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THE SPIRIT OF FREDERICK BROWN HARRIS

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**WHAT
They Write**

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

A "Christian" and "Mid-Western Republican"

To the Editor:

H. C. Hoopingarner's letter accusing you of Republican and general anti-Administration prejudices, brings up once more a fundamental problem of religious journalism and of all organized Christianity, as well: How can political problems and issues be discussed within religious bodies without splitting the Church wide open?

The Church always seeks to be meaningful and relevant to those ever-difficult problems facing the society of which its members are a part. It obviously cannot be so if it must avoid critical consideration of every issue or event involving political personalities or administrations. Yet the first comment on a political question by religious editor or minister, alike, seems to become the opening wedge of dissension within the "body of Christ." The "Republican" and "Democratic" party labels throw dust in our eyes, making dispassionate consideration of the principles involved, by editor or reader, almost impossible; even those appraisals which are to a remarkable degree fair in fact and unbiased in spirit are sure to be misconstrued by a dissenting portion of the Church.

I consider myself a critical supporter of most of the policies of the present administration and could probably be classed as a New Deal Democrat. Therefore, I, too, have thought as I read several recent editorials, "Well, Brother John is certainly a Christian, but he also sounds like a mid-western Republican." And my own reaction to Vandenberg, his last speech notwithstanding, is almost as thoroughly negative as Mr. Hoopingarner's. Nevertheless, I'm very much in favour of more of this sort of political comment, for, much as some of us dislike the seemingly partisan flavor of certain analyses, I feel even more strongly that religious journalism and the preaching ministry can side-step cur-

rent problems only at gravest peril to its significance and worth to society.

Traditionally, Christianity has assumed the role of "leaven in the lump" within that society; this responsibility cannot be discharged if the Church fears to enter in and produce out of frank and honest discussion some genuinely Christian insights about present-day political issues, . . . lest her constituent church membership divide along purely political, party lines.

This is a real and unimagined danger. But, to my mind, it is vastly overshadowed by the greatest of all possible perils, the one most damning charge which Christianity must never merit,—that of *sheer irrelevancy*. And a religion which has bound and gagged itself on every national political issue is well on the road to a supreme irrelevancy worthy only of the satirist's lampoon and the total indifference of the rest of the nation.

I think modern Methodists will bear with one another's divergent political

views if only Christianity will continue to *speak out* on those problems which need so desperately the unique wisdom and spirit of Jesus for their satisfactory and lasting solution.—Gregor Hileman, New Haven, Conn.

From a Smoker

To the Editor:

Here is a reply to Gordon Phillips letter against smoking from one who smokes. Mr. Phillips is partly right, but if he were a smoker he would understand a smoker's point of view. Smoking is very satisfying if used with discretion. It is wrong to become a slave to the habit. Evidently the two girls referred to in his letter were ill mannered to blow smoke in his face which is one reason why smoking in trains should be confined to special places. I repeat smoking is wrong when abused but properly practiced, it gives satisfaction to the user and no offense to the non-user.—C. C. Hanley, Bay City.

SCENE IN A KOREAN HOSPITAL WARD



Five years ago, the Union Christian Hospital in Pyengyang, Korea, was the outstanding medical institution of that great Oriental city. The physician-superintendent of the Hospital was Dr. Albin Garfield Anderson, formerly of Chicago. Today, behind the iron curtain of Japan's war, the Hospital is not serving the Christian community; if open, it is used by the Japanese for her military forces; if closed, its equipment is in enemy hands. Today, Dr. Anderson is in virtual "exile" from his beloved Korea. He is in Nyadiri, Southern Rhodesia, Africa, where he has helped the Methodist Church establish a hospital for needy African people. When the war is over, one of the first uses to which Crusade for Christ funds will be used will be in the re-establishment of the Union Christian Hospital in Pyengyang as a service institution for the Korean people and especially for the Korean Christian people who have suffered more than others through the war. Buildings will have to be repaired if not actually replaced.

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Our Salary System

METHODISM needs streamlining. That is no reflection upon it any more than it is upon other institutions against which a similar charge should be made. Our schools and colleges can stand a lot of improvement. The same can be said of our county and city governments. The world has been moving so rapidly that it is impossible for large organizations to keep pace. And changes come so slowly. It is one of the penalties we pay for our democratic way of doing things and we believe it is worth it. Dictators get things done faster but the evils in their methods are too apparent to need mentioning.

Nothing in Methodism is more out of date and more in need of repair than the system used in paying the preachers' salaries. Not only is the pastor done an injustice but, what is far more serious, the entire work of the Methodist Church is hurt. While a reform in the salary system may lead to an increase in actual salary paid pastors, it would be a serious mistake to assume that this is the principal motive behind the agitation in favor of streamlining.

There is need of reform for the sake of elemental justice. It is deceitful for the church to require a listing of pastoral salary when a large portion of that so-called salary is going to be used by the pastor in expense incident to his work, of which the operation of an automobile is the greatest. If the pastor had a choice of using or not using his car, it would be different. But he hasn't, particularly the rural minister, as was pointed out in last week's article by Rev. Marcius E. Taber. The church requires that a minister call as well as perform other duties involving automobile expense. Surely some provision should be made for allowances for such necessary items.

To make such provision would only extend the policy now operating among ministers in so-called detached service, including editors. And we will defend the justice of it in their cases. Expense involved in doing a job the church has assigned a minister, is legitimate and necessary for it is an expense he would not have if he were not required to do that work. It is definitely not for him personally but for his work's sake.

There is another reason for revising the present system: It tends to encourage churches not to include in their budgets items that should be there but are now either paid by the minister who sees their need or are not provided for in any other way. For ex-

ample, ministers are frequently called upon to send out mailings to their people. Often they pay for the same because the church hasn't provided for such expense or because the pastor doesn't want to raise the issue with his Board of Finance Committee for fear someone will object. We have known ministers to buy mimeographs, stereopticons, or other equipment, keeping it for themselves, but using it entirely for church work. It is easy to argue that they shouldn't do it but it is a logical step in a system which already compels the pastors to pay their automobile costs.

Few churches allow enough (some nothing) for promotional publicity and similar items. Old fashioned methods of eliciting interest and advertising the church continue to be used. Too frequently the church has complained about the many secular attractions without doing something about it. Improved lighting both inside, and particularly outside the church building, would help a little in meeting the attraction of the movie in the next block. It costs more than it used to, to run a church and the ones who don't provide for it, or who let their pastor do it out of his meager salary, are impairing the effectiveness of the whole program.

Another unethical danger is the one which provides for pastors' bonuses. Sometimes these bonuses may take the form of a cash gift at Christmas time, of sizable proportions, or some other generous economic concession. (We do not, of course, refer to ordinary gifts of largely sentimental worth.) The motive behind such a bonus would be to avoid reporting it in the Conference Minutes, thereby escaping an apportionment which would be levied upon it. A bonus practice for such purposes is not only unethical but subject to possible legal action. If Methodism's salary system should be changed, it should be done in the open and by democratic means. After all, Methodism is a democracy to the extent it is worked. Underhanded methods whether in high or low places are to be deplored. Nevertheless it must be admitted that the present arrangement tends to encourage this evil.

We are not minimizing the complicated character of the matter much of which hasn't been raised. But with the principle in general we cannot help but be in most hearty agreement. Out of further discussion in local churches and through these pages, more light may be shed on the subject and a solution reached that is fair to all.

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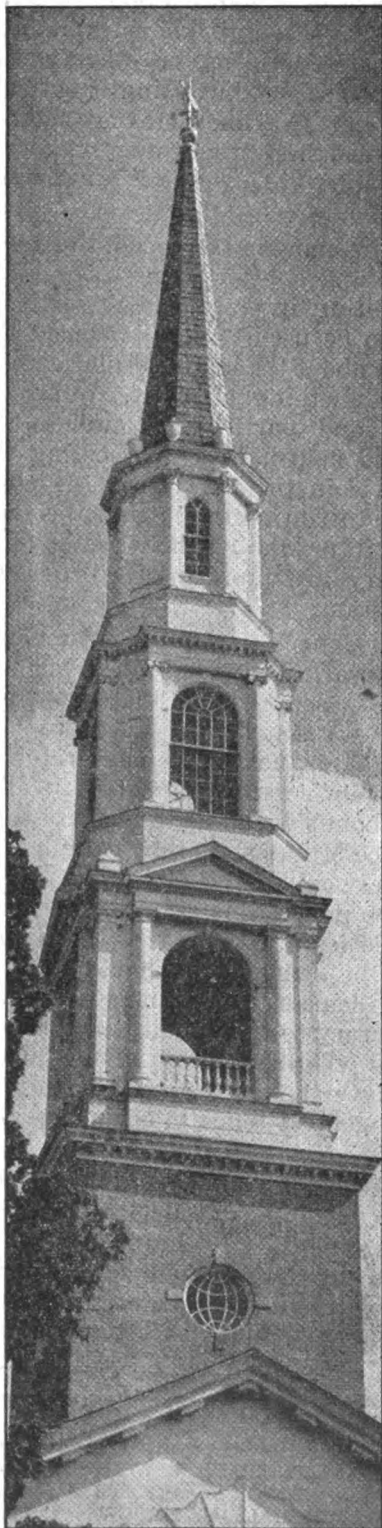
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Spires of the Spirit

By
FREDERICK BROWN HARRIS

*Chaplain, United States Senate and
Pastor, Foundry Methodist Church,
Washington*



—Photo, Ewing Galloway

Methodist Church Spire, Chapel Hill,
North Carolina

SPIRES are sacraments of things high and holy. In the midst of the seen and temporal they are graceful symbols of the unseen and eternal.

Who among us has not said "My heart leaps up when I behold a steeple gainst the sky."

We thank God for the unbombed churches of our nation; we re-echo the words of Abraham Lincoln uttered to church leaders in another time that tried men's souls: "Thanks be unto God who, in our great trial, giveth us the churches."

While shells and bombs have left in ruins untold temples and altars in war-desolated lands, across our America not one steeple has fallen, not one church has been demolished. The spires still point upward.

It is to the spires of the spirit that we lift up our eyes.

The significance of our way of life is not in its towering skyscrapers, but in its pointing spires. The strength of America is not in its wheels and wings but in the religious aspiration which from the beginning has reared its altars and raised the white steeples of faith against the expanding horizons of a continent. Always the spires war against the slums.

Paul, the flaming Apostle whose immortal letters have come down the centuries like chariots of the Lord, knew well the slums of the soul; but always he was pointing to the spires of the spirit. In season and out he exhorted those whose lives he touched to seek the things that are above. He seems to be walking through the sordid valleys of the flesh as he speaks of maliciousness, envy, murder, strife, deceit, malignity, whisperers, backbiters, haughty, boastful. As one looks over that shabby area of human perversity it would seem that there has not been much slum clearance in two thousand years, for those biting words suggest a candid camera glimpse of today.

But always from the slums Paul is pointing the lost and the least to the spires that leap skyward. Listen—

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—Every phrase is a spire—"Think on these things". Feast the eyes of your soul on these climbing steeples of faith and hope and love. Here are the things that matter most, without which any

social order will perish. What pinnacles are here lifted up from the Cathedral of Virtue and Praise.

These Spires of the Spirit suggest the message of the Church to our troubled day.

Morality cannot survive its divorce from religion for three generations, a wise thinker has declared. Democracy is doomed without the guiding fingers which point above the ground.

The plight of so-called democracy in this world catastrophe is an ominous indication that when it denies its spiritual foundations it betrays its very life, it commits suicide. "It is vividly evident that a workable democracy is bound up both with the theological and moral fabric of Christianity" declares one of the keenest and most prophetic spirits of our generation.

Through decades of so-called material success multitudes in America assumed they could live and that the American dream could live without steeples. Of course, churches might increase the value of adjoining real estate, still worthwhile as symbols of respectability but

**A sermon that lifts you up
among the spires and thrills
you with the hope and
vision that lofty places give.**

certainly not a matter of life or death. But now we see more and more, as Edward Carr declared recently in the London Times, "Our present crisis is moral and spiritual. We have no spiritual center." What he was really saying, of course, is that our so-called Christian civilization has largely lost the spires of the spirit.

We see civilized man using his new skills and new inventions for the most devilish and sadistic cruelties the ages have ever known. Just when we were assuming that we were on the moving escalator of automatic progress, with everything in every way and every day getting better and better and Utopia just around the corner, when we thought of the barbaric tortures of the Middle Ages as but the horrible memory of what man could do to man before his spirit had been curbed and spiritualized—just when we had relegated hot poker and the agony of torture chambers to old, unhappy and far-off days and battles long ago, suddenly in our world of radios and motors and airplanes came a rude shattering of the polished veneer. And we stand aghast at what we see—the gleam of devils once again in the eyes of modern man.

Once more with desperate hope the eyes of despairing men are upon the Spires of the Spirit and ears are listening to the voice of the Church.

SERMONOGRAMS

D. C. Yoder

A generation ago Henry Van Dyke suggested that the coat-of-arms for that day ought to be three bishops dormant and an interrogation point rampant. In any appropriate coat-of-arms for our day surely the interrogation points would still be rampant; but the steeples, symbolizing the voice of the Church, would be by no means dormant. In this hour when great clocks of destiny are striking the leaders of the Christian Church are seeing clearly, are standing up and speaking out boldly in God's name. As never before a militant Church is matching the interrogations of a bewildered world with the affirmations of her eternal Gospel.

The function of the Church is not to make itself the sponsor or spokesman of any specific social arrangement or system. Its supreme interest is not in any economic theory, but in men and women. Whenever and wherever in any system, whether it is under Capitalism in America, Communism in Russia, Fascism in Europe or Asia, or Imperialism anywhere, men are enslaved and degraded and exploited, the pawn of those who fatten on the toil of others, the Church if it is true to its mission, cries out to tyrants who hold any human being in any kind of thralldom, "Let my people go."

It is no exaggeration to say that the most vital factor in determining the shape of things to come in this day when revolutions are shaking the earth is the message and conscience of the Christian Church. In this determining and decisive hour the Church does not need to meekly ask that it be allowed to make some tentative suggestions. Without cringing apologies the Church this day speaks with the authority and assurance of a physician who alone holds in his hand the remedy that will save a victim of the plague, black and swollen and ready to die. The Church has every reason to be as dogmatic as the New Testament: "He that believeth shall be saved; he that believeth not shall be damned."

To meet the immediacies of today's challenge, nothing could match this hour but a crusade. It is a time to march with eyes upon the Spires of the Spirit—a time for banners and for bugles, a time for the Christian hosts of the world, across all barriers and borders, to launch a crusade which makes the old one to rescue an empty tomb seem puny and futile.

All that military victory gives is a chance to build a new world. To redeem that chance, bought with blood and sweat and tears, organized religion must ignore many no-trespassing signs on political, economic and industrial domains and grapple fearlessly and honestly with every problem that confronts mankind as children of the Father God.

Without the Spires of the Spirit—that is, without the moral and spiritual conviction which only the Church can furnish—the social readjustments which the war will compel may be attempted

The acid test of man's Sunday religion is his Monday behavior.

Patience is the best remedy for every trouble. — Plantus

We fail not because God has failed, but that we failed God.

He who has a happy heart takes Heaven everywhere.

It is always so easy to dismiss a duty with the expectation of a miracle.

Blessed is that life that can shine when its sun is setting.

Forget the faults of others by remembering your own.

Praying that does not find expression in paying has not gone very deep.

Choice, not chance, determines destiny.

We say it again, "The best way to break a bad habit is to drop it."

Faith can never be substituted for the effort of which we are capable.

The strength of a nation is the strength of its religious convictions.

There is nothing more pitiful than a Christian without assurance.

Waste is the most subtle and destructive enemy with which men have to deal.

There are compensations in growing old if we have the wit to find them. — A. H. Rice.

again on nothing but the false basis of cynicism and selfishness, the same sinking sand on which the world blindly thought it could build the so-called peace of a generation ago.

This world is not through with Jesus Christ. It is through without Him; when the last cruiser is at last scrapped as old iron and the last dictator has released his iron grasp on regimented people the words of Jesus will still stand unrefuted and irrefutable. The future is with Him. Life for men and nations is in His direction; away from Him is frustration, destruction and death.

It is size that counts when the spires of the spirit are denied and neglected. Then a race or a nation or a class is bigger than a man, just as the Nazis declare. Spires point away from the earth but say stupendous things about the regal dignity of man upon the earth.

The call of today, as we look toward the coming peace, gilds with a new glory every church spire, hallows with a new

splendor every church altar, lifts to a new eminence every prophetic pulpit, commissions as a herald of the Good News the humblest disciple. It is a challenge which dynamites the calm conventions of complacent Christianity. It rebukes a so-called faith which is timid and tepid and, alas, too often, silent and without luster, because it does not have enough of the heat of conviction in it to break into blaze.

The primary problem confronting us all is how to fashion the kind of human stature that can safely be trusted with the knowledge and power Science has put into our hands. We must beware lest we assume that the vital proclamation of the Christian Church is simply right views. It is not that. It is good news.

The Church has the secret of how good men can be made for the good order. Blueprints of Utopia are futile unless matched with white characters. Reformation never gets far without regeneration. There must be new creatures for the new creation, new minds and new hearts for the New World.

Whenever in a certain eastern metropolis the name of a radiant Roman Catholic priest is mentioned, Father Tabbs, there are still those who are reminded at once of the Spires of the Spirit. It was many years ago now, but this dear old priest is called blessed because his spirit was as the candle of the Lord.

One day, walking through the streets of the city where the traffic was the thickest, he saw a small boy bouncing a rubber ball from the palm of his hand to the pavement, back and forth, back and forth. With a merry twinkle the old priest stopped to watch the lad. He loved children. But as he watched the boy missed the contact with the ball and it rolled out into the roar and rush of the traffic. The old priest watched the boy as he endeavored to retrieve the lost ball. Then as he wended his way to his church with its spires and the adjoining home, still thinking of the boy and his lost ball, he thought also of another ball that was lost—this terrestrial ball, this planet which is man's home; and he meditated too upon One who had come to seek and to save that which was lost. He had almost a genius for putting profound thoughts into simple verses. Reaching the quiet confines of his loved study still thinking of the boy and his lost ball and of the other ball and of the One who came to seek and to save, he wrote a verse which well might be inscribed upon the Crusade standards of today as we point our baffled and lost generation anew to the Spires of the Spirit and as in the name of the Lord our God we set up our banners. And this is the moving appeal of his simple verse:

"A little child of heavenly birth
Came down to find His ball, the
earth.

O brothers, let us one and all
Pitch in and get Him back His ball."

A Mixed Sense of Values

A JANUARY 1945 issue of a Grand Rapids paper carried the following heading: "Rev. _____, Who Took War Plant Job, Dies." The article went on to state that this retired minister had taken a job in a defense plant when war broke out. He had supplied various churches of his denomination on Sundays. At the time of his death he was employed in war work.

The reporter who wrote this thought he had news—a minister works in a war plant. And probably he did have news. Doubtless many persons thought this minister was super-patriotic because he worked in a war plant during a time of national emergency. But we who know the work of the church and the hundreds of interesting experiences of a minister know that though the reporter scooped the newsy item about this man he overlooked much that was significant.

No mention is made in the life story of this minister: Of the persons whom he won for Jesus Christ, the parents who dedicated themselves when their baby was baptized, the couples united in holy marriage, the old people who were made ready for the long journey, the shut-ins visited, the young people pointed to lives of usefulness, the discouraged who were given new heart, the sorrowful who were comforted, those who had quit trying to be good and were given new motivation, the dedications to righteousness, the selfish persons who became sacrificial, those with hatred in their hearts who learned forgiveness, and the faithless who found faith anew.

These are a few of the things which the reporter might have written about but our modern world does not count them news. If the reporter had taken time to follow the life of some boy who was influenced by this man of God he might have found a man of wide influence, personal ability, accumulated wealth, and power over other persons yet all the time using these gifts as a good steward. The complete story of the influence of this minister would probably fill a book and yet the only important factor of his life which is pointed out is that he worked in a defense plant.

This is the spirit of the times. We subordinate all mental, cultural, and spiritual values to defense values. Fifty liberal arts colleges close while two hundred vocational schools are established. In time of war we overlook the character building which goes on in a Sunday school but we glamorize what goes on in a factory. A man might paint a great painting that would inspire wholesome living but he would not receive the recognition of a man who made a gun. Another might compose a song which would inspire a people but he would not be as popular as he who

By EDMOND H. BABBITT

**Things of the spirit will
some day be given their
true values and take their
rightful place.**

helps build a bomber. A man might lead persons to surrender their lives to Christ but when he dies the most important thing they say about him is that he worked in an aeroplane factory.

We probably have to have these warped values in a time of total war but we Christians know the true values. We understand that the pen is still mightier than the sword, that all character-building processes are still important, that man shall not live by bread

alone, that we must put on the whole armour of God as well as the uniform of the day, and that the thing for which the Church stands will be winning the hearts of men when all the forces of war have gone to dust.

It may be the timely thing now to call attention to the defense activities of this minister but every true Christian knows that this was one of the least important functions which he performed in his lifetime. We need to hold steady when spiritual values seem to be set aside. Another day is coming when the sons of men will turn to do the will of God. Then the things of the spirit will be given their rightful place and when a minister of the Gospel goes down it will be said of him, not that he worked in a defense plant, but that he was a good minister of the Lord Jesus Christ leading people to the Master.

Prayer

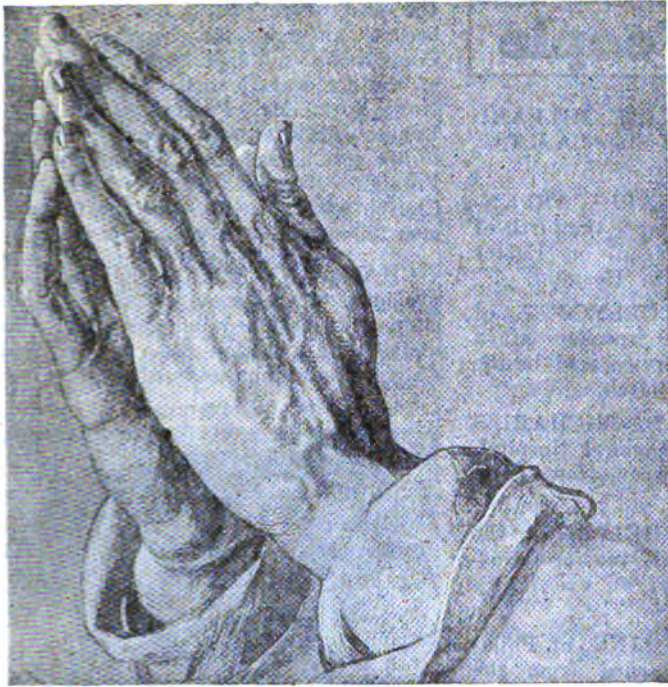
By Frederick B. Newell

ALMIGHTY and eternal God, who hast set the families of mankind to dwell upon the face of the earth, unite us this hour in heart and mind and spirit. Give unto us a recognition of the fact that without respect to nationality or race or creed we are Thy Children. Give us grace to live, one with another as members of this holy family. Lift our eyes that we may look out upon ever widening horizons until we shall take into the scope of our mind and heart all men everywhere. Stand Thou by the side of those who defend us in this day, and wherever our sons may be this hour make them conscious of Thy presence. And give unto us, who have a strained vision as we look into these distant places, a recognition of Thy presence everywhere.

Unfold before us the truth, and teach us not to be satisfied with half truth lest by knowing merely half the truth we should only half live. And with some finer essence of forbearance temper our minds. Make our judgments clear and our ways of life like unto the pattern of our thought.

For every listening heart this hour grant Thou an answer to individual prayer. Give strength to the weak, courage to the fearful, serenity to those who are timid, and a sense of Thy presence to all those who have great vacancy in their lives because they have not known Thee and Thy way of life.

Give us fortitude for today, a sense of expectancy for tomorrow, and lead us each and every day into a better life, a finer world, and the ultimate presence of Thy holy being. All this we ask in the name of Him who is our Lord and Saviour, our Redeemer and our friend.



—Photo. Philip D. Gendreau

EVERYBODY prays — sometime. Prayer is natural, inevitable, and universal. William James decided that “the reason we pray is simply that we cannot help praying.” Many an aviator in battle or a soldier in a foxhole would frankly agree. In life-crises people cry out for a strength greater than their own and for a peace their own disturbed hearts do not have.

Jesus prayed. In Mark is the revealing sentence: “And in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed.” His great crises—the temptations, the daily demanding ministry, the journey toward Jerusalem, the crucifixion days—were preceded and followed by prayer. Prayer was the prelude and the postlude of his great days. It is not strange that the above verse from Mark is followed by the confession of the eager disciples: “All men seek for thee.” Prayer gives power upon which weaker men can draw.

True prayer is the conversation of continued commitment to God. It acknowledges our incompleteness, opens our spirits for cleansing, and is preparation for action in God’s kingdom. Douglas Steere once testified: “The less I pray, the worse I get.”

Eulogy of prayer, however, is easier than experience. There are pitfalls in prayer. Its sensitive spirit may be so blunted that people remove God rather than receive Him. A prayer natural on a tossing raft may be selfish in a quiet church. Some people consider prayer a test of God rather than a test of themselves. In dealing with the meaning and the mysteries of prayer, we must remember that both good and evil are possible in it.

Prayer brings evil when it is confused with words. Dr. Palmer reminds us that

a telegram may be written on the paper form and signed. But it is not sent until the operator puts it on the wires. Prayer is illusion unless the meditations of the heart accompany the words of the mouth. The king in Shakespeare’s *Hamlet* confessed his superficiality when he sighed: “My words fly up; my thoughts remain below.” True prayer may even be a song to God without words. Those who are sincere in their insincerity may not realize how their pontifical phrasing betrays their spiritual integrity. Instead of being repentant publicans, they are the politicians of prayer.

Prayer supports evil when it isolates a person from responsible communion with his struggling fellow men. A

Prayer is not necessarily all good. It may be abused so that it actually becomes an evil. As you read this, you will want to analyze your own practice of prayer.

young married couple never learned to face their mutual problems honestly and humbly. Whenever aggravations arose, the husband took cowardly refuge in what he called “prayer.” The couple did not meet their crises together on a courageous, person-to-person basis.

Similarly, in the brilliant *Screwtape Letters* the directing devil advises his young assistant to be sure that the prayers of a man for his mother are made very “spiritual” and thus innocent of action, so that “he is always concerned with the state of her soul and never with her rheumatism!”

Prayer is deeply spiritual. But when Jesus prayed alone, we are confident

Good And Evil In Prayer

By ARTHUR J. DIBDEN

that he took human as well as personal needs into his fellowship of silence. The Lord’s Prayer is a community prayer: “Our Father.” Every true church prayer reflects something of Martin Luther’s great sense of Christian fellowship: “When you pray, bethink you that you do not kneel or stand here alone, but that all Christendom, or all devout Christians, are beside you.” There is indeed something devilish about the mood of a fervent prayer which makes a person so “blissful” that he has no urge to meet the needs of his fellows responsibly, realistically, and then redemptively.

A third evil possible in prayer is made dangerous and pervasive by its subtlety. It is the use of prayer to affirm one’s own way of life. This is basically a worship of oneself, even though done unconsciously. When the ancient Hebrews prayed for a tribal victory, they not only narrowed God to a tribal deity but they also showed their confusion about the basic meaning of worship. The Christian prayer is “forgive me,” not “give me.” It is a search of God’s will, not a sanction of man’s work. It is a cry of repentance, not a call for rewards. Jesus’ great phrase “Not my will, but Thine” is no hastily attached postscript. It is the core of prayer. Prayer is worship of God.

There is also great good in prayer! Prayer may itself be a way to overcome the sins of false form, of isolation, of self-centeredness. For prayer, being strength, becomes salvation!

Prayer is good when it fulfills Paul’s resolve: “I will pray with the spirit, and I will pray with the understanding also.” Perhaps hard, reverent thinking may more correctly be called “meditation.” But the attempt to solve problems, to find truth, to gain new meanings, can move in the spirit of prayer. In the fine novel, *How Green Was My Valley*, the boy Huw learns about prayer on a mountainside with his minister. Said the minister: “Don’t be afraid of prayer, lad; prayer is only another word for good, clean, direct thinking. When you pray, think well what you are saying, and make your thoughts into things that are solid.” Following such wise

advice is more akin to prayer than some emotional storming for the ear of God.

Prayer, second, is good when it creates spiritual health and freedom. It helps people to become spiritually lean and muscled. Neither the crush of sorrow nor the advance of prosperity can bring spiritual defeat. Endurance, poise, and liberty become realities.

Dr. Wieman has given a vivid illustration of the freedom of prayer. Imagine yourself in a large room in which a great cable hangs from the ceiling. You clamber into the seat at the bottom of the cable and hope to swing. But then you decide to take your reputation, your money, your friends, and your present security with you, and draw ropes representing those values from each of the four walls and tie them to your seat. You try to swing. But you cannot. Your fears and your ego have tied you fast. Prayer, says Dr. Wieman, is that great cable which allows men to swing freely and far in the great spaces of God. It brings freedom by binding man to God and by striking off lesser loyalties.

And this is the greatest good of prayer—that man finds God. It is God who fulfills the good in prayer and combats the evil. In the life of prayer men find the Father of life! They "practice the presence," and gain the power which confronts even the Cross with triumph. They say of their life: "Father, into Thy hands."

Remember that such high communion, though simple, may not be easy. It is said Jesus sweated blood in Gethsemane. But while prayer demands much, it brings much. A modern woman found her daily burdens dwarfed by the serious illness of a daughter who hovered for days between life and death. "In that crisis," the woman said, "I gained an indescribable but fully sustaining peace. I discovered God as a reality. Eager as I was for her to live, I found a divine fellowship which, even though she were taken, would uphold and quiet my soul. Religion has become for me the most important thing in life."

She had started with turmoil and ended with trust. Truly could she add: "Now I have learned to pray."

Special Emergency Service

Public School Teachers, and others, with some Vacation Bible School experience willing to give two, four or six weeks service in Directing Vacation Bible Schools, please write Detroit Conference Director of Religious Education, 1205 Kales Building, Detroit 26, at once. Approximate pay \$25 per week and expenses. Special Training Conference May 5 and 6.

About People

CHAPLAIN HAROLD E. MILLARD has been transferred to I.A.R.T.C., Camp Howze, Texas.

REV. AND MRS. EARL CARPENTER, of Coleman, announce the birth of a daughter, Martha Jean, on Easter Sunday, at the Gladwin Hospital.

REV. WILLIAM COLLYCOTT, of Rochester, was guest speaker at a Union Good Friday service held in the Clarkston Methodist Church.

CHAPLAIN ELI D. RICHARD'S address now is 196th General Hospital, A.P.O. 562, % Postmaster, New York, N. Y.

MR. HARLAND PHELPS, of the West Mound Church, is in Ford Hospital, Detroit, following an eye injury suffered while at work.

DR. DANIEL A. POLING, of Philadelphia, has just returned from the European fighting fronts and is urging that clergy be drafted for the chaplaincy.

RALPH C. KEYES, formerly of Detroit and now serving in the Navy, has been promoted to the rank of full lieutenant. Lt. Keyes is a graduate of Albion College.

REV. AND MRS. WILLIAM RICHARDS, who have spent the winter at Scottsmoor, Fla., expect to return to their home at Northville about the middle of this month.

REV. LLOYD M. SCHLOOP of Weston, Vt., and a recent graduate of Boston University School of Theology, will supply the Sonoma Charge from April 8 until Conference when he will be received into the Michigan Conference.

MISS SYLVIA ALDRICH, missionary in Hinghwa, China, sends the following message to her Michigan friends: "Wishing all my friends a very precious and blessed New Year 1945. Keep on praying, keep letters and funds coming, we need them."

HELP!!! Detroit Conference churches wishing trained paid leadership for Vacation Church Schools should write at once to the Conference Director of Religious Education, 1205 Kales Building, Detroit 26, stating date preferred, money available for leader and other essential facts.

REV. AND MRS. HENRY LIDDI-COAT, of Grand Ledge, received word that their son, Paul, who is serving with the armed forces in France, recently received a bad leg wound, requiring an operation from knee to thigh. He had two transfusions of fresh blood, one pint from a Russian lad, and one pint from a Polish boy. He is in a hospital somewhere in England and is reported making satisfactory progress toward complete recovery.

RICHARD M. FAGLEY, educational secretary of the Church Peace Union for

the past seven years, has resigned to become an associate secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches in New York. Mr. Fagley succeeds Dr. Luman J. Shafer, who recently returned to his post as secretary of the Board of Foreign Missions of the Reformed Church after serving with the Commission for more than a year.

CHAPLAIN I. O. GONSER, has been promoted to the grade of major. He is currently stationed at the AAF Redistribution Station at Santa Ana, Calif., where thousands of combat vet-



CHAPLAIN I. O. GONSER

erans are reassigned to domestic duty after their return from overseas. He is a member of the Detroit Conference and served at Gladstone on the Marquette District before entering the Chaplaincy.

MISS LUCY BEACH, whose safe arrival in India was mentioned in this column recently, has been appointed principal of the Methodist Girls' School in Bareilly, according to word received by her sister, Miss Alice T. Beach of Jackson, in an air mail letter dated Feb. 16 in Bombay where she was awaiting train reservations. Her address is Miss Lucy W. Beach, Methodist Girls' School, Bareilly, India. Miss Beach who was happy and feeling fine, sent greetings to all her friends.

DR. MARSHALL R. REED, host pastor to the last meeting of the Detroit District Methodist Ministers' Association which was held in Nardin Park Church, gave an interesting description of the designs and symbolism of three beautiful art glass windows. Rev. Berton S. Levering, Rector of All Saints Episcopal Church, preached on the subject, "Reverence for Life." Following the dinner, Lt. Col. Richard O. McRae, chaplain of Percy Jones Hospital, Battle Creek, gave an informative address on the work being done there.



Crusade Goal Reached

Bishop J. Ralph Magee, Director of the Crusade for Christ, announces that the Methodist Church has raised in cash and pledges one million dollars more than the \$25,000,000 goal set. The exact amount to date is \$26,041,000.00. This means that the one phase of the four-year program has been reached successfully. Methodism pushes on toward a like success in the other phases.

REV. ALLAN GRAY has been transferred from Byron to Holly, effective April 15.

REV. C. GORDON PHILLIPS, superintendent of the Port Huron District, spoke in Port Huron First Church recently on "Why Do the Good Suffer."

REV. DONN DOTEN, pastor of the Grandville Church, has been provided with a new pulpit robe by an interested group of members.

REV. JOHN E. MEALLEY was congratulated by the Port Huron Times Herald on his "Long and Useful Life" on the occasion of his 81st birthday, March 22.

DR. HOWARD A. FIELD led the devotions at a meeting in the International Institute, Detroit, when the Y.W.C.A. Homemakers of that branch were hosts to members of all Y.W.C.A. Homemakers clubs.

REV. D. A. VAN DOREN will celebrate his 73rd birthday on April 18. Mr. Van Doren, who has lost his sight and been ill for some time, is still confined to his bed. His address is 31 Church St., Coldwater, Michigan.

DR. SAMUEL McCREA CAVERT will speak on NBC's "National Radio Pulpit" program Sunday, April 22, 10:00-10:30 A.M., EWT, on "The Spiritual Significance of the San Francisco Allied Conference."

MRS. DINORAH VITAL BRAZIL, head of the primary school of Colegio Bennett, Methodist school in Rio de Janeiro, Brazil, has been honored by a grant from the State Department to enable her to visit the universities of Michigan, Harvard and Columbia for the purpose of observing methods of teaching English.

REV. W. W. LAMPOR, retired member of the Michigan Conference living in Fort Wayne, Ind., has received a letter from Rev. L. S. Matthews of Ridgely, Md., who not long ago passed his 96th birthday. He is in good health, takes long walks, attends church morning and evening, also Sunday School. Mr. Matthews and Mr.

Lampor, Conference classmates, are the only ones still living of fourteen who joined in 1879.

LT. KEITH WHITEHOUSE, son of Dr. W. W. Whitehouse of Wayne University, Detroit, treated 70 Japanese civilians who attempted suicide when the United States forces invaded Kokashiki Jima of the Ryukyu islands. Lt. Whitehouse graduated from Albion College and the University of Michigan and was an interne in Providence Hospital, Detroit, before he enlisted in August 1944. He is serving in the Navy Medical Corps. His wife and daughter, Susan, reside at Morenci, Mich.

MISS LIBBIE MORGAN was honored by the Fenton Methodist Church on the occasion of her 90th birthday when about 75 friends gathered in the church basement. Band 4, of the Woman's Society, of which Miss Morgan is a member, acted as hostess with members serving tea and cake. Mrs. John Toomey sang three numbers and her son Johnny also sang several solos. Miss Morgan was born in Oakland County 90 years ago and has lived all her life in that county, over 70 years in the village of Fenton, 68 of which she has been a member of the Fenton Methodist Church.

MISS KATHRYNNE EMILY STASEK, of Tallamook, Oregon, will leave the United States shortly for India, where she will be united in marriage to Rev. Marion L. Kumler, Methodist missionary and member of the



KATHRYNNE EMILY STASEK

staff of Raewind Christian Institute in the Indian Punjab. Miss Stasek has been accepted as a missionary of the Board of Missions and Church Extension, and was commissioned as such at a special service conducted in New York City by Bishop Arthur J. Moore on March 15. In preparation for work in India, she has been studying at Garrett Biblical Institute and the Kennedy School of Missions.

Seminar on Religious and Character Education to Be Held in Ann Arbor

PROFESSOR EARNEST M. LIGON, psychologist and religious educator, will conduct a one-day seminar on religious and character education in the Rackham Building of the University of Michigan, Ann Arbor, on Tuesday, April 17.

Beginning at 10:00 A.M., the "Use of the Trait-Theory in Religious Education" will be presented by Prof. Ligon followed by discussants named by Charles F. Kraft, Albion College; Prof. Frances J. Donohugh, University of Detroit, and Rabbi Leon Fram, Temple Israel, Detroit. At the noon luncheon hour there will be a discussion of Prof. Ligon's experiments and the possible uses of his methods by churches, parents and social agencies. At 2:00 P. M. taking the subject, "The Measurement of Religious Growth," Prof. Ligon will give the results of 17 years of experience in Schenectady, N. Y., and lead in discussion.

The evening lecture at 7:30, will be of interest to all who are interested in the religious education of children and youth.

Further information may be obtained by writing Edward W. Blakeman, Counselor, 215 Angell Hall, Ann Arbor, Mich.

Ann Arbor District Schedules Institutes for Vacation Church School Workers

ANN ARBOR District has set up the following schedule and program of Institutes for Vacation Church School Workers:

Schedule

- April 23—2:00-9:00 P. M. CWT Stockbridge. (Bring your lunch).
- April 24—2:00-9:00 P. M. EWT Ann Arbor. (Meals may be purchased nearby).
- April 25—2:00-9:00 P. M. EWT Dundee. (Bring your lunch).
- April 26—2:00-9:00 P. M. EWT Northville. (Bring your lunch).
- April 27—2:00-9:00 P. M. EWT Wayne. (Bring your lunch). (Coffee will be provided at the churches where you bring your lunch).

Program

- 2:00-2:20—Worship.
- 2:20-2:45—Exhibit of literature and project work.
- 2:45-3:15—Skit: "What about Our Church Vacation School?"
- 3:15-4:30—Department Conferences.
- 4:30-5:30—Workshop. Demonstration of dramatic play, spatter painting, movies, picture framing, 2x2 slides, worship centers, etc.
- 6:00 —Lunch
- 7:30-8:45—Departmental Conferences
- 8:45-9:00—Closing Worship.

Over forty churches on the district have already reported Vacation Church School plans now in progress. All workers should attend the Institutes if possible. Teachers in the Children's Division of the Church School would also find the Institutes helpful.



Significant
Religious News Flashes
Gathered from Everywhere

By Religious News Service

Army Issues New Edition of "Hymns From Home"

WASHINGTON, D. C. — The second edition of the folder, "Hymns From Home," has been distributed by the Army's Office of Chief of Chaplains, the War Department Bureau of Public Relations announced here. Approximately 5,000,000 printed copies have been mailed to all Service Commands, Ports of Embarkation, Theaters of Operation, bases and departments, as well as to all Chaplains at home and overseas, the announcement stated. A music edition of "Hymns from Home" also has been prepared and distributed.

United Council of Church Women Plans Princeton Conference

NEW YORK — The United Council of Church Women has called a two-day meeting of church women at Princeton, N. J., April 22-24, to plan an enlarged program in social, industrial, and race relations. Major emphasis will be placed on child welfare needs, and state and local projects which can be recommended to church groups for action.

Evangelical Church Maps Overseas Work

CLEVELAND, Ohio — Of the \$500,000 Fund for Kingdom Service being sought by the Evangelical Church, \$400,000 will be used in the overseas area of the denomination's missionary operation, and \$100,000 for relief, it was announced here by the executive committee of the Board of Home Missions. Future meetings of the committee will make specific recommendations for rebuilding of destroyed or damaged churches and parsonages, rehabilitation and reconstruction of home and community life and relationships, construction of new church buildings in promising missionary locations, and enlargement of the denomination's missionary operations and increase of its missionary personnel.

Washington Church Federation to Act on Veteran Problems

WASHINGTON — The Defense Commission of the Washington Federation of Churches, which since war began has been co-ordinating religious activities among servicemen and warworkers, is now turning to the churches' approach to problems of returning soldiers. This was announced here by the Rev. Thomas

H. Steen, new director of the commission, after he had returned from discussions with leaders of the Federal Council of Churches, the greater New York Federation of Churches, the Servicemen's Christian League in Philadelphia and other groups to study what churches are doing for returning veterans. The program shaped up for the immediate future includes a church-sponsored institute on returning servicemen's problems in May.

Methodists Plan Eight Summer Work Camps

NASHVILLE, Tenn. — Plans for eight summer work camps were announced here by the National Conference of the Methodist Youth Fellowship. The program will include one or two teams of young people working in a War Relocation camp for Japanese Americans, and others uniting with an equal number of Mexican youth to develop a central assembly grounds for Mexican Methodists. Camps will also be conducted in Chicago, July 2 to August 11; Vanport, Ore., and Vancouver, Wash., July 2-20; Georgia, July 2 to August 10; near South Lyon, Mich., June 16 to August 24; Adrian, Mich., July 17 to August 24; and Philadelphia, July 2 to August 11. The latter an interracial group of 12 men and women. The Southern Fellowship of Reconciliation plans to sponsor two work camps this summer, at Clinton, Miss., during July, and at Nashville, June 22 to August 20. Personnel at both is expected to include a dozen men and women, Negro and white, above high school age, from different sections of the country.

C.O. Experiments Result in Greater Control of Diseases

PHILADELPHIA — Greater control of jaundice, malaria, and typhus, is the result of experiments in which conscientious objectors have been serving as human "guinea pigs," according to reports received here from many parts of the world. Techniques of using DDT have been developed in tests performed on conscientious objectors. DDT is the powder that has halted or prevented epidemics of typhus. As typhus is known to be spread by lice, the C. O.'s voluntarily carried lice in their clothing for several weeks, so that the life span of the vermin and the effects of the various powders on them could be studied. Several CO experiments have aimed to discover the causes of jaundice. Two of them are now going on. They involve artificial exposure to the disease and

require living and eating in closest contact with filth, to simulate conditions in devastated areas, where jaundice is most prevalent. Also valuable have been the current malaria experiments in which the properties of curatives have been tried out on men who have been infected by malarial mosquitoes brought from the South Pacific.

Missions Conference to Continue Fight for Indian Immigration

NEW YORK — The India Committee of the Foreign Missions Conference of North America at its annual meeting here voted to continue its efforts for Asiatic Indian immigration and naturalization. A cabled message to the National Christian Council of India expressed "deep regret" over the tabling of the Luce-Celler bills in the House Committee on Immigration and Naturalization and gave assurance of "continuous efforts in hope of reopening this important matter." Rev. Raymond A. Dudley, associate secretary of the Congregational Board of Commissioners, was elected chairman of the India Committee, and Dr. Randolph L. Howard, secretary of the American Baptist Foreign Mission Society was elected vice-chairman.

Ask More Social Work Courses in Theological Schools

CHICAGO — Need for theological schools to include required courses in social work to prepare ministers for "the changing realities of contemporary living" was stressed here by the Association of Church Social Workers. Making known the results of a study of catalogues from 100 leading theological seminaries, the Association revealed that 10 schools offered 11 to 28 courses in social work, 24 offered 5 to 10 courses, 32 from one to four courses, and the remaining 34 no courses. A check of the courses listed as "required," it said, was "far from encouraging" for it showed that the majority of catalogs stated no requirement beyond a course in sociology, usually included in entrance requirements. About one-third of the schools required a course in Christian ethics, while more than one-third of the bulletins made no requirement either in ethics, sociology or social work.

Methodist Publication Urges Churches to Advertise

RICHMOND, Va. — Larger use of newspaper advertising to inform the non-churchgoing public of what churches have to offer was recommended by the Virginia Methodist Advocate. "Newspaper Evangelism" can easily become one of the most effective instruments for reaching the unchurched public" Dr. George S. Reamy, editor, wrote. He suggested that churches "pool" their efforts in the Saturday afternoon papers and run a large ad with special appeal to non-church-goers.

Methodist Foundation Elects New President and Reports Growth of Fund

THE Annual Meeting of the Methodist Foundation of Michigan was held Friday, March 16, 1945, with Archie E. McCrea, President, presiding. There was a large number present, evidence of a growing interest in this Corporation's special type of work for the Benevolent Institutions of Methodism in Michigan. There was also a fine co-operative spirit noted in the meeting. In spite of barriers coming down from the prolonged financial depression, there was no note of discouragement in the gathering, rather a deepening conviction that early dreams of the beginning days might be realized.

Frederic B. Johnston, Executive Secretary, read his annual statement. The balance sheet of the Corporation showed a balanced budget and an increase of the Permanent Funds. During the year a total of \$11,309 new money was received. Notice has been received also



ARCHIE E. MCCREA

of the final accounting of an additional \$56,580 and in process of transfer, \$26,000 more. Permanent Funds and Trust Funds now total \$258,299. This figure includes the above additional. No losses are recorded in any of the investments of these years. All Annuity Agreements have been met.

After seven years service, Archie E. McCrea asked to be relieved of the duties of his office. He had served these years during a trying period. His efficient and able service will long be remembered. Howard C. Baldwin, vice president, paid the retiring President a deserving tribute on behalf of the Board of Trustees, expressing regret he must relinquish his more active relation to the Corporation. He will remain a member of the Board of Trustees. Mr. Baldwin voiced the feeling of all present. He also expressed his own convictions about the large place the Foundation has in the benevolent program of Methodism in the State of Michigan.

The newly-elected President is Claude H. Stevens, an active member of Trinity Church, Highland Park; an officer of the Endowment Fund Commission; a

Trustee of Adrian College. He is a member of the Law Firm of Berry and Stevens with offices in the Penobscot Building, Detroit. With one exception, all other members of the Board of Trustees were re-elected.

While the larger program contemplated in the beginning has necessarily been interrupted, the vision and purpose remain. They are not forgotten. We are continuing to keep the Permanent Fund and Trust Funds safely invested. Wills are being written. Last year \$11,309 was received in cash and final accounting for another totaling \$56,580 received. Others are on the way. Annuity Agreements are also being written. A Committee of Six with the President and Bishop Wade was appointed to study next steps and report in the near future to the Executive Committee. Here is a unique field for both the small and larger giver who desires to "multiply himself by investments in humanity." Here is one layman's conviction: "I have enough faith in the law of compensation to believe that the more a man gives of his wealth for the purpose of making the world a better place in which to live, the more prosperous he will be. Bountiful generosity in the things that make life richer and purer and cleaner and happier pays, pays big and pays here. The Methodist Foundation was planned and organized to furnish a means to this end. It is a corporate body because only through corporation can permanency be assured."

The purpose of the Foundation as stated in its Articles of Association is "to raise a Capital Fund for the support and development of our Christian Education and Philanthropic Institutions now existing or yet to be created, under the auspices and supervision of the Methodist Church in the State of Michigan." The present Board of Trustees are as follows: Bishop Raymond J. Wade, Ex-Officio; Claude H. Stevens, President; Howard C. Baldwin, Charles E. Clark, D. Stanley Coors, W. Clark Dean, Floyd W. Estes,



There are many ways of being silly. Here are some of them: a grudge because of a slight; writing crusty letters; pouting because something has gone wrong; eating what does not agree with you; saving things that hurt and leave scars; absenting yourself from church because you dislike the preacher; taking offense at the least provocation; refusing to accept Christian principles as the way of life.

Howard A. Field, J. A. Halmhuber, William E. Harrison, Russell D. Hopkins, Hugh Kennedy, Lester A. Kilpatrick, Howard Lawrence, Archie E. McCrea, Gyles E. Merrill, Vern V. Moulton, Charles A. Nyman, Thomas W. Peck, Harley E. Smith, Walter E. Tholan, Paul W. Voorhies.

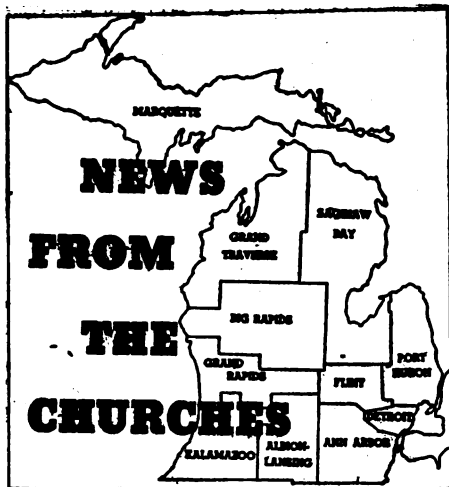
The Methodist Foundation of Michigan will accept funds in trust for churches and our benevolent institutions. The Corporation will enter into Annuity Agreements either single or



CLAUDE H. STEVENS

jointly for those who desire to make a gift for continuance of their special religious interests after decease, with standard interest rates during the lifetime. You can make bequest in your will for several places you are interested in through this single agency.

From the Secretary's report, these words are recited here: "The fine business acumen and keen insight of those men who were with us in the beginning and who brought such contagious enthusiasm will not be lost. If it is, the failure will be charged to us. Once the worth of folks takes on infinite meaning, there will naturally follow new meaning to every one of these beneficiaries. Back of all of our administration—balance sheets, figures—there must ever be, in clearer outline, the human factor. It was this Jesus saw. It is this we must see. Dr. George Buttrick's word here is both discriminating and arresting: "Jesus saw nothing on earth but faces. Always He swung conversation back to the human. If men discussed the prospect of harvest, He would say, 'See the fields'. If men were absorbed in the little quest for things, He would summon them to a nobler crusade. He lays His hand on all our Institutions—the Church, the School, the Factory—and asks, 'What is the human issue?'" The Methodist Foundation of Michigan would make the human factor paramount.—F.B.J.



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

SNOW church, east of Grand Rapids, is having its interior rehabilitated with the use of Nu-wood.

OSSEO baptized 21 on Easter. Twenty-four new members were received. World Service offering totaled \$50.

FIFE LAKE reports four new members received Easter Sunday, and five baptized. The Crusade offering received was \$83, making 81½% of the Crusade-for-Christ quota paid in cash.

BAD AXE held a communion service on Good Friday and one in the Colfax church on Easter Sunday afternoon. Fifteen children were baptized and 14 received into membership. The offering amounted to \$400.

DETROIT CALVARY held two morning worship services on Easter with a total attendance of 1182. Twenty-eight were baptized. The offering totaled \$1198. To date this Conference year 95 members have been received.

NEGAUNEE had an Easter sunrise service on Teal Lake Bluff. At the regular worship service 12 were received into membership and an offering of \$450 received. Holy Week observance included communion service on Thursday and Good Friday services.

FAIRGROVE-WATROUSVILLE held Lenten Fellowship services each Sunday with an average attendance of 40 at each church, on alternate Sundays. On Palm Sunday three babies and four children were baptized; 16 youth received from membership training class and six received by transfer.

MANCHESTER-NAPOLEON administered communion to large congregations on Palm Sunday and received new members into the churches. At Manchester the MYF conducted a candle-lighting service in honor of the 39 boys from the church now in the armed forces. On Good Friday a Union Service was held at the Emanuel Evangelical and Reformed Church. Six children were bap-

tized Easter Sunday. Total baptisms for the year are 20 and new members received total 18. Napoleon held a worship service Good Friday evening with Rev. A. C. Brazee, pastor of the Iron Creek Church, bringing the message. Two members were received on Easter Sunday. In the evening the Choir and the Sunday School presented the Easter pageant "The Master Liveth." Seven new members have been received this year.

JACKSON HAVEN had as guests at the morning service Sunday, March 18, the Jackson order of Demolay in observance of their annual Obligatory Devotional Day. Gordon Dougherty, one of the Demolay members, sang "The Lord's Prayer" and the pastor, Rev. Amos Bogart, preached.

OWOSSO CIRCUIT, Burton and Carland churches, received an Easter offering of \$80. The choirs furnished special music. The pastor, Rev. Ulysses G. Ostrander, administered the sacrament of baptism to one infant and four adults. Twenty-five were received into membership.

WEST MOUND held Lenten services each Wednesday evening during March beginning with a pot luck supper and followed by a worship service. On March 14 Rev. V. D. Longfield, of Lincoln Park First, gave the address. Rev. Ezra Roberson, pastor, was the speaker for the other meetings. A sunrise service was held Easter morning. Music at the regular church service was furnished by the choir with Mrs. Meires as soloist. A crystal glass vase in memory of Mrs. Clara Phelps and crystal glass candelabra in memory of Mrs. Glora Wolff were presented to the church.

YALE CENTRAL, Rev. James W. Lees pastor, has announced major improvements to be made on the church. This project includes an addition which will be built to hold a new pipe organ which is being donated to the church by Mrs. D. A. McKeith in memory of her parents, Mr. and Mrs. Rudolph Andrae; a new altar, an open chancel, new pulpit and lectern will be gifts of Mr. and Mrs. R. E. Andrae; and a new baptismal font will be a gift of Mr. and Mrs. George Barth. It is hoped that the work will be completed by not later than Aug. 1.

COLEMAN held communion services on Wednesday evening of Holy Week. The Good Friday Union Service was in charge of Rev. Mr. Drago of the Pilgrim church with Rev. George Reed, Evangelist, of Detroit, as guest speaker. The MYF had an Easter Sunrise Service followed by breakfast with Eloise Vought, president, in charge. The Woman's Society, Mrs. Chris Vought, president, sponsored their annual Easter breakfast in the church parlors with about 30 attending. During the church service 11 children were baptized and new members were received. Music was furnished by a choir of 13 boys and girls. Mrs. Carl Pipher sang "Open the Gates

of the Temple." The Easter message was given by the pastor Rev. Earl Carpenter.

HASTINGS' sunrise service was sponsored by the Youth Fellowship under the leadership of Mrs. Meryl Neeb and Mr. Alden Burgess. A choir of 26 young people furnished music and the pastor, Rev. L. Winston Stone, preached. Breakfast was served in the church dining room. The adult choir, directed by Mrs. Robert Burch with Mrs. Harold Foster at the organ; and the junior and chancel choirs, trained and directed by Mrs. L. Winston Stone, accompanied by Mildred Will, rendered special music for the morning worship service. Fifty were received into membership, including a class of young people. Offering for the day amounted to over \$1,050.

BURR OAK held its annual church and Fourth Quarterly Conference on Palm Sunday. Rev. R. B. Spurlock, District Superintendent, preached at the morning service after which the families of the congregation enjoyed a basket dinner at the Community Hall. Following the dinner, hymns were sung and two numbers on a trumpet were given by Mr. H. C. Durham. Reports were read showing a 100% increase in membership during the present pastorate and an increase in Church School attendance over one year ago. The contributions for benevolences are more than \$50 in advance of last year, which was more than three times as much as the year preceding. All current bills are paid and all ministerial claims for the year have been paid in full except the pastor's which is paid to date. The Local Expense budget for next year was increased by \$700, of which \$500 is to increase the support of the pastor to \$2,000 cash. The present pastor, Rev. R. E. Meader, was unanimously invited to return by a standing vote of the 75 people present. The goal for benevolences for next year was set at \$450, an increase of more than \$100 over the goal for this current year. It was also voted to send the *Michigan Advocate* to each family in which there is a member of this church.

ELSIE had as guest speaker for the Easter service Mrs. Mary Showerman of Ann Arbor, who has been conducting evangelistic meetings in the church. The adult choir with Mrs. C. S. Goodrich, director, and Mrs. Charles Fizzell, accompanist, sang two anthems. Eight children and two adults were baptized and nine were received into church membership by the pastor, Rev. C. M. Conklin, assisted by Mrs. Showerman. Features of the Sunday School program were the singing of "Jesus Loves Me" by 50 members of the primary department and an egg hunt, supervised by Mrs. Herb Betts, Mrs. Murray Cole and Mrs. Clifford Geiger. Winners were Joyce Whittaker, Kenneth Gardner, Rosemary Huntley, Jimmy Betts and David Peltier. In the evening a service honoring the men was conducted by Mrs. Showerman with a male chorus furnishing the music.

Our Weekly Chat

by Jim

Fights Alcohol

Mexico is waging war on the evils of alcohol. The publication of the Secretariat of Health and Public Assistance gave one whole issue to the subject. The journal is devoted to helping the working population attain a higher standard of living. Apparently the effects of alcohol are the same on Mexicans as Americans. John Barleycorn never has been known to be a respecter of people whatever their color or nationality. An insurance agent, speaking off the record, said the other day that anyone who had to write automobile accident claims for awhile would see most impressively the disastrous results of drinking and driving. Of course the claims have to be paid by the premiums of those who don't drink and are otherwise known as good risks.

Dulles Should Be There

No man in political life has more of our respect than Mr. Dulles. We had the privilege of sitting a few feet in front of him at the Cleveland Peace Conference and watched him function. He was almost too democratic at times. His sincerity and utter fairness at all times surpassed that of most leaders. He will be an asset at San Francisco.

Our endorsement of him for this work may appear to be a reversal of our previously stated opinion that no man should attend the conference who represents religion. Two facts in this case have led us to change our opinion, if change it is. First: Mr. Dulles although chairman of the Federal Council's study Commission on Peace, is known quite as much by the public as the advisor to Mr. Thomas Dewey on foreign affairs. Already his appointment has been hailed as an example of bipartisanship and, outside religious circles, he will be thought of more as a Republican than the chairman of the peace conference. Of course he does

RUBY on the Avoca charge has had a remarkable growth in Church School attendance. The first Sunday of a five-weeks' evangelistic effort saw 22 in Church School; the last three Sundays of the campaign saw the attendance in the eighties. The 100% increase goal of 44 over the first Sunday was beaten by an additional 150 to 200% increase, making a peak record increase on one Sunday of 300% over the average of 22. Under the leadership of Rev. W. L. Williams, evangelist of Columbus, Ohio, lives were consecrated to God and filled with his spirit in a definite way. The third quarter has a 155% attendance increase over last year. Five were received into membership on Palm Sunday. Rev. Merton Spaulding is the pastor.

not officially represent any religious group and his appointment cannot therefore be so construed. Second: Mr. Dulles is desperately needed to handle a situation that has been growing more perilous as the days have passed. It was inevitable that disagreements would grow with the approach of the conference, but everybody had hoped they would not become as pronounced as they have. Judging from newspaper reports a few weeks ago one would imagine the peace had been wrecked already. It is encouraging to know that Mr. Dulles has accepted the responsibility of being a delegate. The crisis justifies both his appointment and his acceptance.

Dogs—We Love Them

Whether it is grammatically possible for human beings to love dogs, may be a subject for discussion but there can be no doubt that some people go right on loving them just the same. Good dog stories are always popular. Recently a new one turned up which tells about the Dachshund that acts as a "seeing eye" for a blind collie. The story does not tell whether the Dachshund wears a roller skate on the bottom of its stomach to keep it from scraping the ground. Another dog recently saved the lives of two women from a burning house, and lost its own. Some dogs are more loyal than humans. Why shouldn't we love them?

Our Immediate Imperative

By Henry Hitt Crane

WINNING a war has its intoxicating advantages, its delirious delights, its climatic sense of superiority. It likewise has its sobering drawbacks, its irksome duties, its awesome obligations.

Victory, rightly understood, involves vastly much more than revelry and relaxation. It demands recognition of the terrifying responsibility of winning the Peace.

The supreme prerogative of the victors in a war is the fulfillment of those conditions which guarantee an enduring peace. Failure to discharge this unvoidable duty makes victory valueless—and worse: it becomes a mockery and a reproach.

And let there be no mistake. Winning permanent peace is far more difficult than winning a war—even a global war.

In war the aim is destruction; in peace it is construction—and it is much easier to smash than to build. War is dangerous, difficult, costly, but at least it is simple; there is just one thing to do—make the enemy quit the competition—and when that is done it is all over. But in peace nothing is ever over—inducing the defeated to cooperate is an endless job, it is baffling, complex, vast as life itself, while war is simple as death.

The task of reconstruction confronting the victors calls for more brains, more heart, more skill, longer courage, more steadfast devotion and more intelligent sacrifice than any war past or present—for it requires more God-power and man-power, less gun-power and brute-power.

One of the bitterest ironies of carnal warfare is that the deadliest enemies are never destroyed no matter who wins. In fact, victory invariably releases them from the restrictions war temporarily had superimposed.

Greed, fear, jealousy, selfishness, envy, national egotism, race-hate, religious rivalry, bigotry, distrust, suspicion, secret diplomacy, partisanship, class bitterness, military ambition, lust for power, fanaticism, domination, revenge—these are the real enemies that eternally attack the whole human race.

Many more than ten million must enlist in the fight against these vicious corrupters and poisoners of civilization if permanent peace is to be won. And in this war, the war for progress, for righteousness, for all the Cross of Christ stands for, there is no discharge. We must fight *now* and *always* for *all humanity's* victory. This is our immediate imperative.



From Capitol Hill

By Jacob Simpson Payton

TIME'S APPROVAL

It is strange how an organization unacceptable to one generation of Americans is approved by the next. Twice Congress rejected participation in the Permanent Court of International Justice at the Hague, although later American jurists were permitted to be present in private capacity at its decisions. This role of Uncle Sam perched on the benches along the sidelines certainly is not the most glorious testimony to his avowed interest in the settlement of international disputes by arbitration.

But the rather agile old gentleman has turned a flipflop. Perhaps it would be more accurate to say that he has caught up with the procession, and is now out in front. The observation is based upon the United States now playing host here in Washington to jurists representing the United Nations at the San Francisco security conference. An amazing thing is that on April 9 they began drafting a statute for the International Court of Justice as provided under the charter adopted at Dumbarton Oaks. And equally remarkable is the fact that Department of State spokesmen have expressed the belief that with only two very minor changes the same statute that in 1920 and afterward was taboo to Congress, will now serve as a very good legal instrument indeed.

With so much suspicion being expressed about the sincerity of Russia's intentions, it is well to remember that it was Czar Nicholas II who back in May, 1899, took the lead in assembling at the Hague representatives of 26 governments to initiate measures looking toward "the maintenance of the general peace, and a reduction of excessive armaments which were burdening all nations." Critics may claim with some reason that this international tribunal was a failure. Less than one year after the Palace of Peace at the Hague, erected with the \$1,500,000 gift from Andrew Carnegie, had been dedicated, on August 28, 1913, Europe had caught fire from the blaze of an assassin's pistol in Sarajevo. With the beginning of the present war the World Court was obliged to suspend activities, and in May 1940, Nazis from parachutes and planes landed near the Palace of Peace and began plastering the place with swastikas. But months ago the invaders sought more hospitable regions beyond the Rhine.

After nearly five years in exile Queen Wilhelmina has returned to view through tear-dimmed eyes the plight of her people. And she found the Palace of Peace still standing amid the devastations of war! It did not prove a preventive, but

it remains a symbol of the hope dearer than ever to all peace-loving peoples. Mr. Carnegie did not squander his money. The Permanent Court of International Justice did not fail. It costs money and requires time with its tragic reverses to make some dreams come true. The presence of United Nations jurists drafting the statutes for another World Court, with those of the United States among the most interested participants, indicates that a good policy may be retarded, but never defeated.

THE VERNAL SEASON

Spring reached Washington several weeks ahead of schedule somewhat after the manner of General Eisenhower's Berlin-bound army. During March thermometers set a new all-high in altitude flights for that month which simultaneously brought out the leaves and the lighter suits. Already many Washington families have enlisted in the army of gardeners which is it predicted will become 40,000,000 strong throughout the Nation this season. These recruits are intent upon getting out of the ground what they cannot get from the grocery shelves. And so the battle against the bugs, the weeds and spring fever is on in Washington.

The House was in recess until April 10 during which time there was a partial dimout of luminaries on Capitol Hill. But the Senate was obliged to remain in session to dispose of the conference report on the Civilian Manpower Bill. Since this report is made before the vote on the bill is taken, only a glance can be given to the issues that so closely divided the Senate. Senator O'Mahoney of Wyoming who spearheaded the opposition to the bill did not seek to have it rejected by the Senate, but referred to the conference committee for the elimination of features that were unacceptable to organized labor. William Green of the A.F. of L. described the bill thus: "The words 'slavery,' 'compulsion,' 'dictatorial control' ran through every line of the measure." The legislative director of the C. I. O. urged Senators to disapprove of the bill because it proposed to "confer on one man, the Director of the Office of War Mobilization and Reconstruction, an outrageously sweeping grant of power," and that no fair-minded person could believe that "labor operating in such a slave atmosphere would be capable of the tasks which war-time production requires."

That the legislation might possibly be interpreted and implemented to impose some tyranny there can be no doubt. The most unconvincing argument of the labor leaders was that with Germany on the eve of capitulation the war is almost over. Admiral Hart, Junior Senator from Connecticut, in his maiden speech

pointed out the fallacies and the dangers of such a conclusion. To the charge that the conference report contained anti-strike legislation, Senator Thomas of Utah uttered a direct refutation.

TROUBLES APLENTY

The Department of State is not only busy with preparations for the United Nations Conference on International Organization at San Francisco on April 25, but bothered over possible misunderstandings. Most disturbing has been the rather tardy White House announcement of the agreement at Yalta "that if the United Nations organization agreed to let the Soviet republics have three votes, the United States would ask for three also." This would tend to equalize the voting power among the Big Three inasmuch as Great Britain as represented by her Dominions would have six. The hitch here is that under the Dumbarton Oaks agreement each member government is to have but one vote in the assembly. Of course, not at Yalta, but at San Francisco, will come the final decision. Nevertheless when the President reported to a joint session of Congress the conversations at Yalta, it was believed that he had given to the public the major facts. To have later revelations concerning a subject on which the smaller powers are most sensitive, not only is disturbing but leads to the suspicion that there may be still other agreements reached at Yalta which have not yet been announced.

GUEST LIST

Dispatches indicate that the 46 nations eligible to send delegates are proceeding to name them. Argentina may yet qualify, although she was rather slow about boarding the bus loaded with her sister republics riding joyously toward hemispheric solidarity. In fact Argentina's declaration of war against Germany and Japan reads like the letter of a hesitant suitor who reaffirms a constant devotion to his first love and closes by offering as evidence of his sincerity his willingness to turn against the competitors of his final choice. The declaration of war at the close is as naive and surprising as one of those quick denouements in the final lines of an O. Henry story. Argentina's belated emergence from the valley of indecision, however, may yet place the waverer at San Francisco.

Another nation on the waiting list is Poland, the country over which this big war started and whose people have suffered cruelties and losses such as has no other. Comrade Stalin is not always easy to understand. Reports from Moscow that he favors delegates to San Francisco from the Lublin government could not be an idea he picked up at Yalta according to published agreements about Poland. And just why he should name Ambassador Andrei Gromyko to head the Russian delegation rather than Vice-Chairman V. M. Molotov of the Soviet Union, perplexes Washington.

Mordam Bey, Prime Minister of Syria, has announced that his government plans

to send delegates whether invited or not. And 2,000,000 representatives of Italian-American organizations have notified the President and Secretary Stettinius that Italy will feel very much hurt if she fails to receive an invitation from the sponsoring governments. If everybody goes to San Francisco who wishes to go, the city beside the Golden Gate will not have seen anything like it since the Gold Rush days. Even Mrs. Roosevelt has expressed the hope that she may be able to get away from the White House for a few days to attend the Conference.

LENGTHENED BATTLE

Secretary of Labor Perkins so manages to keep out of print that just when Washingtonians were beginning to wonder whether she is still a member of the president's Cabinet, she comes forth bearing to the United Mine Workers of America and the coal operators the olive branch of peace. And President John L. Lewis who is a cagey contender and not given to accepting the first conciliatory offer made, nevertheless accepted Secretary Perkins' plan of a compromise between miners and operators whereby a wage increase of \$1.50 per day would be received and the royalty of ten cents a ton would be abandoned. But when the operators turned a deaf ear the Secretary was obliged to certify the case to the War Labor Board which has ordered unlimited extension of the soft coal wage contract. In the miners' favor is full retroactive pay for wages agreed upon and a weapon in the hands of Mr. Lewis is the overwhelming vote of the miners to strike. It appears that again Mr. Lewis has advanced into a more advantageous position against the operators.

Special Offer to Detroit Conference Pastors

IN THE regular group of slides being circulated through The Methodist Publishing House is a Kodachrome set of slides (2" x 2"), "Behold, I Send You Forth." This set is intended to suggest a few practical next steps which any church can take to improve the quality of its program, especially its teachers. The homes, churches, and actors are all Negro. A number of executive secretaries have used the pictures with white groups and find them most suggestive.

The same set with white actors and white homes and churches is available in stereopticon slides (3¼" x 4").

These sets are offered with free rental for one month to any conference executive secretary who will use them five or more times and tell how they worked. Please indicate which set you wish—the Kodasides or the stereopticon slides.

The user is to pay transportation both ways as is done under the regular rental plan. The offer is good through July 31, 1945. Order from The Methodist Publishing House, Nashville, Tenn., or write Dr. Frederick G. Poole,

1205 Kales Bldg., Detroit 26, at once if you wish to have these slides ordered for you. State which you desire and when you wish to use them. Obviously they will be available only if a sufficient number order them.

Detroit Conference Treasurer Urges Cooperation in Meeting May 31 Deadline

IN VIEW of the action of the General Commission on World Service and Finance in asking every church to observe May 31 as the closing date of the fiscal year, and also the recommendation of the Detroit Conference Committee (Page 100, 1944 Minutes) that money must be in the Area office by that date, this will be the action of the Conference Treasurer this coming Conference Session—no money, bank drafts, checks, or post office orders will be accepted in Conference envelopes to Conference Treasurer.

There is still almost two months to get money for all Conference causes, boards, funds, etc., before May 31, 1945, to the Area office. Vouchers will be sent back immediately to be included in the Treasurer's envelope. This will necessitate cooperation in sending money to the Area office so that it will arrive there as of May 31, and not June 1 or 2.

Furthermore, Conference reports to the Conference Treasurer and Statistician must be in their hands Tuesday, June 5. Pastors will receive blanks from the Secretary within the next week or two, if they have not already been received.

Cooperation with the above suggestions will facilitate the work of the Treasurer and his associates and also assist the Area office. Again—NO MONEY—ONLY VOUCHERS—will be credited this year in the reports to the Conference Treasurer. *This does not apply* to the transportation envelope, nor to the Annual Conference expense envelope; pastors may send cash or check in these envelopes with their report to the Treasurer, if they desire.—Paul R. Havens, Detroit Conference Treasurer.

Program of Easter Music Given By Sub-District Youth

A SPECIAL program of Easter music was rendered by the Van Buren Sub-District Methodist Youth Fellowship Choir on Easter Sunday evening in the Hartford Methodist Church. The choir was directed by Mr. Donald Carpp of Lawrence and Mrs. Milton Weed, of Hartford, was the organist. Fifty-three young people sang in the choir and the congregation numbered about 200.

Distances involved and the full morning program in local churches make it difficult for these young people to get together for a sunrise service. The

Methodist News of General Interest

Building Completed: The Henry Pfeiffer Administration Building of Colegio Americano, Porto Alegre, Brazil, is completed and the new school year opened there in March. A dormitory, auditorium and gymnasium are still to be erected.

Death: Mrs. Katherine Wincher Torrey, wife of Rev. Ray L. Torrey, and a former Methodist missionary in China, died on March 14, after a long illness. She is survived by her husband and two sons.

The Lisle Fellowship — noted student work for the building of a world community — is continuing its activities, now in their tenth year, under interdenominational auspices. Hitherto it has been largely under the Methodist Church auspices with non-Methodist advisers. Two conferences of the Fellowship will be held this year. The eastern unit will be held in Lisle, New York, June 6 to July 18; and the western unit at Lookout Mountain, near Denver, Col., July 20 to August 31.

To tour Alaska: Rev. Earl Jackman of the Presbyterian Church in the U.S.A. and Rev. Clarence W. Lokey of the Methodist Church will tour Alaska during April for the Home Missions Council of their own churches. During their visit the clergymen will take initial steps for an interdenominational survey of Alaskan churches and missions to be undertaken soon by the Home Missions Council. Mr. Lokey will conduct a missions conference of all Methodist church workers in Metlakatla as part of his tour. In this task he will be accompanied by Bishop Bruce Baxter of Portland, Ore.—R.N.S.

Agricultural missionaries: The Methodist Church will launch an agricultural missions program this spring whereby commissioned lay ministers who are agricultural experts will be settled in key areas to develop and strengthen Methodism. Announcing the program, Rev. Clarence W. Lokey, executive secretary of the Section of Home Missions of the Methodist Board of Missions and Church Extension, stated that denominational funds have been set aside for the purchase of land, buildings, and equipment of the first farm home units on which the commissioned rural missionaries will live. Mr. Lokey predicted that at least 50 missionaries will be commissioned this year and an average of 100 annually hereafter. Three Methodist colleges will cooperate in training of the rural missionaries.—R.N.S.

evening of music may become the traditional Easter service for this sub-district.—Louis Ellinger, Chairman.

Obituaries

★ FRANCIS LOUIS (CURLY) HARTLEY, S 1/c. Official word from the Secretary of the Navy was received April 2 by Rev. and Mrs. Frank Hartley, of Vassar, that their son, Curly, who was reported missing on March 17, 1944, is now presumed dead. Curley was a member of the armed guard crew serving aboard the SS Maiden Creek when that vessel was torpedoed approximately thirty miles northeast of Bougie, Algeria. The ship was torpedoed three times, it was abandoned after being hit first, after which the crew returned to the ship. After the second and third hits the crew abandoned ship by jumping into the water. The area was carefully searched but no trace of Curly could be found. His officer, Lieutenant (JG) Melvin A. Schadewald, who survived, wrote to Mr. and Mrs. Hartley saying, "Your son served his country under my command with faithful devotion to duty, unflinching courage, and constant morale—lifting humor even in the face of grave danger. I knew him as a fine young man and I have nothing but the highest praise for him." Curley graduated from the Port Huron High School in June 1941 and immediately entered Adrian College. He spent one year at Adrian and then transferred to the University of Michigan, where as a sophomore, he volunteered for the Navy, and went to Great Lakes in January 1943. After finishing his boot training he was assigned to the Armed Guard Center in New Orleans, La., and later was assigned to SS Richard M. Johnson, and on this ship went around the world stopping at Melbourne, Australia, Port Suez, Egypt, and arrived home for Christmas, 1943. On his return to New Orleans after his furlough, he was assigned to the SS Maiden Creek, upon which ship he lost his life. He is survived by his parents, Rev. and Mrs. Hartley, and one sister, Margaret. Plans for a memorial service are being made to be held in the Methodist Church, Vassar, of which Curly was a member.

IRONWOOD FIRST has recently lost three of its active members. Mrs. Bessie Nicholls, wife of John H. Nicholls, lay member of the Detroit Annual Conference, died from a heart attack on February 24. Born in Cornwall, England, on February 14, 1875, she reached Ironwood in May 1912, bringing her church letter from the home church in Cornwall, and through the years has been a honored and active member of First Church. The home and the church shared her loving interest. At home, she provided comfort and peace for her husband and two grandchildren, Geraldine Tremain and John Earl Tremain; and at church she gained strength and grace for daily living. She is survived by her husband, two grandchildren, and four sisters in England. Mrs. Ernest Jacobson, an active leader in the Women's work of First Church, having served several terms as President of the Ladies Aid Society, and at the time of her illness, Chairman of the Social Service Department of the Woman's Society, died after an operation at Grand View Hospital on February 25, at the age of 51. Becoming a member of First Church in

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September 1912; she has given freely of her leadership and service to the Church, and other social organizations of the city. She is survived by her husband, and a sister, Mrs. James Tregear. On March 15 Mrs. William Richards, (Nee. Charlotte Prout), died after a few weeks illness, at 70 years of age. One of the pioneer residents of Ironwood, she was a member of First Church for fifty-two years, and a charter member of the Ladies' Aid Society. Active in the Church through the years, she was constant in her attendance at all the services of her church, until her recent illness. She is survived by her husband; and two brothers, Will of Ironwood, and Bert of Miami, Florida. These former members "now rest from their labors and their works do follow them." They have been faithful. Memorial services were conducted by the pastor, Rev. Hedley Bennett, and burial was at Riverside.—W. O. Trezise.

THEODORE J. LIETZKE, of DeWitt, son of Theodore and Frederica Lietzke, was born October 16, 1892, and died March 15, 1945, at the age of 52 years. On March 26, 1916, he was united in marriage to Lillie A. Henning who died Feb. 3, 1923. On June 3, 1925, he was united in marriage to Gertrude Zischke and to this union were born four children: three sons, Harold, Alvin and LaVern; and one daughter, Rachel, all at home. Besides the wife and children, he is survived by one brother Paul of Olive Township; six sisters: Mrs. Anna Klaver, DeWitt; Mrs. Carrie Rayman, Olive Township; Mrs. Marie Prochnow and Mrs. Lydia Gruhn, Lansing; Mrs. Frieda Kaufman, Fenwick; and Mrs. Ella Prochnow, Tampa, Fla. He was an active member of the Emanuel Methodist Church all his life. Funeral services were held from the church Sunday afternoon, March 18, with Rev. L. E. Price officiating and Rev. M. E. Bowen of Carson City assisting. Burial was in DeWitt cemetery.

Coming Events

To make possible a closer correlations of Methodist activities and to avoid serious conflicts of dates this calendar of events is printed. Additional important dates of interest should be sent at least two weeks in advance of the date they are desired published to The Michigan Christian Advocate, Adrian College, Adrian, Michigan.

April 1945

- Apr. 13-14-15—Michigan State Student Movement Conference, Albion.
- Apr. 18—Detroit Conference Woman's Society of Christian Service Open Board Meeting, Ann Arbor First.
- Apr. 22-24—United Council of Church Women, Princeton, N. J.
- Apr. 24—Board of Pensions of the Methodist Church Annual Meeting, Chicago.
- Apr. 26—Flint District Woman's Society of Christian Service Spring meeting, First Church, Pontiac.

May 1945

- May 1—Detroit Conference Commission on World Service and Finance meeting, Area Office.
- May 4-6—Detroit Conference Youth Convocation, Bay City.
- May 6-13—National Family Week.
- May 7—Michigan Conference Finance Commission Meeting, Clark Home, Grand Rapids.
- May 8—Port Huron District Meeting, Sandusky, 10:30 EWT.
- May 11—Detroit Conference Children's Work Conference.

- May 14—Grand Rapids District Ministers' Meeting, Plainfield Avenue Church, Grand Rapids.
 - May 14—Michigan Christian Advocate Board Meeting, 3:00 P.M. Central Church House, Lansing.
 - May 18—Detroit District Woman's Society of Christian Service Spring Meeting, Westlawn Church, Detroit.
- June 1945
- June 1-2—Adrian College Centennial.
 - June 4—Annual Meeting of the Boards of Chelsea Methodist Home.
 - June 6-10—Michigan Annual Conference, Trinity Church, Grand Rapids.
 - June 6-Aug. 24—Summer Work Camp near South Lyon, Mich., Sponsored by National Conference of Methodist Youth Fellowship.
 - June 13-17—Detroit Annual Conference, Central Church, Detroit.
 - June 17-22—Port Huron District Rural Laboratory Training School, Elkton.
 - June 17-24—Waldenwoods Intermediate Camp.

The Listener's Post

Methodist Radio Parish Programs

- Sunday, April 15
- WFDF Flint, 910 kilocycles
10:30 P.M. EWT
Quiz Class broadcast from Oak Park Church in Flint.

Monday, April 16

 - WMPC Lapeer, 1230 kilocycles
12:15 P.M. EWT.
What's Happening in Michigan
Methodism:
Discussion: What constitutes a Christian Peace?

Other Methodist Programs

- Sunday, April 15
- WIBM Jackson, 1450 kilocycles
12 o'clock Noon, Your Fellowship Hour. Preacher, Rev. Willis Dunn, Parma
 - WDBC Escanaba, 1450 kilocycles
10:45 Morning service, Central Methodist, Preacher, Rev. Karl Hammar
 - WKZO Kalamazoo, 590 kilocycles
12:30 P.M. EWT
First Methodist, Preacher, Rev. Dwight Large
 - WSAM Saginaw, 1400 kilocycles
11:30 Morning Service, Tuscola St., Preacher, Rev. Ethan Bray

Monday, April 16

 - WMPC Lapeer, 1230 kilocycles
12:45 P.M. EWT Oak Park Methodist, Preacher, Rev. Marshall W. Hoyt

Wednesday, April 18

 - 12:15 P.M. EWT Bethlehem Methodist, Preacher, Rev. Lloyd Blakely.

LINER ADS

HOME LIBRARY BOOKSTORE, 9116 Kercheval, near Holcomb, Detroit. Books by mail. Inquiries answered. Large library. Magazines traded and sold. Good books wanted for cash. Open afternoons, evenings. Established 1931.

HAYDEN'S CAMELIZED WHEAT GERM is a B1 Vitamin-rich cereal with a nut-like flavor that is helping many folks keep regular. Mail \$1.00 (\$1.15 west of Rockies) for 4-10 oz. pkgs. to Hayden Flour Mills, Dept. MCA, Tecumseh, Michigan.

MICHIGAN FARMS, Residence, Resort and Business property wanted on the No Sale-No Pay-No Listing fee plan. FRANK R. REED, Dealer in Dirt, Carsonville.

HEAD-NURSE WANTED. Permanent position. Supt. M. J. Clark Memorial Home, 1546 Sherman St. S.E., Grand Rapids, Mich.

WANTED TO RENT—By responsible adults 3 bedroom house, flat or apartment. N.W. section Detroit. Telephone TY 5-7505 evenings.

Michigan Conference Woman's Society of Christian Service

Olla K. Marshall, Editor, Coopersville

AT THIS time of the year we have been reading many "Easter Thoughts." How fine it would be if we would carry these thoughts with us through the entire year. "Who shall roll us away the stone"? This is a question that beckons us to renewed activities in various fields of service. Stones of doubt, discouragements, difficulties and sorrows may block our path, but God is our strength in helping to remove the stones from our pathway.

Nature does not allow her plans to lapse because of depression and other difficulties. When spring comes the birds arrive to build their nests, blossoms peep through greening earth, forest animals leave their winter dens. Stones are removed from gardens and fields which are planted with seed. Man tries to adapt himself to the rhythms of nature and to use his strength and wisdom to prevail over the stones—problems, oftentimes fantastic and arbitrary.

Many stones might be rolled away if women were more faithful in prayer and perseverance. Now is an opportunity like Isaiah to "gather up the stones and lift a standard for the people."

Dr. E. Stanley Jones in his recent challenge to the women of America said, "Women must help to plant a Christ of Peace along the boundaries between nations and if we are to get out of war, women must lead the way. Women can help plant Peace in the individual heart. The house of man's soul is divided against itself and needs unity. The women must find it for themselves and give it to mankind."

As an organization we have a tremendous responsibility today, to keep fellowship with all the Christian women throughout the world, despite barriers of race and nation.

Institutes

Mrs. Russell Stillwell, Dean of Institutes this year, has just issued a letter to the members of the Woman's Society of Christian Service in regard to the Institutes and we quote:

"Yes, Michigan Conference Woman's Society of Christian Service will have an Institute this year. In fact two of them. We have just learned that the Government rulings on meetings of this character are such that we may all make definite plans to attend.

"Two Institutes, did you ask? Yes, one at Bay View, June 12-13-14 and one at Albion, June 19-20-21. The programs at both Institutes will be the same and you may choose the one you will attend.

"The total cost for this year will be \$6.00; \$1.00 registration fee, and \$5.00

for your room and board. We are sorry it is necessary to increase the cost over last year, because of present conditions, it must be done.

"Begin planning now to send as many of your officers as possible. A program has been planned to meet the needs of ALL SOCIETIES and your officers will benefit greatly. The attendance at Institute is not limited, however to officers. Any woman is welcome to attend and enjoy the three days of Christian fellowship as well as to profit by the plans, program and methods presented.

"There will be four study classes using the 1945-46 study material and also seminars and officers' hours under the direction of conference officers. Etha Nagler, our own missionary from China who has been working in the home field this past year, will be present.

"You will receive a copy of the complete program and registration card on or before May 1. Plan now to have as many of your members as possible attending one of the Institutes."

There was a Board meeting of the Grand Rapids District held at the Y.W.C.A., Grand Rapids, March 27 to plan for the sub-district meetings which will be held as follows:

- April 24—Hastings
- April 25—Grand Rapids, Valley Ave. Church
- April 26—Muskegon Heights, Temple Church
- April 27—St. Johns

RELIGIOUS REMARKABLES - - - By Scheel

T. M. REG. U. S. PAT. OFF.

★ THE *Little* BROWN CHURCH.

A FLOATING BOAT WHICH SAILS THE BAYOUS AND STREAMS OF LOUISIANA, HAS ROUNDED OUT FIVE YEARS OF ACTIVITY. REV. IRA MARKS, BAPTIST PASTOR WHO OPERATES IT, HAS ESTABLISHED A MODERN CLINIC ON THE BOAT.



Scheel

BELIEVED TO BE ONE OF THE *Largest* OF ITS KIND IS THE COLLECTION OF MORE THAN 200 DOLLS DRESSED IN THE HABITS OF ROMAN CATHOLIC SISTERHOODS OWNED BY MRS. JOHN SAHLI, OF HAYS, KAN.



★ OLD FIRST Church. PASSAIC, N. J., HAS HAD ONLY 14 PASTORS IN 250 YEARS. WASHINGTON'S ARMY ENCAPMED IN ITS CEMETERY, 1776.



The president, Mrs. M. C. Hengst, announced that Grace Stockwell, missionary from India, will be the speaker at each place. The workshop method will be an interesting feature of the meetings. In some of the churches where we are to be entertained, it is impossible to furnish the noon luncheon, and so it was decided that at all the churches there would be a cooperative luncheon, with the entertaining Woman's Society furnishing the drink. Ladies are requested to bring their own service.

These are days when we all need to be better informed and what better place can you get that information than at these sub-district meetings?

Why should I attend?

To receive spiritual uplift and vision. To get away from my own environment and see how other women do things.

To learn more about the Woman's Society and its many avenues of work.

To receive the enthusiasm necessary to carry on.

To show my interest in the Master's work.

Because it is my meeting and I ought to be there. No one else can fill my place. Get all the information and helps I can and then take them home to my Woman's Society.

After all the success of our organization depends upon each individual.

We Can Laugh Liberty of Conscience

The son of a Baptist minister having witnessed a baptismal service for the first time decided when he reached home, to baptize his cats in the bathtub. The kitten bore the ducking very well, and so did the young cat, but the old family cat rebelled. It struggled with him, clawed and tore him, and got away. A second attempt was even worse. Finally in disgust he threw her on the floor, with, "Well, you dumb bell, be a Methodist, if you want to!"

Thanksgiving "Will Out"

A certain good woman was in the habit of shouting her praises during the preaching of the Sunday morning sermon. When the minister's words pleased her, she would say, "Praise the Lord." One day the pastor called to tell her that her exclamations greatly annoyed him and that if she would desist, he would buy her a pair of blankets. To this request she agreed. But one day she was greatly stirred by a guest speaker, and giving way to her gratitude, she cried out, "Blankets, or no blankets, praise the Lord."

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The Sunday School Lesson

By Charles Franklin Kraft

April 22

The Founding of the Nation

Exodus; Numbers; especially Exodus 18-20; Acts 7:17-44

THE oppression of the Hebrews in Egypt, probably under the ruthless rule of Ramses II (1292-1225 B. C.), is a familiar story (Exodus 1). As has been the experience of the Jews and of many minority peoples again and again from the days of the Pharaohs to those of Hitler, they have first been welcomed for their financial or cultural contribution. And then a "new king" arises. To the extent that they have prospered they now become a menace! The land must be rid of these grasping "intruders," as they are still regarded, although, as in the case of Joseph's descendants, they have resided in the area for generations.

The rise of the deliverer, Moses (Exodus 2:1-7:13) is a fascinating story. His eventful infancy and court education, his deep social passion aroused by injustice done to his countrymen, his flight to his school of religion taught by his Midianite father-in-law and priest—all these are but the background to the crucial turning-point in his life. Moses' burning bush experience has been immortalized and universalized in Elizabeth Barrett Browning's famous lines:

"Earth's crammed with heaven
And every common bush afire with God;

But only he who sees takes off his shoes,

The rest sit round it and pluck blackberries."

Moses deserves fame as founder of one of the world's great living religions. It was he who started the Hebrews upon the path to national unity and to paramount religious significance. And Hebrew religion was grounded in a deep consciousness of the presence and the power of God—a consciousness

originating from a definite, datable, and compelling experience of a voice from God which aroused Moses to God's reality, to his own potentialities, and to his mission for his people and the world. Whether the revelation of God as "Yahweh" or as "I Am Who I Am" meant to Moses the Eternal Supreme Being or Reality we do not know, but we do know that Moses evidently felt that this God had been known to his forefathers, perhaps under another name, and to his wife's people, the Kenite group of the Midianite people. The significance of God's revelation of Himself to Moses was that He was going to adopt the Hebrews, and their part in this forthcoming relationship was to be that of developing human realization of the true nature of Deity to the grandeur of the concepts of the prophets and of Jesus.

Underlying the subsequent story of the plagues on Egypt (Exodus 7:14-12:28) is the idea that the Hebrew God Yahweh was poking fun at Egyptian gods, or worse, for the river Nile (whose water was fouled), frogs, beetles, cattle, and the sun (obscured by darkness) were sacred deities to the animal-worshipping Egyptians. Confronted by the wonders of Yahweh's works in nature the haughty Egyptian Pharaoh, at first sneeringly demanding to know who this God Yahweh could be that he, the great king of all Egypt, should let these slaves go, comes at last humbly and in sheer desperation to drive God's people out.

The Exodus from Egypt (Exodus 12:29-15:21) was chalked down in centuries of later Hebrew thought as marking the birth of a nation. For patriotic Hebrews proud of their achievement of independence from the Egyptians those were their "days of '76". But this historic event had not mere national import; it was of paramount religious significance, for the overthrow of the Egyptians was the mighty act of God which marked the divine "election" of Israel as His chosen people. As the true Christian is conscious that the cross of Christ means for him that God in infinite mercy has reached down into history for his redemption, so the true follower of Moses looks back at the "crossing of the Red Sea" as evidence of divine favor guaranteed to his people and to him.

After the Exodus, however, in the hard "school of the wilderness" Moses faced the task of welding a nation around the core of its religion. Release from Egyptian bondage was only the beginning of the preparation of the Hebrews for nationhood. The story of the journey from the Red Sea to Sinai (Exodus 15:22-18:27), to say nothing of countless later narratives, demonstrates that the background of demoral-

izing slavery in Egypt made law and discipline imperative for cooperative living under new conditions. Hunger, thirst, human foes, internal disorganization and lack of vision—these were the ever-recurring problems of desert wandering.

In the face of these difficulties it is a very human Moses that we discover in the story told when Jethro comes to visit him. (Exodus 18). Because of his deep personal interest in all his people he is trying to hear all of their complaints and settle all of their arguments himself. Of course, he is just "swamped with work," and he is ready to listen to advice from his father-in-law to choose "some capable, God-fearing, honest men, with an aversion to improper gain" as helpers and save only the most difficult cases for himself as last court of appeal (Exodus 18:19-24).

The sojourn at Sinai (Exodus 19-40) is central in significance, for law and order began at Sinai and extended through successive stages of development in the Hebrew nation. "All that the Lord hath spoken we will do" (Exodus 19:8b). This was the people's response to the word of Yahweh that "if you will but heed my injunctions, and keep my covenant, you shall be my very own out of all the peoples (for all the earth is mine), and you shall be a kingdom of priests to me, and a holy nation." (Exodus 19:3-8). Could any sense of divine calling to national destiny be greater? Such faith in God is the only sure basis of right relationships among men; such principles are applicable to any day and nation. "Righteousness exalteth a nation; But sin is a reproach to any people." (Proverbs 14:34).

There were the great ethical demands made known through Moses. But to the ordinary Hebrew Yahweh was manifest in the storm and perhaps even in a great volcanic eruption (Exodus 19:9-16,18). Such a God is to be feared with mortal terror; his mountain home dare not be touched on penalty of death and may even be approached only after ceremonial cleansing (Exodus 19:10-13, 21-24). Normally only Moses dare approach this voice of thunder. This great nature deity deals with His people only en masse. The common man can approach Him only through Moses.

The laws of God which form the basis of His covenant with His peculiar people are represented as contained in most of the rest of the Book of Exodus, as well as most of Leviticus, Numbers, and Deuteronomy.

Most famous are the Ten Commandments (Exodus 20:1-17; repeated with some differences in Deuteronomy 5). These literally were "ten words" or "decalogue"—a term which suggests that originally they were very short, as now found in the seventh, eighth, and ninth. Some have questioned their being as early as Moses. It must be recognized that such prohibitions as those against murder, theft, and false

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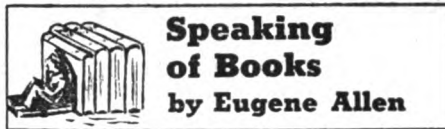
witness were originally meant to apply only within the Hebrew clans, not to the whole world. Hence, it is clear that here is a fundamental code of religion and morality necessary for Moses' day.

"You must have no other gods beside me" does not imply that there are no other gods; Yahweh is the one supreme God for Israel. Contrary to the usual picture of womanhood, motherhood is to be honored alongside of the reverence for the old patriarch himself. The tenth commandment rises to a great climax in referring not simply to overt action, but to inner motivation.

The Covenant Code (Exodus 20:23-23:33) is a little book of social, economic, and religious regulations evidently referring to an agricultural rather than a nomadic civilization. An ancient ritual decalogue demanding formal religious observance rather than inner ethical living is found in Exodus 34:17-28. Priestly legislation concerning the sanctuary, its furnishings, the priesthood, and the sacrificial system occupies the rest of the book of Exodus (chs. 25-31,35-40) with the exception of the very famous story of Aaron and the golden "calf" (chs. 32-34).

The book of Numbers is so named because of the very formalized account of the census of the Israelites at Sinai with which it opens (chs. 1-4). Various laws and regulations, the famous blessing beginning "The Lord bless you and keep you," descriptions of offerings and functions of the Levites, laws concerning sacrifices, uncleanness, illicit relations, festivals, vows, cities for refuge, and the boundaries and inheritance of the various tribes constitute most of the collection of material in this book (chs. 5-10,15-19,25-26,28-36). But several stories are notable: the sending of quails, manna, and the spirit of prophecy (ch. 11); Miriam's leprosy caused by jealousy at Moses' marriage to an Ethiopian (ch. 12); the Hebrews' condemnation to death in the desert for failure to measure up to the faith in God's guidance shown by the two optimistic spies, Caleb and Joshua (chs. 13-14); Moses' unforgivable sin of self-pride or lack of faith in God when he became "mortal in the minute," "the man put off the prophet" (ch. 20); the Israelites' deliverance from the plague of serpents (ch. 21); Balaam's persistence in blessing rather than cursing the Israelites (chs. 22-24); Moses' commission of Joshua as his successor (ch. 27).

These are the stories famous in the founding of the Hebrew nation. When the first Christian martyr, Stephen, made his famous speech of defense (Acts 7:17-44) he followed centuries-old custom in recalling Moses' birth, adoption, education, flight, burning-bush experience, prophecy of later prophets to come, lawgiving, disappointment at Aaron's calf idol, and Tent of the Testimony.



Lake Michigan

By Milo M. Quaife

DOCTOR QUAIFFE has written an interesting book. He is the Secretary of the Burton Historical Collection of the Detroit Public Library and has mountains of documents at his command. He uses them judiciously.

This volume is the third in the American Lake Series, Huron and Superior having preceded it.

It is astonishing that many persons have such scant knowledge of the Great Lakes, especially people in the East whose territory has been advantaged by Great Lake commerce. They do not know that more shipping passes by Detroit than goes through the Suez Canal.

Lake Michigan is 320 miles long and lies midway between the North Pole and the Equator. Its breadth is more than 80 miles. Storms often prevail and the Lake is not as smiling as it often appears to be. It was discovered by the French explorer, Jean Nicolet in 1634 and so has been known to the white man for over three centuries. But for long it was not known for what it was. Until comparatively recent times facts were obscure and the southern part of the Lake was formerly thought to be miles above the present Chicago. Its stormy waters were hazardous and timidly ploughed. Sloops and small steamers first navigated it in a tentative way. The shores were a wilderness infested by Red Men.

This is a book which reveals the early history of Wisconsin and Michigan; which traces the lines of Lake Michigan's shores and hinterland. The rush of emigrants in the eighteenth century was phenomenal. It was not so dramatic as the gold rush to Cali-

fornia but it presaged more good for America. The invincible spirit of the white man opened Lake Michigan territory and that spirit still lives. He did things more remarkable than did Jason and his Argonauts—not so classic perhaps, but more important.

The author has many out-of-the-way incidents which will be new to most readers. He appraises the early settlers finely; he tells of King Strang and of Benjamin Purnell, once King of Benton Harbor. They were both religious fanatics and tyrants and were thoroughly bad.

The tragedies of the Lake are told in a rather poignant chapter although the author does not mention the loss of the steamer Chicora which went down more than half a century ago and whose mysterious disappearance has never been solved.

The smaller cities on both sides the Lake are adequately described, especially their beginnings. Those on the Wisconsin shore are more numerous and generally more flourishing. This is due to the fact that those on the Wisconsin side were earlier founded and got a better start. It may not be generally known that Wisconsin's population was larger at the opening of the Civil War than was Michigan's.

Chicago and Milwaukee are the two great ports. In tracing the history of these cities, the author fairly outdoes himself. His description of the founding and rise of Chicago might be termed a classic. Chicago is supposed to be lawless but the author who lived there was never molested and not until he re-

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moved to Detroit was he held up by a stick-up man.

I wish that Dr. Quaife had said more about some of Chicago's eccentric and famous characters—like Long John Wentworth for instance. But he does give adequate characterization of some of her great men of business and speaks highly of them.

This is far from being a book of dull narrative. Its pages are scholarly and luminous and it is written in a captivating style. Michigan people especially should cherish it for the Michigan author is en rapport with his subject. I found it rather difficult to lay the volume down. Dr. Quaife would do well to search out other deeply interesting things about Michigan especially; things which have been neglected by other historians. Do it, Doctor, and put us more in your debt.

("Lake Michigan," by Milo M. Quaife, The Bobbs-Merrill Company, Indianapolis, 1944, 369 pp., \$4.50. The Methodist Publishing House, 28 East Elizabeth Street, Detroit 1, sells the book.)

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