Land.

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Ohio Wesleyan University, Delaware, Ohio, will graduate 295 seniors of whom 120 are men and 175 women, at its 80th annual commencement, Wednesday, June 18. Bishop Herbert Welch of Korea, president of Ohio Wesleyan from 1905-16, will deliver the address. Bishop E. H. Hughes will preside at the alumni luncheon on June 17.

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**ANN ARBOR DISTRICT
W. H. M. S.**

ANN ARBOR District Woman's Home Missionary Convention met the most royal welcome in its history at Deerfield May 8-9. Representatives from sixteen of our societies answered roll call. Three new Auxiliaries, two new Circles, three new Mother Jewel and one new Home Guard Band reported, with a gain of 90 new members. Mrs. G. A. Palmer, Conference Corresponding Secretary, with her chart proved very helpful in the workers' institute, and gave us a fine address later.

Mrs. Collins Brock, National Field worker, was present throughout the meeting and left wonderful inspiration in all departments, especially to the young people. Deerfield's Mother Jewel Band entertained with a song and drill, after which everyone was made a life member.

Of special mention was the Young People's hour, with the young people taking part with musical numbers and reading, supervised by the retiring secretary, Mrs. F. A. Blake.

Others lending great help and inspiration to the work were our district president, Mrs. Carl Holmes, Mrs. H. A.

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Blissfield Auxiliary won the district flag for making all the points in the High Standard test. Also Blissfield Young Woman's Auxiliary and Queen Esther's Circle won the District Banners for making all points in their department.

Monroe extended a very cordial invitation for the convention in 1925, which was accepted.

Election of officers resulted in choice of the following:

President, Mrs. Charles Shattuck, Pontiac; First Vice-President, Mrs. C. S. Norton, Adrian; Second Vice-President, Mrs. H. A. Leeson, Ann Arbor; Third Vice-President, Mrs. Geo. Lockwood, Ypsilanti; Record Secretary, Mrs. E. C. Awkerman, Morenci; Treasurer, Mrs. Levi Dandeson, Pontiac; Corresponding Secretary, Mrs. Charles H. Ford, Pontiac; Young People's, Mrs. Gessel, Monroe; Juniors, Mrs. W. D. Alber, Grass Lake; Supplies, Mrs. A. C. English, Wayne; Mite Boxes, Mrs. Geo. Gable, Ypsilanti; Christian Stewardship, Mrs. S. J. Pollock, Pontiac; Evangelism, Mrs. Mary King, Adrian; Missionary Education, Mrs. C. S. Adams, Milan; Deaconesses, Mrs. Arthur Hutchison, Monroe; Temperance, Mrs. B. A. Cramton, Blissfield; Bequest and Device, Mrs. Geo. Cleary, Pontiac; Thank Offering, Mrs. A. C. Nachtrieb, Adrian; Conference Member, Mrs. C. F. Jackman, Adrian.—Mrs. Charles H. Ford, District Corresponding Secretary.

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