

MICHIGAN CHRISTIAN ADVOCATE

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Editor

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*Be
Guided By
A Christian
Interpretation.
Read the
Advocate.*



A Lenten Prayer

Adapted from John Hunter

ALMIGHTY GOD, Father Everlasting, who hast set us in the fellowship of Thy Son, Jesus Christ, be near to us in this time of meditation and communion; may our hearts be open to every holy affection, and ready to receive and cherish every sacred memory and serious impression.

GIVE US TO KNOW the power of that life and death which this season commemorates. Let a portion of the Spirit which led our Saviour to the cross descend upon us and fill our hearts with the love of God and man.

HERE AND NOW, may every selfish passion and desire be quiet, that by the sorrows of repentance our souls may be purified; that by pain we may learn patience; and that by the peace of God which passeth understanding our thoughts may be kept and centered in Christ Jesus, our Lord. Amen.

MARCH 10
1938

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

Port Huron District Church School Decrease Meetings

PORT HURON DISTRICT devoted the third week of February to a study of the much-discussed decrease in Church School attendance. Meetings were held at Gratiot Park Church, Port Huron, at Sandusky, at Bad Axe, and at Utica. These were attended by pastors, their wives, and Church School officers and teachers who came at 10:30 for two hours of discussion under the direction of Dr. Frederick G. Poole, State Director of Religious Education, had potluck lunch together, and then continued for another two hours of most profitable study.

One feature of the programs especially challenged the groups. Carefully prepared questionnaires from nearly every School in the District revealed the fact that the evangelistic opportunity of the Church has been greatly neglected. Many Schools reported that a very large percentage of their scholars had parents neither of whom were identified with the Church. Perhaps this one fact has significance in respect of the decreasing attendance of our Church Schools.—Frank L. Fitch, Sup't.

Mortgage Burned at Kearsley, Flint

BURNING of the mortgage of the parsonage of Kearsley Methodist Church, and reconsecration of the basement and auditorium was celebrated Friday evening, February 18, with the pastor, Rev. Robert Bryce, presiding. Included in the program was music by a trio consisting of Mrs. Kenneth Wallace, Piano; Mr. Johnson, violin; and Mr. Kenneth Wallace, viola; duet by Mr. B. Veenhuis, and Mr. W. Wallis and a selection by the choir. Short talks were given by former pastors the Rev. C. E. Hill and the Rev. H. W. Burden of Detroit. Letters were also read from District Superintendents Rev. E. D. Dimond, and Rev. R. M. Atkins, and former pastor Rev. H. E. Duttweiler of Milford, and a former Sunday School boy who is pastor of our church in Fennedale, Rev. W. O. Moulton, Mr. W. J. Russel, church carpenter and a faithful member gave a report on what had been done after the fire. Mrs. Lewis Hodgson secretary of the Ladies' Aid gave a re-

port of the money earned by the Ladies to pay off the mortgage on the parsonage.

The burning of the mortgage was in charge of Mr. F. Willett, chairman of the Board of Trustees, and the ladies President, Mrs. G. Veenhuis. This concluded the program after which refreshments were served to a large group—F. Willett.

Ann Arbor West Side Men's Club

THE West Side Methodist Church of Ann Arbor has organized a Men's Club in cooperation with the movement on the Ann Arbor District to get the men of Methodism behind the church.

The organization committee worked hard in preparation, and the first meeting was very successful. The ladies of the church prepared supper for us. We had fellowship singing and were entertained with whistling and specialty numbers on the piano by the Stanchfield brothers, Rex and Allen.

At the business meeting the club was officially organized, the constitution adopted and officers elected. District Superintendent, Wm. E. Harrison, was the guest for the evening.

The program of the club includes the five purposes of the District Movement, evangelism, religious education, fellowship and Moral Reform.

At the meeting Nov. 9th, Prof. Preston Slosson nationally known current events interpreter of the University of Michigan, spoke on the subject, "The Christian Church In Modern Europe."—Lloyd L. Thayer, Secretary.

Novelty at Three Rivers

CLIMAXING the program of each of the Thursday evening sessions of the Lenten School of Religion at our church in Three Rivers will be ten minute addresses by six men, all of whom have firmly established themselves as leaders in church, state and national affairs. Five of them are former pastors of the church, and the other is a well known editor of a Michigan daily.

As it would be impossible for all of these men to come to Three Rivers, special arrangements have been made to bring their messages over long distance telephonic hook-up and public address system in the church. The novel plan is exciting much interest. These addresses will be heard from 7:50 to 8 P. M. each Thursday during the Lenten School. They will originate from the seclusion of five of the speakers own homes.

By remote control, James Shera Montgomery, chaplain of the House of Representatives, will be heard from Washington, D. C., on March 3; N. A. McCune, pastor of the People's Church, East Lansing, March 10; W. H. Phelps, editor of the Michigan Christian Advocate, Detroit, March 17; Floyd L. Blewfield, pastor Trinity M. E. church, Lincoln, Neb., March 24; and Archie McCrea, editor of the Muskegon Chronicle, Muskegon, March 31. Alfred Way, now superintendent of Bronson Hospital, Kalamazoo, will be present in person for his address at the final weekly school session, April 7.

Thumb District Improvements

FOLLOWING are some of the improvements and repairs made on Port Huron District church property since Conference: Adair, strengthened Church foundation and new heater installed; Algonac, completely redecorated auditorium; Argyle-Ubly, Church repainted at Holbrook; Armada, new plumbing in Parsonage; Avoca, new Church House under construction at Central; Bad Axe, new sink and linoleum in Parsonage kitchen; Cass City, Auditorium redecorated, also first floor of Parsonage renovated and electric refrigerator installed; Decker, Parsonage repainted, also Shabbona Church redecorated and floors refinished; Dryden, social rooms redecorated; Imlay City, walls redecorated, also new roof on Attica Church; Lake Orion, renovated Church basement and new electric fixtures; Marine City, completely redecorated Auditorium; Marine City Circuit, improvements in Parsonage kitchen at Salem, also new ceiling, paper, and floors refinished at Zion Church; Memphis, completion of new Church basement, also new furnace at Lamb; Port Hope, redecorated Parsonage rooms; Gratiot Park, Port Huron, repainted basement floors and retired White Elephant note; Romeo, social rooms redecorated; Roseville, new furnace and Church School equipment; St. Clair Shores, Church repainted and landscaped; St. Clair, Parsonage repainted; Sandusky, White Elephant note retired, also McGregor Church transformed by new chancel, carpet, steps, and fixtures, and electric lighting installed at Custer.—Frank L. Fitch.

Ann Arbor District Dates

- Mar. 18—Spring rally, District Epworth League at Ypsilanti.
- March 20—Dr. Henry Hitt Crane will lecture in Ann Arbor under the auspices of the Loud Foundation. In connection with this series, there will be a luncheon for the ministers and their wives, on March 22.
- May 5—Spring rally of the Men's Movement at First Church, Ann Arbor, Bishop James C. Baker will speak.
- April 29—Annual meeting of District Epworth League at Farmington.
- May 2—Dr. Charles Boss of the Peace Commission will be with us for the day. The monthly District Preachers' meeting will convene at 3:00 p. m., instead of 10:00 a. m. We will then have dinner together at 6:00 p. m. and a mass meeting to which everyone will be invited at 7:30 p. m. The place—Ypsilanti. W. E. Harrison, District Superintendent.

St. Johns Edifice Nears Completion

ROBBED of their church by fire on Oct. 10, 1936, St. Johns Methodists have been minus a house of worship for some 17 months, although through the kindness of their friends and neighbors they have never lacked a place for regular services.

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Aldersgate may be ours if--

MARVIN P. McCLURE

In the Advocate, South

THE reproduction of the spirit and power that came into the heart of John Wesley in Aldersgate Street is possible if a very few things are kept constantly in mind. The first thing to be remembered is, if the Aldersgate experience was all that had happened in the life of Wesley, we would probably never have heard of him. There are many accounts of others who reputedly received a similar experience, but whose names are not known and whose lives apparently influenced but a few people. We are not commemorating an experience, but we are commemorating a life that was lived after an experience.

Wesley's life after that experience made him the national and world-wide influence. If he had been contented only with the experience, the present commemoration would have no striking appeal. We are not to presume that Wesley was the only one whose heart was "strangely warmed" in the atmosphere of Aldersgate. Why have we not heard of the others who received new experiences in Aldersgate? Their after lives were not affected as was the life of Wesley. They had an experience, but they did nothing about it. They kept it to themselves. An experience was all they had so far as the present is concerned. They used their experience to help themselves. Wesley used his experience to help others. We look to Aldersgate as the place where that change of emphasis in life took hold of Wesley. We can reproduce Aldersgate if we are sincere in the Aldersgate experience for what it will help us do for others rather than for what Aldersgate will do for ourselves.

Not a Gate

We can reproduce Aldersgate if we will remember that Aldersgate was not a gate, but a street. A gate is simply a means of exit from one place into another; a street is a thoroughfare by which one travels to distant parts. One may go through a gate and still not be far removed from the starting point. One cannot go over a street without adding distance and changing viewpoints between him and the starting point. If the Aldersgate Commemoration is no more than the passing through a gate, we shall not go far in the reproduction of the spirit and power of Aldersgate which made Wesley travel great distances; but if the Aldersgate Commemoration is

pitched on the idea of finding a new thoroughfare of life, then we shall get somewhere in its reproduction.

In speaking of the distances that Wesley traveled, one is reminded that he traveled the equal of many times the distance around the world. However many miles Wesley traveled on foot, on horseback, or otherwise, these do not compare with the great distances that he traveled in more significant ways. Think of these distances that the Aldersgate experience caused Wesley to travel—from the Established Church to the open fields; from the pulpit to his father's tombstone; from an ordained ministry to lay preachers; from regularity to irregularity; from righteousness by works, creeds, and legalism to righteousness by faith in Christ alone; from the desire for the comforts and privileges of Oxford to the desire for the salvation of human souls; from the desire to save himself to the effort to help save others.

A Continuous Possession

This leads us to say we can reproduce Aldersgate if we will remember that Aldersgate in the life of Wesley was not a point in time, but it was a use of time. That is to say, the experience gained in Aldersgate was not a fixed point of time to which he could look back and to which he could point with pride, but it became a continuous possession. He did not possess the experience. The experience so possessed him that he was constrained by it. It saturated his life; it saturated his labors; it directed his purposes and powers. Many have called attention to the fact that Wesley rarely referred to this experience directly, and indirectly only a few times. However, there is no point in Wesley's after life at which we may look without the very apparent evidence that the experience received in Aldersgate possessed him. The very use that he made of himself, his energy, and his influence reveals the spirit and the power of a transformed personality which cannot be explained apart from that which happened to him in Aldersgate. That experience made him travel distances that he never dreamed of traveling, and it made him use time in a different way from his usual practices.

We can reproduce Aldersgate if we remember that the Aldersgate experience is not a method of salvation to be forced upon others, but that it is a message

of salvation to be given to others. The message has never changed, "Whosoever believeth in him should not perish, but have everlasting life." The message cannot be changed, but the method has never been standardized. Whitefield said: "A ray of light broke in upon my soul." Wesley said: "I felt my heart strangely warmed." The Korean of whom Dr. W. G. Cram told years ago said: "The cool breezes are blowing within." We cannot reproduce Aldersgate by a method, but Aldersgate can be reproduced with a message. That message will transform the world in proportion to the way it is given to the world and to the way it is received by the world. To insist upon a method of reproduction is to invite failure. To declare the message of salvation is to invite success.

Not An Inspiration

We can reproduce Aldersgate if we will remember that the Aldersgate experience was not an inspiration to Wesley, but that it was a judgment passed upon him. The offer of General Oglethorpe to take him to Georgia to direct the religious life of the new community was a great inspiration to Wesley. The Holy Club and its work had inspired him. He had been inspired by many other attractive methods of manifesting a religious inclination. Every new experience brings with it the call to a sacrificial effort to fulfil larger responsibilities in the light of that experience. Wesley accepted the challenge. He knew that his life would be judged on the basis of his new experience. Those who experience much have the larger opportunities. To allow large experience to degenerate into mere inspiration is to rob the experience of its value. Wesley knew also that this experience was not for the purpose of enjoyment, but for the purpose of stimulated action. It was not to be rejoiced in, but to be acted upon. Rejoicing is a type of selfishness. Action is a type of sacrifice. If Wesley had taken the time to rejoice, the experience might have

died. Wesley began to act upon the experience. In the midst of action it could not die. His experience continued to grow. If rejoicing had been all, we would never have heard the shouts of joy. These soon die away unless prolonged by an echo. He acted upon his experience. His actions continued to grow. They are still growing. The judgment is not over. His influence still lives. The Aldersgate Commemoration is a commemoration of his actions which resulted from the way he acted upon his experience received in a street called Aldersgate.

Objective Service

We can reproduce Aldersgate if we will not be satisfied with a subjective experience which will affect no one except ourselves, but will press on beyond to objective service. The life of Wesley was rich and influential by reason of the service he rendered others. He was first concerned with what he could get out of life for himself. After the Aldersgate experience, he forgot himself in his concern for what he could put into life for others. We cannot reproduce Aldersgate in the expectation of getting something for ourselves, but we can reproduce Aldersgate in the expectation of what it will enable us to do for others.

We can reproduce Aldersgate if we are willing to make sacrificial preparation to give the world the message of salvation; to exhibit, in the spirit of Jesus, the power and the spirit of salvation; to travel great distances in our attitudes, our desires, our purposes, our actions, and our sympathies. The Aldersgate experience cannot be reproduced if we would possess it. We can reproduce Aldersgate if we are willing to let the Aldersgate experience possess us. May God give us the willingness to surrender to him! May we be willing to trust in Christ by faith, and by faith alone! In this way we can reproduce Aldersgate by the help of God.

Why not get together?

FRANK M. RICHARDSON

For Ministers Only

THERE seems to be very little complaint today about the preparation a minister makes in getting the sermon ready for himself, but a great deal of complaint about the preparation he makes in getting himself ready for the sermon. Long hours of toil are often expended by the preacher in acquiring and arranging his material for the Sunday sermon. At the same time very little time may be spent in tuning himself to the message he proposes to bring. No matter how many nights of intellectual and mechanical toil he may spend in producing a logical and scholarly discourse if he fails to harmonize his own spiritual life with the message it will fall flat at eleven o'clock on Sunday morning. How frequently most of us have remarked "And I worked hard on that sermon and yet it seemed to fall on deaf ears." The whole truth was that we had spent a disproportionately large part of our time in preparing our intellects and too little time in cultivating the emotional aspects of the sermon. We had learned the sermon but had not absorbed it. Our minds were keen to impart the message but our spiritual natures were too dull to impress it. He was a very wise man who said, "It takes a mighty heap of living to make a home for your sermon." It also takes a mighty

lot of prayer and meditation to make us at home with our sermon.

It was a good kind of philosophy that made Ham-bone say: "If yo preaches out of yo head, dese days, de people just looks at you, but if yo preaches out of yo heart dey will listen to you." The most logical discourse may be broken and poor results left by the preacher failing to be in spiritual harmony with his own sermon. The man who pounds the desk and grows red in the face while he describes lowing herds and fading landscapes is out of tune with his message and no less so than the man who paints the picture of "sinners in the hands of an angry God" in the tones of the Shepherd Psalm or Grey's "Elegy." There may be more than a joke after all in the manuscript of the pastor's sermon wherein he had interspersed the words ("Cry here") provided he had written them in the proper place.

The preacher and his sermon must get together, move together, rejoice together and weep together. The appealing songs of the gospel will never move the hearts of men if played on an instrument out of tune. No more will a gospel sermon win men to Christ when it is preached by a soul out of tune with his message.

(Continued on Page 6.)

The Editor's Own Page

WILLIAM H. PHELPS

Snap-shots and Pick-ups---

WE ARE ALL IN DEBT to "Robert Quillen" for being able to put a whole volume into one of his "Observations." You can't beat this one: "Walk warily, world! Remember you spent 186 billions and killed nine million men just to swap the kaiser for Hitler"—Detroit Free Press.

CONSISTENT, BUT—Following the verdict of the New England judge who freed a death driver because he was drunk and not responsible, it does not seem so strange that a western jury has freed the murderer of his wife and her lover, on the ground that he was insane, crazed by drink. Society having provided the drinks that prepared the way to the tragedy could hardly convict the victim of murder, so they said it was just too bad and let him go.

BLIND MAN'S "BLUFF." With the leaders of the nations swaggering and bluffing, international politics looks like a big game of blind man's bluff (we add the "I"). But what a dangerous game and what tremendous stakes! How much is plain bluff and how much is real threat? That is where the gamble comes in. And men are betting their lives and the destinies of their nations on their guesses. And all for want of a little brotherhood in the world!

DR. HARRY WRIGHT McPHERSON made his first appearance as executive secretary of our Board of Education at the annual meeting. In his opening address he said, "A subtle secularism is 'stealing the show,' in American education. Our generation has all but gone educationally mad. This madness would be permissible, indeed, commendable, if the major emphasis had been kept Christian. The present world breakdown can be laid, more than to any other one cause, to the tragic failure of the whole process of education in America to keep proper emphasis on the spiritual nature of life itself."

UNIQUE EXPERIENCE. The Editor preached at our St. Petersburg church on Feb. 27, at the 6:00 and 7:30 Services. It only takes 15 minutes to let the first crowd out and the second crowd in, but it takes more than that to adjust oneself to the novel task of preaching the second time to a crowd that looks just like the one dismissed—but is totally different. To an editor—not altogether a stranger to empty pews—it was "something" to preach to two congregations of a thousand each, at the evening services. Michigan people were well represented. Rev. Paul R. Hortin, the pastor, had preached at three successive services that morning with every seat filled.

THE DETROIT FREE PRESS WAILS about the Lee bill and wants it "dumped in the ash can." Here is the genius of the bill: "Under the terms of the measure the Government would make a census of the wealth of the people of the Nation and would fix the amount of money necessary to meet any emergency or war declared by the President or Congress. Each individual in the Country would then be required to invest a specific amount, in war bonds to bear an interest of not over 1 per cent." The Lee bill is evidence that youth intends to make age bear its share in the next war. The last war was put over onto youth by old men, and youth has not forgotten it, not yet.

John Wesley Speaks Again

From the Order of Worship at the United Methodist Council

The Marks of a Methodist

A METHODIST is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him: one who loves the Lord his God with all his heart, and soul, and mind, and strength.

He rejoices evermore, prays without ceasing, and in everything gives thanks.

His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection.

His one desire, and the one desire of his life, is not to do his will, but the will of Him that sent him.

He keeps all God's commandments, from the least to the greatest.

"He follows not the customs of the world, for vice does not lose its nature through its becoming fashionable.

He fares not sumptuously every day.

He cannot lay up treasures upon earth: nor can he adorn himself with gold and costly apparel.

He cannot join in any diversion that has the least tendency to vice.

He cannot speak evil of his neighbor any more than he can tell a lie.

He cannot utter unkind or evil words.

No corrupt communication ever comes out of his mouth.

He does good unto all men; unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."—John Wesley.

A Meditation

Have I mentioned any failing or fault of any man when it was not necessary for the good of another?

Have I unnecessarily grieved anyone by word or deed?

Have I desired the praise of men?

Have I set apart some time for endeavoring after a lively sense of the sufferings of Christ and my own sins?

Have I resumed my claim to my body, soul, friends, fame, or fortune, which I have made over to God; or repented of my gift, when God accepted any of them at my hands?

Have I said anything with a stern look, accent, or gesture, particularly with regard to religion?—John Wesley.

A Prayer

God, our Ruler, give to every State the dawning spirit of human brotherhood, a new respect for man and for woman, new loyalty in service and charity, new happiness in work and justice in reward; that our homes may be restored in Thee, our cities rebuilt, and all the world may reflect the radiance of that new Jerusalem whose river is the water of life, and her light is the Lamb that was slain and now liveth for evermore. Amen.

God, our Father, give to the nations of the world a new heart of comradeship; the old man of ignorance and cruelty being done away, and the new man put on, renewed in knowledge, to strengthen and to serve the brethren; that every people may bring its tribute of excellence to the common treasury, without fear, and without the lust of domination; and all the world may go forward in the new and living way which He hath consecrated for us; who now liveth and reigneth, with Thee, and the Spirit of truth, one God, world without end. Amen.

The Editor on the Spot

The Editor

Part I

QUESTION: "What are you anyway? At times you seem to be banker-minded and at other times you show red tendencies. You write like a laborite and you act like a capitalist.

You do not seem to worship Henry Ford, yet at times you defend him and persist in driving his car. You give lefthanded punches at big business while your right hand is busy plucking the luxurious fruit of the profit system in your use of their household necessities.

You are beyond me! Do you know where you are at? If so, please enlighten your readers.—Anxious Inquirer.

ANSWER: This long editorial.

HOW can an editor sleep nights after a query like that? People should not dispute editors, but they still do it—in America. We are going to take this seriously and look into our mind and heart and give an honest report, with the verdict at the end.

The Easy Part

Part of it is easy to answer. We must admit the charge of being "banker-minded" to the extent that our banker-father bred in us the faith that the average banker was an honest man. During the bank crisis, we affirmed that the most of the banks were sound, that the bankers were merely drunk with prosperity but not generally crooked, that if Brothers Coughlin and Couzens had used a sedative on themselves instead of vitriol on us, we would have saved our banks and bankers. Subsequent events have proved that we were right.

Our attitude to Mr. Ford is quite understandable, when you remember that there are two Henry Fords, the lovable and the unlovable. We love the one and sometimes presume to question the other, even to criticize him.

We do confess that our sympathy goes to him more of late since he has been the target of the politicians and the unions. His stand may stem the tide for a time, giving the unions time to improve their ethics and their leadership, but time will see the Ford Motor Company unionized and liking it.

The Main Charge

But that charge of being a capitalist gets the rest of this editorial for it has inspired a searching of our own status in this dizzy day, to find out what we really are—besides being a confirmed Methodist.

We could make out a pretty fair brief that we have come up in an environment of sympathy and understanding of the laboring man. Several years of our ministry were spent among farmers. Epworth church, Grand Rapids, was known as a working man's church and First church, Battle Creek, numbered many railroad men, more than any other class.

In fact, we have always served "folks" where class divisions were hardly visible, where everybody worked and leisure was largely unknown.

We are followers of Henry George in that we "are for men."

What of Labor?

Despite the fact that probably 80% of our readers do not agree with us, we defend the labor unions in general, and are sympathetic with the unions in particular that represent the cause of the common men. We spike every evil thing they do, but declare that sympathy and co-operation alone will keep us out of an industrial warfare. We are for fair play on both sides and have spared neither side.

Also we feel that the church owes a big debt to the laboring men, a debt we have been slow to pay.

A silent church is a short-sighted church.

A far-sighted policy would make us all tend to support the labor movement, the world-trends being what they are, but it is the compulsion of love that makes us do it.

Self-analysis

Nevertheless, we do have the employer's slant on many things, right along with our much-criticized sympathy for labor. In early life we acted as foreman in the peppermint fields, with ten men to handle. Ever since that we have been skeptical about "all men being equal."

We carried a big share of the responsibility of building the church at Battle Creek with all kinds of workmen and conditions to deal with. It probably savoured strongly of capitalism in action dealing first hand with labor.

We spent six years as a district superintendent with the problem of placing 100 different men and watching them at their work. That also has made it hard to accept the idea of the same wage for all men in the same class, regardless of quality.

Qualified "Rights"

We have been 17 years in the Advocate as an employer of labor in office and shop. Those years have made it hard to junk the inherited idea that an employer has the right to promote and demote, to hire and fire. Common sense has made us qualify that right, grace has added some other qualifications, the new understanding of social responsibility has added others, but a trace of the carnal employer-slant still lingers, "rough-hew it though we may."

All the way, we have reckoned that we would be classified as a laboring capitalist or a capitalistic laborer, but this survey is forcing us to the confession that we are 51% capitalistic and 49% "laboristic," albeit our hearts seem to turn equally to both sides.

(Continued next week)

Why Not Get Together

(Continued from Page 4.)

The following story illustrates our point. The great historian, Hermann von Holst, sometime professor of history in the University of Chicago, is described as entering his class room on the dot of a quarter past the appointed hour. As this small, bent man tottered to his chair one wondered why so many students crowded to hear him. His eyes were sunken, his form stooped, his cheeks hollow, and his breath labored. He began to speak in subdued tones as he gave a resume of his previous lecture. Then the manuscript of the day was taken up. Suddenly an electric shock seemed to pass through the man. The dull eyes blazed, the hollow cheeks became red, the feeble voice rose to a commanding pitch, the words rushed out in a steady stream and the weak form arose from the chair. The man and his subject had gotten together; the soul of history was crying out. Often before the lecture was over, the students are said to have dropped their pens and broken into uncontrollable applause. Five minutes afterwards the professor would slump in his chair, utterly exhausted.

Is not this electrifying power the thing John Wesley found at Aldersgate? He had always prepared good sermons, but had failed to prepare himself for those sermons until God's Spirit filled his heart at Aldersgate. Among the many things that happened on that historic occasion was that the man and his message got together.—Baltimore Southern Methodist.

The scramble for power

Frederick B. Fisher

Sermon delivered at Central Church, Detroit, Jan. 30th.

THE text is in the first chapter of Romans at the 16th verse: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth."

I have been wondering what particular thing it was in the Gospel of Christ that should have led Paul—an intellectual Paul, a discerning Paul—to think that there might be anyone who would be ashamed of the Gospel of Christ. What are the elements in the Gospel that lead us, in our hymns and sermons and group discussions, to declare that we are not ashamed of Christ? Why is not the Gospel something to be proud of? Why do we have to defend it? What are the elements that would cause the world to scoff at it? Was there something peculiar about it in the eyes of Paul's day? Is there something peculiar about it in the eyes of the world today?

Contrary Christianity

Yes, we will have to admit that in the Christian philosophy there are certain elements that go contrary to the natural physical mind. It is a philosophy of service against a philosophy of power; of sacrifice against indulgence; of other-worldliness against this-worldliness; of non-violence against violence; and of peace against war.

Suppose you are a sincere pacifist; suppose you honestly believe in disarmament; in your heart, your mind, your soul, you actually believe that a big army is a sin; that a big navy is a sin, and you say that you will have no part in it? Do you know what would happen? Even members of your own Church would go against you. If you were a candidate for political office you would be saddled with the opprobrium of "a slacker," and the word "slacker" would keep any candidate from being elected to public office. Yes, there is something peculiar in the Gospel of Christ that might well make anybody who wants popularity, who desires public office, who is ambitious to be written down in history as a great human hero, tremble and hesitate.

Therefore, Paul had, in a sense, a consciousness of spiritual and moral defense when he said, "I am not ashamed of the Gospel of Christ." Roman imperialism all around him everywhere; he could not land at any port around the Mediterranean or the Adriatic or the Aegean Sea without being inspected by uniformed officers of the military caste. Yet he was proclaiming a Gospel of a crucified Son of God who said that service was greater than power; that sacrifice was more important than riches; that it was infinitely greater to think of the world to come than of the advantages of this world; that nobody won anything by violence or power, but that everything in life was won by non-violence and by peace.

Here were Greek play-boys all around him. Athens, Corinth, Rome, Tiberius, all the cities of the Mediterranean world, were filled with play-boys. They had no sense of conscience; no sense of social responsibility; yachts everywhere, and maidens, fresh maidens on the yachts; no sense of sex control; no consciousness of the responsibility of wealth or of birth; just play-boys. Here were

Oriental potentates, Greek play-boys, Roman imperialists, and yet an emaciated crucified man on the cross of a despised race, with a philosophy of sacrifice!

Think of Paul attempting to proclaim that message to his world. No wonder he was compelled even with a sort of defense mechanism to say, "I am not ashamed of that Gospel; it is the power of God unto salvation." Here was Jesus with his philosophy of love on the one hand, saying, "Resist not evil with evil, but overcome evil with good." And here was Juvenal, the great poet of Rome of that day, (the H. G. Wells of the time of Jesus, interpreting everything for everybody with smart sweeping wit and wisdom). Juvenal said, "Even those who have no desire to kill another man would like the power to do it."

Listen to this exact quotation from the Oriental classics of power: "When thy foe is in thy power, crush him, by every weapon open and secret; show him no mercy; the superior man wears a smile on his lips while winning cruel victories over his enemy." Prototype of Modern diplomatic smiles and hypocrisy and insincerity; "While I, as an imperial power, take vast India; while I, as an imperial power, take Palestine, and Arabia, and the continent of Africa; while I, as an imperial power, take China; while I, as an imperial power, take Cuba and the Philippines, while I, as a monopolistic economic power, penetrate poor Mexico, and South America, and all the islands of the seas, let me smile; let me be clever in what I do; let me say, 'I am a superior man; I have superior wisdom; a superior civilization; now be quiet little black man; be quiet little brown man; be quiet little yellow man; I am doing this for your good; all I want is order; we ought to have world trade; we must be able to get our ships in and out; your culture and civilization is not like ours; now just be patient while we civilize you.'" The sophistry of diplomatic language! Deceiving each other, while as brutal vultures of power, imperialism takes mankind for itself.

What Chance Our Gospel?

In our world today, the Gospel of Jesus Christ, depending upon non-violence; upon sacrifice; upon service; upon love; upon trust; the Christian way of life, is scoffed at; it is opposed; it is ignored, in high places and in low. The spirit of cruelty prevails. Power prevails. Combination of might and monopoly prevails; armaments of destruction multiply.

A public utilities corporation would feel that the very salvation of a city would be the securing of a monopoly to serve one particular type of thing to everybody at a price that could be set in advance. And public utilities are not peculiarly wicked. We belong to them; we use their product; we believe in them. A great nation like the United States of America cannot be said to be more wicked than others. One empire in the world can scarcely be said to be more wicked than others. Vast business combinations learn how to organize this subsidiary in one state or country, and that subsidiary in another country, so as to take advantage of all possible freedom from custom-

duty and from legitimate taxation. Legal minds everywhere seeking to gain combinations of might and monopoly.

Armaments of destruction multiply everywhere and we are now in a mad race for power. Harold Begbie pictured it. He says, "Stand out of my way; I want and I will have; life exists for me; this brief moment in the eternal duration of time is my only opportunity for pleasure and for ease." His spiritual mockery seeks to reveal that this is the thought that acquisitive man always thinks. Man does not think he is really immortal. A man who wants ease and pleasure and power today does not think he will ever pay a heavy cost for it. "This is my day; stand out of my way; I want what I want; and have it; I care naught about any prophecy of suffering; I may never live again; this is my only moment; I want power now." It is a mad sense of temporary personality, without consciousness of immortal inheritance or immortal prophecy.

Get Power! More Power!

A few Sundays ago, I quoted from a powerful military General, the frank statement that "In the next great war there will be no prisons for conscientious objectors; they will be listed as traitorous slackers and will be stood up against a wall and shot." It is the coming of Russia and Rome into the Anglo-Saxon mind of power. If the world goes on in this mad scramble for power; you may look for destruction worse than Tyre and Sidon. The spirit of our age means destructive defeat at the very hour of possible victory.

Lend me your own intelligence, as I say it. Think of your own experience in current life, as I say it. What does the spirit of our age say? The spirit of our age says, "Get power; natural power; get power; water power; get electrical power; get motive power; get financial power; get political power; get military power; get national power; get world power; for no nation can be properly represented even in a world conference, they tell us, unless it has great military power. Get power and monopolize it; control it for self.

Take Your Stand!

But look out for "the seed of the martyrs." It is an odd fact that in human history, when power by its majestic swinging sweep and by its unconquerable might, gets into the saddle of mankind, there comes what one might call the feasts of destruction; the revolution of abandoned discipline. Beware! If there is any prophet in our nations today, who understands human history, let him remember that loyalty to the Christian ideal is the safest thing for his nation or his group and for his individual life. Take your stand upon it!

Your love of life; your love of children; your beautiful dream of tomorrow must lead you to be devoted to the Christian ideal. Don't trust a billion dollars of power; trust Jesus Christ. Huddle together if necessary, with a few other idealists in a Church. Keep an altar going; keep preaching alive; sing Christian hymns; love other people. That is real power; if you want power, take it; take it from Christ, from God. Power is not out yonder in the secular world. Power is in the arm of God, at his altar, under his arch of life. Be not ashamed of the Gospel of Christ. It is yet the only power of salvation.

Our Weekly Chat

JOHN E. MARVIN

war vote taken

OUR CHURCH AT Copemish, of which Rev. Harley L. Lane is pastor, took a vote the other day on the question "Do you favor sending American soldiers across the ocean for the purpose of fighting Japan?" This vote was taken with no pressure being brought to bear on the voters either way. The results were revealing.

Out of 121 persons over 21 years of age, 118 voted "no," two voted "yes" and one person was in doubt. These results are indeed gratifying but perhaps no better than might be expected from any of our Methodist churches where the strong peace pronouncements of our official General Conference have been taken seriously and practiced. And if Copemish congregation is any sample of what may be expected from Methodists generally, it is a certainty that the god of Mars will not find easy recruiting among true Methodist followers of the Prince of Peace.

It never has been a secret that the peoples of the world universally want peace. They much prefer to stay at home and enjoy the quiet of their own firesides. In fact, were it not for the draft and lying propaganda modern war would cease to exist. Even the Japanese whom we have come to look upon as war-like are really a peaceful people. If judged in the light of the wars they have had in the last 150 years they are *more* peaceful than we Americans. And what they know of war they have learned from Christian western powers. And yet we find them madly at war with the Chinese. Why is it?

The fact is a strong military organization eager for war got Japan into the fight. Once in, it is difficult to get out and far easier to get in deeper. The wheels of propaganda begin turning and eventually black is made to look white and people's thinking gets turned upside down.

If we desire to hold to our present aim not to send troops or ships to the orient to fight, we will have to be wary of every move our navy makes and of every bit of colorful news that is printed to say nothing of exercising every effort to stop the aggressive preparedness move of the President.

We do not get war all at once but rather by gradual steps. So little are these step at times we hardly realize we are in the mire of war until we try to get out.

It is safe to say a large portion of the United States thinks as Copemish. And lovers of peace may rejoice over it. The danger of war is not found in our present attitudes but rather *in what those attitudes may become once biased, lying propaganda sets about trying to change them.*

pioneer project

FOR SOME WEEKS the Advocate has been carrying articles and advertising of the northern Michigan radio project at Gaylord which is a memorial to Michigan Methodism's grand old man, Seth Reed.

This project is deserving of the support of every Michigan Methodist because it will meet a real religious need in that section of the country and because it will definitely place the church in a field which it has neglected too long.

No vehicle is too modern or too streamlined for the religion of Jesus. In fact a religion that is years ahead of the times cannot afford to propagate itself by horse and buggy methods. It just isn't consistent with the pioneering Christian spirit. A horse may have been a fine means of transportation in the days of Wesley and Asbury but nothing less than the speed of light will satisfy those who burn with a passion for spreading the good news in this century.

Time is an important element and becoming so increasingly. It has been said we are in a race between Christ or chaos. If that is so, then nothing less than the speediest methods of getting the message across to the world should be used. The world's dictators are using the radio for all it is worth in propagandizing their followers and in converting new followers from other countries. Surely, the Christian church cannot afford to have a less effective method of making converts.

Furthermore, in a time of crisis there are distinct advantages in having a station of our own over which we can broadcast the Christian point of view just as it is ad-

visible to have a paper of our own. Of course we have our churches where the gospel is preached with freedom but the airwaves are largely dominated by interests indifferent if not hostile to Christianity. And we may be sure that unless the church enters this field it may in the end find itself outwitted and impotent.

taken to task

OVER ONE-FOURTH of the four page *Catholic Action Bulletin* for March is devoted to an attack on me for having charged the Catholic church with Fascist tendencies. This charge was made in an article on this page entitled "Freedom" in the issue of Jan. 13.

As convinced as I was of the truth of my position, I hardly thought a Catholic paper would be required to designate over one-fourth of its space in an attempt to refute what took a little over one column in ten point type to say in the Advocate.

Of course arguments of this kind may be carried on indefinitely and it is neither the intention nor desire of the writer to war on the Catholic church. Besides various governments of the world are doing it all too effectively. It yet remains, when all is said and done, that an institution whose organization is admittedly autocratic can not possibly be of much aid to the democratic spirit. Autocracy simply does not beget democracy.

I am reminded of one of the most stirring speeches made recently at the Chicago meeting where Dr. Henry Hitt Crane declared that the major problem today was not that of religion versus secularism but simply that of "rotten religion." When he said that, he had no particular Christian church in mind but all churches that fail to meet the crying needs of humanity. A study of Mexico, Spain or Russia will show that autocratic religious organizations there failed to meet human needs, hence the revolt of the masses against those churches.

Whatever the faults of Methodism, it can never be said we neglected the needs of the man in the street. Historically we have been democratic. And one look at the variety and freedom of the Methodist pulpit in Michigan will prove this condition still prevails. It is not without its dangers nor its benefits but whatever those dangers, they can never equal the dangers that come from ecclesiastical autocracy coupled with a corresponding overdose of reaction.

The Coming World Church

Oxford Conference Study Series

II. The Church and the Community

4. Adaptation to the Social Environment

WE HAVE discussed the meanings of the word "community" and the possibilities of the Church as a center of spiritual fellowship, with forms of worship that are related to the common life of the people.

We come now to a theme which, oddly enough, was scantily treated at Oxford, although our printing presses in America have for years poured forth literature about it. How is the Church influenced by its social environment, and how does it find and discharge its duty to its neighborhood?

The Oxford Conference was so much occupied with the thought of community in its theological aspects (the "orders"), and in its broader social aspects (in the sense of *Volk*, or nation), that the local side of the question almost entirely escaped attention.

It is here suggested that the Europeans have much to teach us about the unique character of the Church as a spiritual entity, while they have much to learn from us about the ways in which organized religious life is actually fixed and controlled by social and economic changes.

The source material this week is taken entirely from the paper, previously quoted, on "Church and Community in the United States," prepared by Dr. H. Paul Douglass for the Oxford Conference. When another ecumenical conference is held it is to be hoped that more of this kind of information and analysis will find a place in its deliberations.

Note how in our national history religion organized itself first on a community basis, and resulted in "established" Churches. This form of organization produced no more than a feeble expression of religion. Few of us realize how weak the colonial Churches were in active membership.

Then came a period of growth through evangelistic activity—an appeal for voluntary allegiance and support. This was the "sectarian" phase of American Church life. In it the "associative" principle came to displace the idea of the Church as an institution to which people naturally belong as members of the community. It was the most dynamic phase of American Church history.

Latterly the Church has little more than held its own in membership, that is, in relation to population growth.

The reasons seem to be these: The Church is in fact a social institution, as well as a bearer of historic spiritual testimony. Its fortunes are bound up with those of the physical community in which it is placed. As the Church becomes, along with other social institutions, more settled in its environment, it adjusts itself to prevailing ideas and standards, and tends to lose its prophetic quality and its evangelical power.

The lesson to be drawn from all this is that the Church, in its altogether proper effort to identify itself with the community, must not lose its distinctive religious character—its sense of a mission to spiritualize life, and to bring every human activity under the judgment of God.

Now the impact upon the Church of the growing community of the towns and cities, with its heartbreaking problems of ignorance, poverty, and disease, has developed within it a social conscience, and brought about highly specialized community adaptations.

The classic example of this tendency is found in the "institutional" Church—defined as an effort to "save all men, and all the men, by all possible means." It was a magnificent conception and undoubtedly contributed much to the development of social service under Christian motivation. But it has not solved the Church's problems. Indeed it has created new problems.

The elaborate program of services developed under the "seven-day Church" or the "Community Church" ideal has absorbed much energy, made many ministers first of all administrators, increased the influence of the wealthy, whose money was necessary to maintain the program; kept going some services under religious auspices which the community itself could better carry on, and tended to make the "institutional" features of the Church life eclipse the prophetic and the educational functions.

This wide extension of activities has not impressed the people on the outer edge of the Church's constituency with the vital

Questions for Discussion

1. Is the Church growing in membership in your community?
2. Is it exerting more or less influence than formerly upon personal and community life?
3. How do you account for the fact that the Church in America was growing so rapidly a few decades ago and is now nearly stationary with reference to the population?
4. How does your Church keep informed about changes in the neighborhood which affect its membership and its work?
5. Do you agree with what was said about the marks of a "socialized Church"? Do they furnish a useful standard by which to judge your own Church?

power of the Christian faith. Witness the reactions of men in the army, to which Dr. Douglass refers.

The trend today seems to be toward the abandonment of many of these "services." This is not to be interpreted as a lessening of social concern or ethical power. Rather it should be given opportunity to concentrate the Church's efforts upon its peculiar work—its prophetic task in bringing the entire order of man's life under divine judgment. Its inner life as a spiritual fellowship should take on new strength, glorifying all community activity. And its ministry of Christian education to persons, young and old, within its fellowship, should increase.

The effort of our American Churches to adapt themselves to social change and to minister to social need, has been a response to a truly Christian impulse. But, even so, it has not been nearly so profound as it should have been.

The way in which religion is bound up with the life of the community is something that can scarcely be overemphasized. But, as Oxford said, the Church must always "be the Church."

If in its many activities and services it ceases to challenge the world with a unique and authoritative voice, summoning to social repentance and to the duty to "obey God rather than man," its social adjustments have no value. People then look upon the Church as just one among many agencies in the community, having its own vested interests and a watered-down message.

What, then, should adaptation to its neighborhood on the part of the Church mean? Certainly not the same thing in all parishes. Some of them are much more local than others, notably in rural areas, in towns, and in small cities.

Transportation in the larger cities so greatly increases mobility that "community," for the Church, becomes less a matter of geography than of common interest and concern. But some generalizations may be ventured.

First, the Church must become accessible to all elements of the community who desire a part in its life, regardless of race, color, or bank account. And "accessible" means more than having the doors open.

Secondly, the Church must know the social factors that control and limit people's lives, and must shape its ministry to them in the light of that knowledge.

Thirdly, the Church must formulate its own united Christian testimony to the will of God concerning every issue that affects the dignity of human life and the freedom of the human spirit.

Fourthly, the Church, through its membership, must influence and strengthen every form of community activity that has for its purpose the enrichment of human life.

Activities are not to be despised. No service that the neighborhood needs is too "secular" for the Church to undertake, if there is no one else to do it and if it can be made the means of spiritual contacts with human lives.

The point is that a socialized Church is defined, not by the elaborateness of its program, but by the distinctive, genuine, and inclusive character of its spiritual ministry to the common life.

How the Church Looks at the State

Oxford Conference Study Sources

Condensed from "Christian Faith and the Modern State," by Niles Ehrenstrom, of the Research Department Universal Christian Council, Geneva.

The Roman Catholic View

NATURE and supernature are two orders, but are closely related, the former in subordination to the latter. The "law of nature," which means "to every man his due," furnishes the basis of the doctrine of the State.

The Church agrees with Aristotle (from whom its natural philosophy is derived), that man is a political (social) animal. The State is the natural institution, supreme over other forms of human association, which "secures the just balance between all social impulses and purposes, and sees that each has his due."

Thus the State is grounded in nature, is ordained of God, and as some Roman Catholic philosophers have said, it would have existed even had man not "fallen unto sin." Its use of force in imposing order flows from its "unique divine authority." The State is concerned with procuring for man "perfect sufficiency of life." (Leon XIII.)

An Eastern Orthodox View

An authoritative statement of the Orthodox position is more difficult. The view here given is that of a group of Russian theologians in exile.

Broadly speaking, the Roman view is opposed, and the State is regarded as dual in nature, being an institution invested with power for the restraint of evil and chaos, and hence divinely appointed; yet an instrument of evil because of this very use of power, which is contrary to love.

Hence the State is the greatest potential enemy of the Church. There is no such thing as a "Christian State." Its power is necessary, but a continual menace. "The ideal of an order of perfect justice can never be realized in the sphere of the State and by political means." (This view is more antagonistic to the State than that held by Orthodox theologians who have not, like the Russians, had a tragic experience with an anti-Christian State.)

Anglican Views

Two formulations are expounded—that of Archbishop Temple and that of V. A. Derrant, an Anglo-Catholic scholar.

The two writers "agree with the great traditional Catholic doctrine of the State, in rejecting every conception which seeks to derive the State from the existence of evil, or to describe it as being essentially sinful." (Italics are the present writer's.)

Force is not the distinguishing mark of the State. "The power to use force" (summarizing Derrant's view) "does not belong to the substance of the State, but is an accidental element springing out of empirical necessities."

Man's cultural activities, over which the State, for the preservation of order, exercises authority, may be a means of creating community—fellowship. Yet in the complexity of cultural interests conflict is inevitable and disintegration ensues.

Herein lies a tragedy which society itself cannot overcome. The balancing and

regulatory functions of the State are inadequate. The Church, which alone possesses supernatural insight, as a redeemed society must pronounce judgment upon the forms and ends of man's social life, thus leading society to redemption. Hence the church has a message relevant to political life.

"The State," says Dr. Temple, "with its law supplies the firm foundation on which man can build the spiritual edifice of a corporate life transcending earthly limitations." It fulfills itself "in supplying the external conditions which make possible a spiritual development forever beyond its ken."

The Continental Doctrine of the "Orders"

The concept of the "orders" (previously referred to in these studies) is the center of heated theological discussion in Europe. It is the key to a new Protestant doctrine of the State.

"To put it briefly, it signifies a revolt, inspired by a renewed belief in the religious motives of the Reformation, against the spirit of modernist Protestantism, with its humanized gospel and its individualistic view of the common life."

The disintegration of social relationships, the collapse of the modern notion of automatic "progress," and especially the tragedy of the war and its aftermath, have shocked the Protestant community out of its complacency with respect to social and political affairs. It now faces the question, "What, indeed, does the gospel mean for the troubles and hopes—whether economic, political, or spiritual—of mankind today?" The foundations have been shaken.

"Continental Protestantism, its message and its whole life, in its close connection with the existing political, economic, and cultural forces of the day, has been profoundly affected by the general crisis. In his anxiety and despair European man sees the proud world which he has himself erected falling to pieces about his ears. Increasingly he has become conscious that what he is experiencing is not one of the usual fluctuations of circumstances within what used to be regarded as the steady march of progress in civilization, but that it marks the end of an epoch."

The forgotten truth that "Christ has a word, and indeed, the decisive word, even for the *homo economicus* and the *homo politicus*," is now suddenly remembered. All this is a harking back to the Reformation, especially to Luther. It is opposed alike to the Catholic doctrine of nature as a wholly different realm from supernature, and to the traditional Lutheran tendency to leave the State alone in its own sphere.

Lutheranism and the State

Although the Reformation thinkers made much of the "orders" as differing agents of divine action in the world, Lutheranism has tended to separate "the spiritual sphere of love from the temporal sphere of the law."

This has led, historically, to several alternative emphases. One was ascetic re-

nunciation of the world as evil; another was an optimistic effort to set up the kingdom of God in the present world and thus overcome the evil; while still another was a glorification of the secular world as a divine creation entirely outside the Church's sphere, with subordination of the Church to the State as a divinely instituted authority in all temporal matters. This latter conception "has frequently led to a persistent conservatism and to an acquiescence in existing conditions."

Thus Lutheranism, though presenting different viewpoints in different countries, and showing various trends under the influence of political crises, tends to regard the State as rooted in good, not in evil.

Historically, this has tended to keep the Church aloof from the sphere of the State, but the impact of the Nazi regime has thrown Lutheran thought concerning the State into ferment and conflict.

Calvinist Views of the State

The Reformed tradition "has always been greatly concerned with the political implications of Christianity. It has always regarded active co-operation in the work of shaping public order as a particularly important Christian duty.

"It has educated its followers to be active citizens of the state to which they belong, impressing upon them that they have no right to regard the sphere of politics as morally irrelevant or as merely subject to its own immanent laws; in spite of the fact that political life presents peculiar difficulties to the Christian conscience, it is still under the control of God as sovereign Lord." The Church has a definite responsibility for the State.

But Calvinism, like Eastern Orthodox Christianity, makes its theory of the State a corollary of its doctrine of original sin. "Here, in point of fact, is the central point of this Reformed doctrine of the State; the various ways in which it is expressed are all related to this central tenet. . . . For some unfathomable reason man seeks to sever the center of the world. This rebellion against God sets man against man and works havoc in society. Only against this background is it possible fully to understand the significance of the political order."

Thus, as Emil Brunner says: "A Christian state is a sheer impossibility; a Christian state is as impossible as a Christian police force, a Christian prison or a Christian system of penal legislation."

Note: No American Protestant position on the State has been formulated, but a survey of trends in Christian thought and action in relation to the State will be found in *Church and State in Contemporary America*, by William Adams Brown.

Why People Get Cold Feet

An educator says that the process of thinking draws the blood from the feet to the head. That may explain why some people get cold feet when they begin to think.

Also why some people's feet never get cold.

And why some have such cool heads.

As Youth Sees It

Our Youth and Their Leaders Discuss News and Views

Drinking is dangerous

Genevieve Hutnik

Note: This is a borrowed article from The Allied Youth Blotter, official publication of Detroit Allied Youth. The young people who make up this organization are enjoying good times *without* drinking. The author of this article is a 9A student in Greusel School, Detroit.

MODERATE drinking is one of the chief causes of poverty. The reason is a double one: It reduces earning power and wastes much of what is earned. Many experiments with alcohol show that its use dulls the caution of the workman, and makes his movements less certain. Many other experiments show that it not only reduces the amount, but also the quality of work. In almost every case, the worker thinks he can do more, but actual tests show that he tires more quickly or works less accurately.

A very interesting experiment showing how the drinking of alcoholic liquors affects control was carried out by threading needles, an operation which, like many other kinds of work, requires speed and precision. The experimenter put two hundred needles in a cushion and then placed as many threads, cut about eight inches long, on a board where he could easily pick up the single threads. The experimenter was to remain completely sober, and on the second day, he was to be intoxicated. The result was that he threaded twice as many needles on the first day as on the second day.

Science shows that alcohol is readily absorbed into the blood by which it is carried to the various cells of the body. There are strong and weak alcoholic beverages, but each is to some degree dangerous. Whether in small or large amounts, it directly affects the higher centers of the nervous system, weakening judgment and self-control. Lack of control from this cause is responsible for many accidents and crimes. It is not surprising, therefore, to find a large percentage of automobile accidents due to drinking. A very small amount of alcohol can slow muscular action just enough to cause a mis-step at a crucial time. Who would care to ride in a taxicab with a driver who was under the influence of liquor. Is it at all strange that none of us would care to have a dentist fill our teeth, or a surgeon perform a delicate operation on us if he were known to use alcohol?

The peculiar thing about alcohol is its tendency to produce a desire for increasing amounts. Alcohol is slow but sure, a little bit of alcohol is a seed that when it gets inside of your body sprouts very quickly, and in time results in a large ugly tree with twisted limbs, thin and bare, a growth that slowly eats upon one's mind and memory.

When a person drinks a considerable amount of alcohol, he says and does things which otherwise he would have been ashamed and disgusted to do. This

is due to the lessening of the sharpness of the senses. The use of alcohol in medicine as a tonic, a stimulant or even for food has no scientific value and should be discouraged.

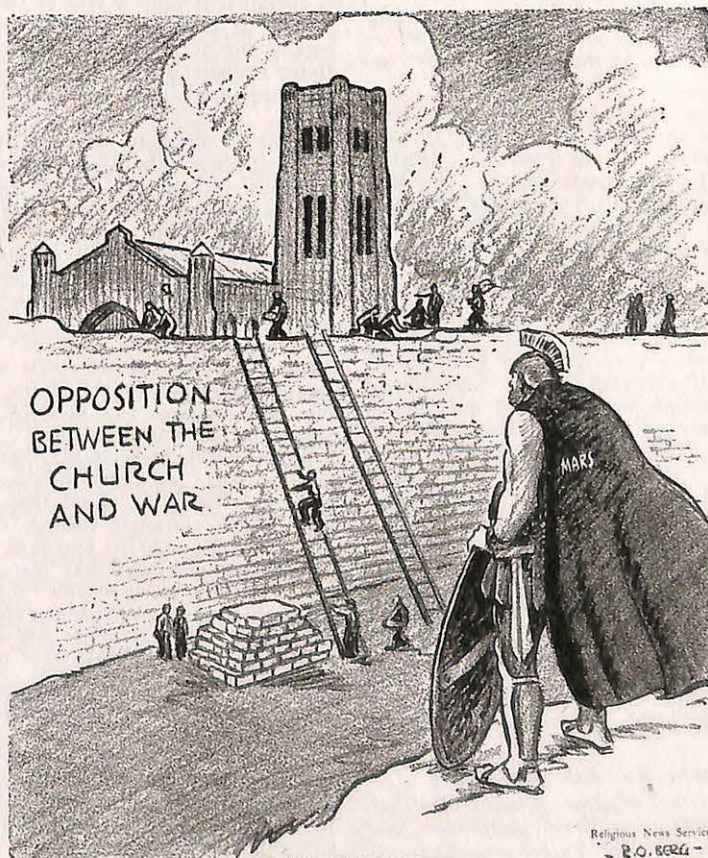
When a person becomes a moderate drinker, he is only shortening the gap between life and death. The moderate drinker lives about four years less than the person who does not drink alcohol. Heavy drinkers usually shorten their lives by six and a half years. Not only is life shorter for drinkers of alcohol, but they are sick three times as much as non-drinkers. Their illnesses last two and a half times as long.

To take the first drink of alcohol is like playing with fire. It is gambling with accident, disgrace, and perhaps even with death. Money is often spent on alcohol when it should have been spent on food or clothing. Moderate drinking is the starting point for immoderate drinking. Taking all of these dangers into consideration, accident, crime, poverty, and unhappiness, we must find a solution to this

grave problem. The sure solution? Total abstinence.

Conscientious Objector

Die for my country?
Yes, of course I would!
But not the easy way—
Bands playing,
Flags waving,
And the cheers of war-mad thousands in my ears!
And not the useless way—
My body splattered over foreign fields
Or hung in shreds on barbed-wire barriers,
That rabble-rousing slogans be proved false
And millionaires make profits from my blood!
God give me strength
To die the hardest way—
To die for peace,
Conviction,
And a dream of brotherhood—
My only crime that I refuse to kill!
The Pioneer of Peace died on a Cross—
That was before the day of firing squads!
Ray M. Johnson.—in the Christian Century.



THE WALL GROWS HIGHER.

A Christian method and war

R. M. Atkins

Many of our readers have asked, "What do conscientious objectors recommend in case of war?" No man is better fitted to answer this than Rev. R. M. Atkins, Superintendent of our Flint District.—Editors.

BOTH China and Japan are resorting to the war method. Japan's war is one of aggression against China. Japan is morally wrong. China's war is one of self defense. Is not a war of defense a morally wrong method? Did not one of our great Christian leaders burn into our minds that two symbols represent the way humanity is taking in its struggle for life? One symbol is the bayonet; the other is the cross. Japan ruthlessly chose the bayonet. China, in futile despair, also chose the bayonet. Can the Sino-Japanese conflict be discussed without facing the fact that the war method, even when it is obviously defensive is never the method of the cross.

A Hard Question

China's youth and leaders listen to the evangel of Christ, when it does not renounce defensive war and when the evangelist pleads for economic withdrawal from Japan. Would China's youth and leaders listen to the evangelist, if the evangel were proclaimed that the war method is always morally wrong? Japan was taught the war method by the great Christian nations. The United States gave Japan its first great demonstration of the power of guns and warships. Japan has not yet equalled its English speaking teachers in the extent of its armament. Japan's attack upon China is more ruthless than Britain and the United States have ever been in their most vicious conquests.

China has been pacific. Western Nations saw in her a people of poise and unselfishness. China could be trusted. On the Pacific coasts of the Americas, there was the United States, a great policeman preserving the peace. Was a policeman desirable on the Pacific coasts of Asia? Yes. Did Japan have the qualities necessary to be that policeman? No. Did China? Yes. Then the peace loving nations aided China to arm, to become a police power. There could be no thought of checking Japan's imperialism! These western nations could not cherish such unworthy motives! China did not become a full-fledged cop before Japan attacked. China had the badge of a policeman and a night stick, but the modern police equipment of gas and guns were lacking.

Japan was a soldier. The soldier attacked the fledgling policeman. Instead of law, order and policemen we have war, disorder and soldiers. It always works that way. Is the question now one of applying Gandhi's method to Japan or is it one of applying a Christian method to both China and Japan and to the war method?

Chiang Kai-shek vs. Kagawa

General and Madame Chiang Kai-shek are Christians. Their defensive war method is sanctified by prayer. They are the outstanding proponents of the gospel of the Prince of Peace in China. They are now accorded the same glorious renown among Christians as Christian field

marshals and generals have always enjoyed in time of war.

"Onward Christian soldiers, marching as to war,

With the cross of Jesus going on before."

I had almost written that the General and Madame Chiang Kai-shek were the outstanding proponents of the Prince of Peace in all the Orient. Kagawa flashed into my mind. I saw his tears of repentance falling for the sins of Japan. I had to write, "in China" instead of "in all the Orient." Japanese Christianity is not Christlike. Chinese Christianity is not Christlike, any more than American or British Christianity is Christlike, but in all the nations of the world there are Christlike Christians who choose the cross and renounce the bayonet. The full armor of peace is the cross.

"Japan Cannot Be Trusted"

Japanese character does not have the integrity of the western nations. The treaty of Versailles pledged the allied nations to the reduction of armaments. These nations failed to fulfill their pledge. Both Germany and Japan made proposals of drastic disarmament. The Christian nations declined. Germany re-armed. Japan grew distrustful of such obvious hypocrisy on the part of the allies and went her way. Germany and Japan could not trust the word of the world's great powers. They too resorted to preparation for self defense. It seems no great nation can trust the character of other great nations.

Voluntary individual economic non-cooperation is only a slap in the face of Japan. It is an act of self-delusion. It makes one feel that he is doing something realistic when actually his attitude is unsacrificial, naive and possibly inhuman.

Approach the issue from the standpoint of a citizen of the United States. Our munition makers are selling Japan and China munitions of war. Russia purchases guns from us in large quantities and an informed Chinese professor asserts that these guns do not go through to China. They merely release a corresponding number of Russian guns for the Chinese army. Raw materials for war purposes and actual munitions are being shipped from the United States to maintain the Japanese war machine. Profits accrue to our war profiteers.

It is scarcely conceivable that individual voluntary economic non-cooperation could ever bring the proud Japanese people to such economic collapse that they would not be able to purchase from us and others, necessary war materials. Is it not rather unreasonable and almost superstitious to assume that enough purchasers of Japanese goods will refuse to buy these goods to make this withdrawal economically effective?

Japan Is Not That Soft

The Japanese can subsist on very little. They are super-patriots. Is it not reasonable to predict that if this economic non-cooperation were in some mysterious way to become effective, thousands, possibly a few hundred thousand of the most innocent Japanese people including thousands of babies, would have to be starved to death before this proud people would revolt or collapse?

Let me ask the proponents of boycotts and non-cooperation, if any of them think economic withdrawal would stop Japan's war in China without the actual killing of thousands of the humblest Japanese citizens? Could thousands be killed without hatred rising in Japan now and in the next generation, as hatred has risen in Germany because of the economic thwarting of Germany by the allied powers? Could the killing of thousands be considered a Christian method? Is mass economic slaughter ever the way of God?

No Proof

There is nothing in history to substantiate the hope that the individual economic gesture toward Japan would be sufficiently potent to break the morals of Japan. If in some unforeseen manner, it should succeed it would be as devastating as war in the killing of thousands and the blighting of the lives of millions. Mass killing has no appeal to the Christian mind as a way of healing the sinful conflicts of nations. Who is there who doubts that long before a boycott could be successful Japan would fight her boycotters and likely be joined by Germany and Italy in the great cataclysm of world war? The probable result of this boycotting of Japan is that enough people will practice it to make Japan feel it. Hatreds will arise and be perpetuated toward America and especially toward Christians.

"A Lesser Evil"

It is contended that the boycott is the lesser of two evils. Is the normal purchase of Japanese goods an evil, when such purchases sustain not only the lives of Japanese workers, but also the lives of millions of Koreans who hate Japan's attack on China with the hatred of bitter experience? Japan will let the worst of her economic disaster fall upon Korea first and Koreans will be the first victims of whatever starving is inflicted upon the total Japanese empire.

The purchase of Japanese goods does more to give the means of life to humble Koreans and Japanese than it does to aid Japan's military aggression. Normal trade relations with Japan is not an evil as a boycott is an evil.

Many proponents of the boycott openly confess it is an evil. It is fundamental to the religion of Jesus that evil cannot be overcome with evil. Evil can only be overcome with good and the evil boycott is obviously not the method of the good and loving Christ to overcome Japanese aggression.

Charity Does Not Begin at Japan

If the method of non-cooperation is to be applied to this imbroglio, why apply it only to Japan? The Christian message to China should be that even a defensive war is futile. That both the victors and the vanquished lose. That military self-defense means mass slaughter. That the human race is guilty of no social sin more devastating than war. That war does not heal. War breeds war. That the virtue of women and the honor of men cannot be preserved by war. That modern war destroys civilization.

The Crux of the War

Then, would one dare to propose that China should not have offered armed resistance? Yes. China should have

used Gandhi's method of non-cooperation instead of the bayonet.

It would have been Christian at this point. It could not have created a worse situation. China should have heard the voice of Christians saying "put up your sword into its place—always they who take the sword perish with the sword."

Unfortunately, influential Christian voices have been lifted for economic non-cooperation toward Japan instead of in the renunciation of the war system, even by China, so brutally wronged. China has chosen the way of armed resistance. It has chosen its weapon for its own destruction.

Christianity is vitally responsible. History has revealed nothing worse than war. It would seem that the time has come to try a non-military method of resisting war. American Christians who would help China most, and Japan too, should throw their powers of mind and soul into bringing our nation to refuse to supply either belligerent with the means of making war.

Have Faith in Love

Do Christians have faith in love as a regenerative power in our calloused world? Is the world so bad that it cannot be redeemed by love? Is Christianity practicing love-withdrawal from the world because it is fearful that the world will ridicule its impotent philosophy? There is spiritual power available for the healing of the nations. True, He who proclaimed redemptive love was crucified, but his cross is redemptive and a symbol of life. The crosses used by Christian nations to mark graves on fields of battle are symbols of death. All the crosses of the ten million buried soldiers of the World War are symbols of despair. How can redemptive love be brought to bear by Christians on behalf of China and Japan?

We Must Repent

Repent of and be non-cooperative with the war preparation program of our own nation. Repent of our part in making Japan a great war power. Repent of our exploitation of China. Repent of and oppose the supplying of both belligerents with the means of war. Renounce the whole war system. Renounce economic warfare among the nations. Work for the access of all peoples to raw materials and their economic necessities on equal terms. Support Kagawa and the Kingdom of God movement in Japan. Pour relief into stricken China. Have but one symbol of hope—the cross.

The Inevitable Cross

Then frankly face the fact that those who practice this program face a cross, but if they are killed for their faith, their deaths may be redemptive. These are not idle words. The trend toward war and the war spirit in America is vicious. A nation that may invoke a totalitarian industrial mobilization plan for wars would not likely treat active conscientious objectors to war as considerately as it did in the World War. The price may be many crosses over the graves of those who may be shot by soldiers at the dawning of some bright day because they chose the cross of Christ. Is there not faith among Christians that truth and redemptive love will bring in God's new Age of Peace on Earth.

Michigan Conference Program June 14-20, 1938, Albion

PRECEDING the opening of Conference on Wednesday morning, there will occur the following events:

Tuesday afternoon, at two, the Board of Ministerial Training will meet with the students in the Conference Course of Study. At 5:30 Tuesday afternoon, there will be held the annual fellowship dinner of the Board of Ministerial Training.

On Tuesday evening there will be a mass meeting, under the Presidency of Dr. A. M. Jayne, of Lansing, at which the theme will be "Michigan Methodism's Responsibility for Civic Righteousness."

The regular sessions of the Conference will open at 9:00 a. m., Wednesday, with the Sacramental service, in charge of Bishop Blake. This will be followed by the Conference Memorial service, Roll Call, and organization of the Conference.

There will be a Conference session at 2:00 p. m., Wednesday. The speaker for the 4:00 o'clock hour on Wednesday, Thursday and Friday, will be Dr. Harold W. Ruopp, of the Department of Preaching in Boston University School of Theology. His theme will be, "In the School of Christ."

The annual dinner of the Conference Federation of Social Service will be held at 5:30 Wednesday, under the presidency of Dr. Royal Hall. The speaker will be Dr. Charles C. Webber, of New York City, Field Secretary of the Methodist Federation for Social Service.

Wednesday evening will be given over to a worship service, with the sermon being preached by Dr. H. W. Ruopp.

Thursday morning will open with a devotional period by the Bishop, followed by the Conference business session. The Women's Societies will have the early afternoon hours of that day. Dr. Ruopp will lecture at the four o'clock hour.

Thursday evening the speaker will be Dr. Edgar DeWitt Jones, of Detroit, President of the Federal Council of the Churches of Christ in America.

Friday and Saturday the laymen will be present for the United sessions. The educational hour will come Friday afternoon, with Dr. H. D. Bollinger as the speaker. Dr. Ruopp will give his final lecture at four that afternoon. The College banquet will be held at 5:30 o'clock.

The Conference lecture will be given Friday evening, by Dr. C. C. Seleckman, President of the Methodist Southern University, Dallas, Texas. This lecture will be in recognition of the Union of the three Methodist bodies, which will have been consummated by that time. The presiding officer will be President Harlan L. Feeman, of Adrian College, a Methodist Protestant school. Dr. J. L. Seaton, of Albion, also will have a part in the program.

Saturday will follow the general program of the other days, with the World Service hour coming at 10:30 a. m. The Ministers' Wives' luncheon will be held at 1:00 on Saturday, in Susanna Wesley Hall. At 5:30 the annual Youth banquet will be held, with Dr. Bollinger as speaker. Saturday evening will be devoted to a musicale and the Foreign Mission Board's anniversary.

The usual program will be followed on Sunday, with the evening being given over to a missionary dramatization, under the direction of Dr. F. W. Mueller, of the Board of Home Missions.

Appointments will be read and Conference will adjourn on Monday morning.

Marriage Clinic

(Special to Michigan Christian Advocate)

Dale S. Renault

PSYCHIATRISTS, ministers, budge-teers, doctors, nurses, and various social agency workers, cooperating with church workers throughout West Detroit, have been conducting a three weeks' Modern Marriage Clinic at the Western Branch of the Detroit Y. M. C. A., and will soon open similar clinics in rotation at the other branch Y's, so popular is the clinic idea. Rev. Owen Geer of the Dearborn Methodist Church is on the staff of directors, and made two talks during the sessions at Western "Y" in the past few weeks. An Episcopalian rector, Rev. Gilbert Appelhof, of St. Thomas Church, is Director-General, and as such appeared on a broadcast in New York recently explaining the marriage clinic idea to the country as a whole over the air-waves.

Home-making as a modern career, the rewards of marriage, sexual harmony, the physiology and hygiene of marriage, birth control, problems of pregnancy, infant care, understanding adolescents, what a wife contributes to marriage, what a husband expects of his wife, as well as general discussions of modern marriage, have filled the sessions.

"Successful marriage must be approached with a belief in the divine. No life can give that doesn't get strength. Don't try to leave the thought of God out of your life. Take five minutes each day for meditation. It will give you something to give to others. One doesn't have to belong to any given church to believe this and to get help for a happy marriage in this way." These remarks were among those made during the opening session of the clinic by Mrs. W. L. Torrance, one of the non-technical speakers.

"One of the curiosities of the modern age," said Bishop Herman Page, "is that until recently there was no definite training for happy marriages, while a third of our marriages end in divorce, and a third more are unhappy. This in spite of the fundamental fact that a happy home is the dream of every person, and the institution of the family is the most permanent thing in all of history. . . . No nation is better than its homes."

"The rearing of children need not be regarded as a job for a specialist," said the Rev. Owen Geer, Methodist minister from Dearborn, in one of the evening sessions. "Given a normal home, children will grow up without serious maladjustments, and the corners will be knocked off naturally. All governments controlled by dictators, along with all others that do not provide an average home life for their citizens, will collapse."

Dr. Louis Adrain Schwartz, discussing "Marriage and the Family," climaxed the sessions, proving to be one of the most popular speakers. Dr. Schwartz is a psychiatrist and consultant with the Detroit Community Fund.

"Marriage Contrast" blanks have proved to be one of the most popular features of the clinic. Filled out in detail, the blanks were used in later sessions to give "case-advice" to prospective as well as actual marriage partners.

Sessions were held on Tuesdays and Thursdays of each week, at 10 a. m., 2 p. m., and 8 p. m., lectures by experts in each case being followed by open discussion.

Evangelism at Chicago

IN addition to the comprehensive reports of the Chicago meeting by the editors a glimpse into one of the important committees, that of "Evangelism" of which Bishop Cushman is chairman and Dr. Ralph M. Pierce formerly of the Detroit Conference is secretary, may be of interest. This committee, with about 200 members working steadily for six hours, and smaller groups working for days, sought to chart Methodism's evangelistic course for the next few years.

The final session of four hours Friday afternoon began with a discussion of the present evangelistic situation, continued with the reading of an 800 word statement prepared by a smaller committee, and closed in a pentecostal mood, scores seeking and finding personal heart warming and endowment of power from on high.

The prepared statement, which was committed to a committee of three for final revision, expressed the belief that the voice of Christ only can lead us out of the present dark hour, that not only outward actions but inner beliefs do vitally matter, that the hearts of folks are hungry for God and that the harvest is becoming increasingly ripe, that to meet the situation Methodist preachers and people must be consecrated to a deeper experience of Christ in their lives and that the entire church program, week day and Sunday, must be built around preaching and teaching for a personal verdict for Jesus Christ.

Some of the means suggested are: (1) A persistent program of house to house visitation by pastors and people to reclaim inactive members and win new disciples; (2) Discussion and Group meetings in the church and in homes; (3) An effort to reach multitudes in shops and on the street; (4) More extensive use of the inquiry room and altar; (5) Lay evangelism and use of gospel teams; (6) Greater use of the press and radio; (7) Careful and intensive recruiting through the Sunday Schools; (8) An intensive schedule of cultivation and evangelism during March, April and May this year leading up to Aldersgate Day.

The central objective was declared to be "the presentation to Christ on the 200th Anniversary of Methodism a re-consecrated, renewed and militant Church." Three emphases were stressed. (1) Intensive pastoral and lay visitation of members, active and inactive, during the next three months. (2) Careful cultivation and enlistment of new members during the Lenten season with active lay participation. (3) A most earnest effort to achieve a deepening of the spiritual life of the Church during the next three months, culminating in the Covenant Service May 22 and 24.

Such statements as these were heard repeatedly in the great committee meeting: "We shall never get anywhere until the preachers are on fire." "We can't give it away until we tarry and are filled ourselves." "Official Boards should forget business for awhile and get out to raise dead church members to life." Until they can show us more results with modern

nomenclature, we better continue to use Bible terms, sin, salvation, conviction, conversion."

The conviction was general that the spiritual tides are rising all over the land and that if we prove true to the challenge and inspiration of the Aldersgate observance we shall see a mighty awakening throughout our beloved church.—Frank M. Field.

What Has Happened to Prayer?

A DISCRIMINATING student of contemporary religion has recently observed that the outstanding characteristic of the religious life of today, in contrast with previous periods, is the decline in the practice of prayer. You may furnish your own observations in support or contradiction of his judgment.

In a brilliant article, under the title of this editorial, Dr. Miles H. Krumbine has made a significant comment in these words: "The things we are interested in, primarily, we know and feel we have no right to pray for; the things we have a right to pray for do not interest us, primarily."

"Our ethical insight," he continued, "is sufficiently mature to deny us the child's habit of praying for bodily goods and material enrichment. But they are exactly the things we want most. Not that we want them in a guilty way. Even when bare necessities are denied us we don't take it to the Lord in prayer."

"We want the things we ought to pray for: a world embracing brotherliness, a spirit of unselfishness, a capacity for brave thinking and sacrificial living, and all the rest. We pray for them but we are like Augustine of whom it is said that he prayed: 'O God, give me chastity—but not yet!'"—Marshall R. Reed.

A Growthy Fellow

AMONG the numerous letters received by a district superintendent about appointment of the pastor, the following is unusual concerning the qualifications placed by one committee:

"We prefer not to set any price for our pastor at this time for the coming Conference year. We humbly petition the Conference that you send us a good, competent, able, growthy fellow, capable of assimilating our farm-grown priceless produce along with our city's contributions, budgeting for his time at what seems a certain income on our crippled subscriptions. In the past years we have sent forth our pastors for larger services, they being in great demand and qualified as real high wheel horses; if you please. We wish this man to desire feverishly to be appointed here and no place else, trusting God completely to work in a needy field, and also trusting Him for care and help in all shortcomings. He should be ready to be disappointed agreeably if we should pay up in full our lowest goal of a salary of \$850, which at present is beyond our pledged resources."

Whatever else may be said about this request, the committee chanced upon a very significant phrase when it expressed a desire for a "growthy fellow" as a pastor. It is an ideal somewhat crudely expressed which should press upon every minister of the gospel.—O. W. Fifer, in The Western.

Two Sunday School Teachers

Victor W. Thrall

SOME years ago I happened to be standing near to a Sunday School superintendent when a young lady came to him saying, "Prof. I would like to teach a class in the Sunday School." He replied, "Very well Miss Mamie. I will be glad to add you to our list. What kind of a class do you wish?" She seemed to know for she spoke quickly, "I would like early teen age boys." "All right" he said, "You may start next Sunday and your class will meet in the middle of the room on the right."

She looked a little surprised as she looked there and saw no one so she said, "Where are they today?" You can guess her surprise when he said, "Oh, in the streets and in some of our good Methodist homes and just anywhere around town. I will give you a few names I know and the pastor can give you some more and you can just dig for the others." They stood facing each other for a few seconds then she spoke clearly, "You did not think I was game but I am. I'll be here next Sunday." She was there next Sunday with seven and soon her class ran from twelve to fifteen each Sunday. That was the beginning of a great career as a Sunday School teacher. "May her tribe increase."

Mr. John Kirkland was eighty years old when I met him. He was very deaf. He had quit the farm and moved to town a few years before on account of his poor hearing. He had taught a Sunday School class of boys in the country church, twelve miles "Out" for over thirty-five years. He died a few months after I met him and when I went to the home for the funeral, I found the yard full of men. They were all strangers to me. There were between one hundred and sixty and one hundred and seventy-five of them.

As I stepped on the porch one of them stopped me with this question, "Are you the minister who is to hold this funeral?" I assured him that I was. He spoke again, "Did you know this man?" When I answered in the affirmative he seemed to have some doubts about how well I knew him and then told me this story. "You see these men out here. They have driven from ten to fifteen miles through deep mud to come here and pay their respects to uncle John. These are the men who were boys in his Sunday School class, out in our little country church. All but two of these who stand out here he led to Christ and took to the pastor telling him they wanted to enter the church. Now, do you think you knew him?" I said "No, I guess I did not know him very well." Looking me right in the eye he closed the conversation with these words, "It was a real event in a family in our church when one of the boys got old enough to go into his class. He could do what no one else I ever knew was able to do with boys. We miss him. I thought you could preach a better sermon for him if you knew a little more so I came to tell you."

Could you have preached a better sermon when you looked down and saw one whole side of a large church filled with men that the old man had led to Christ and into the church? I think I did. Yet, I still hear men say that they leave the country to get an opportunity to do something.

The Sunday School Lesson

Lesson 12

March 20, 1938

Keeping the Body Strong (Temperance Lesson)

Mark 6:53-56; Judges 13:12-24; I Cor. 3:16, 17; Romans 12:I, 2.

Rev. H. B. Sellers, Mt. Morris, Mich.

ALL of us like to be well and most boys and girls grow up with a desire and ambition to become healthy and strong. The realization of this objective depends mainly upon our obedience to the laws of health although our success is also determined by our heredity. Many instances, however, are available where those who were weak in childhood have developed strong bodies as men and women through proper care and exercise. Such was the cast of Theodore Roosevelt.

Our Scripture reference today in the Book of Judges makes clear that prenatal influence and heredity do count. Such racial observation is indicated in the old adage "Blood will tell." Before Samson, the strong man of Scripture, was born the angel communicated to his mother the fact that it was necessary for her to be careful as to her diet and to abstain wholly from alcoholic beverages.

The importance of this command would seem to be revealed by the findings of modern science as to the prenatal influence of both tobacco and alcohol upon the physical life and character of the unborn. Outside of the effects upon the persons using tobacco and alcohol, both habits if indulged in by the parents (especially true in the case of mothers) seem to result in a weakened physical vitality and in nervous instability in the lives of their children. The "little glasses" of the parents are transformed into hereditary weaknesses in their descendants. Leonard Bianchi, professor of nervous and mental diseases in the Royal University of Naples, states, "An alcoholic mother gives to the world a prostitute or delinquent, when she does not give an epileptic, and idiot, or a lunatic." Dr. Chauncey L. Barber, speaking before the American Association for Medico Physical Research declared "60% of all children born to cigarette smoking mothers die before they are two years of age." The use of both tobacco and alcohol have been confirmed by recent scientific studies to promote racial degeneracy.

The deliverance of those already addicted to the use of tobacco and alcohol must be attempted through a scientific presentation of the results from either of these habits and a moral awakening as to the Christian conception of the body in its relation to Christian living. The same education must be attempted in the case of the young to save them from the habits of smoking and drinking. The physical results from smoking and drinking are gradual, nature trying to build up within our bodies a resistance to all poisons among which both alcohol and nicotine must be classed. The results are nevertheless sure, depending upon both the amount and the regularity of the indulgence. Usually when the party becomes aware of the physical effects he has become habituated to the use and

finds it difficult to abstain or overcome the habit. In both cases the user seems to demand larger amounts to secure the same physical gratification and thus an addiction is developed the same as in morphine or heroin.

Developing within the thought of the growing generation a Christian conception of the body as the temple of God will aid in the prevention of the formation of either of these destructive habits as well as imparting scientific education as to their harmful effects.

Plato, one of the greatest of the early Greek philosophers, spoke of the "body as the prison-house of the soul." Most of our appetites and passions have a physical basis and it is true that the body warreth with the spirit. Thinking of the body as the enemy of the soul the ascetics flagellated and emaculated their bodies in the effort to save their souls. At best it was a negative process and too often resulted in failure to overcome their bodily lusts and passions. Paul states that he "buffets the body and keeps it in subjection under him," but Paul secured his mastery not by asceticism and mortification of the body but by bringing his body into tribute of his Christian conception of his body as the temple of the living God.

Most smokers and drinkers, however much addicted to these habits, abstain when in attendance upon the House of God. What might be all right outside is not seemly in God's House. No matter what my thinking as to the physical effects of either smoking or drinking, its physical effect upon my own body and its effects upon my children, it is not a seemly habit when I view it from the standpoint of God's Temple and the higher spiritual values of life. Jesus represents to us these higher spiritual values and it is hard to imagine Jesus Christ going down one of our streets puffing a cigarette or into a saloon and drinking beer or liquor. In a spiritualized or Christian conception of life these habits if not actually harmful and injurious seem out of place and unnecessary. "Why spend our money for that which is not bread?" Why spend our money for habits which at best do not advance Christian life and character and the influence from which is not only not beneficial but many times harmful.

An unbiased study of the evil results resulting from either smoking or drinking will help to make clear to any individual need of abstinence as well as the meaning of Paul's statement that "He who defileth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye."

SENIORS IN THE SUNDAY SCHOOL. Jesse L. Murrell. The Methodist Book Concern. 25 cents.

This handbook is designed to help leaders improve themselves and their opportunities. It is written specifically for those who are serving as superintendents, supervisors, counselors, and teachers in the Senior Department of the Sunday Church School.

Let it be understood that when this handbook employs the word "leader" it refers to a person

THE WAR AGAINST GOD. Sidney Dark and R. S. Essex. Abingdon Press. \$2.00.

"This book is a history and not a polemic. It is an attempt to tell fairly, dispassionately, and in a popular form the story of the revolt against the idea of God.

"It is impossible to write history without a bias. To be entirely unprejudiced is to be intolerably dull. But though our own opinions may have crept into these pages, as it were against our better nature, we have let the unbelievers speak for themselves. It has not been our business to pillory or cross-examine, and we have left to better-equipped Christian apologists the reply to the critics of the faith.

"The Bolsheviks hold that, before capitalism can be destroyed, God must be toppled from His throne. Fascism, particularly as it has developed in Germany, has grown more and more hostile to God, or at least to the God of the Christian revelation. If it permits His existence, it must be as a servant and not as a Master. The Nazis will throw their shoes over the throne of the Eternal."—From the author's introduction.

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Mothers' Discussion Column

Elsie Grafius

The Fair Forties

IT MIGHT be the forties, the fifties or even the sixties, but we'll call it the fair forties. Somehow or other a great many of us stop the march of the calendar at some spot in the forties. We never get any older than forty-four or perhaps forty-five. If luck is with us and we guard our health, morals and manners, we may, as far as appearances go, remain that middle forty for a number of years.

What place has a beauty article in the "Mothers' Column" of the Michigan Christian Advocate? Did I hear you say it? Well, I'll answer you. It has a great big place. A woman looking her best is an advertisement very often for a successful husband, a happy home and progressive children. It is the mark of a woman who believes in keeping on her toes, in restraining herself from too many soft luxuries, in being mentally alert to the trend of the times. A wife, a mother, who can glance in the mirror as she finishes her toilet and say: "There I've done the best I could possibly do with the material at hand," is a woman, who has mental poise and assurance to meet the problems of her family. Of course this bit of psychology pertains not only to those in the forty, fifty, sixty bracket, but to the younger women as well. Somehow it doesn't seem necessary to remind the younger mother, that the art of looking her best is important.

Our children have a pride in our appearance and very often the importance they attach to our opinions is influenced by the impression we make on their friends. Even the most careless little boy demands a certain standard of becoming attire from his mother. His standards of "what's what in my lady's fashions" may not be the last word from Paris but depend upon it, his idea of you at your best, isn't too far wrong.

One day I told seven year old Jerry that I intended calling at the school that afternoon. He looked at me quizzically. "All right," he said, "but don't wear your circus dress. One of the kids' mothers wore one like it to school the other day and the kids laughed at her." He referred to a striped voile. I thought it a good plan to stick that particular dress in the "Good Will" bag rather than run the risk of having him associate me in his mind with the mother the "kids" laughed at. Another time when giving a children's story hour in the library, this same critical Jerry said: "Well, you looked pretty nice standing up there. Your nose didn't stick out or anything. I told some of the kids you were my mother."

So you see, we are up before the judgment bar of our children and must not let them down. I was a credit to Jerry and he was proud to own me as his mother. Had I failed his ideal of how a mother should look and act, I would have failed him seriously. Later on he may judge me from many dif-

ferent standards but just now I must conform to his boyish ideals in appearance as well as actions, if I would make the most of my influence over him.

An article in one of our daily papers was headlined, "Reno Divorcees Are Streamlined." The article went on to say that very often the woman who overdiets, has jumpy nerves and a nasty disposition and that is one reason she finds herself seeking a divorce by way of Reno. No doubt a person who measures every spoonful that is eaten and is continually dwelling on a sixteen figure, when she is twice sixteen, would be an aggravating woman to live with. Such dieting is beside the point. A normal woman in her forties should weigh more than she did when she was twenty, but it is important to remember that neither your looks nor your health are improved by the continued addition of pounds. You will feel better, look better and radiate more good cheer if you exercise regularly and deny yourself the extra whipped cream desserts.

The skin needs more care as we grow older. Soap and water are not enough to insure us that "school girl complexion" we all covet. A little time spent at night with a cleansing cream, followed by a skin food, will repay you for your effort. A clean and sweet smelling body is an easy matter. The few minutes spent in a tub of warm water not only assures you a clean body but a rested and relaxed body. You will greet the children and your husband with a cheerful mind when they come home if you allow yourself the time for a daily tub.

And now a few words about woman's crowning glory, her hair. A healthy body and a healthy state of mind seem to have a great deal to do with the condition of the hair. Bad health and a chronic state of worry will make most anyone's hair fall out and become lifeless. Moral: if you would have luxuriant tresses, build up your health and

give "Old Man Worry" the go-bye and for good measure give the scalp and hair a thorough brushing daily. But what of gray hair you ask? What of it? I like it. I think it adds character and softness of skin tone to the woman in her forties. Smart women welcome a streak of gray hair. It gives distinction to your appearance. Some of the wax figures in the store windows have a tinge of gray, even a definite gray cast and clothes are being designed for the gray haired woman. So cheer up, if you are getting gray. Smile, think you're lucky and make the best of it.

And now just in case you put this article down with the thought that it was a waste of space, which should have been given to a more worthy subject, let me emphasize once more the important part you as wife and mother play in the life of your husband and children. Give a husband a wife to be proud of and his attitude toward his job, the world in

(Continued on Page 22.)

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Personals

THE ADVOCATE is planning a special 64 page Unification-Aldersgate issue to come out about the middle of May. Nothing like it has been attempted so far in the history of the paper. It will be a monumental document marking the "greatest religious event since the Reformation."

KIRBY PAGE, will speak at the Albion college chapel March 11.

MISS ADA McQUIE sailed for Korea March eleventh on steamship President Wilson from San Francisco.

DR. JAMES R. JOY'S BOOK, "John Wesley's Awakening," is being translated into Portuguese for the use of the Methodist churches in Brazil.

REV. AND MRS. F. H. CLAPP have moved from Wilmington, Delaware, to 1421 Arch Street, Philadelphia, Pa., where they expect to be until Easter.

THE EDITOR claims to be on vacation in Florida but continues to fill his page each week besides preaching several times to the folks down south.

DR. LYNN HAROLD HOUGH, Dean of Drew Theological Seminary, spoke at Christ Church Cranbrook last Sunday morning preaching at the eleven o'clock service.

THE BURDEN FAMILY of Detroit is experiencing a three week's siege of scarlet fever quarantine. Rev. Howard Burden is pastor of our Henderson Memorial church.

THE CHURCHES of the Boston Area were asked by their district superintendents to hold special memorial services for the late Bishop Charles Wesley Burns on February 13th.

MRS. JOSEPH M. PENGELLY, wife of our pastor at Whittemore fell on the ice and fractured her arm necessitating an operation. She is in the General Hospital at Bay City.

THE CALENDAR of coming events printed each week in the Advocate is performing a real service to Michigan Methodism. Know what's happening; avoid conflicts; consult it weekly.

MISS JEANETTE MacDONALD, star of screen and radio, broadcast over a nation-wide hookup on Ash Wednesday under the program of The Million Unit Fellowship Movement of our church.

REV. AND MRS. FRANK ERNEST MANTON, son and daughter of Ohio and graduates of Ohio Wesleyan University—have been appointed as missionaries of the Methodist Episcopal Church in Burma.

DR. AND MRS. D. H. GLASS, on Feb. 28, celebrated Dr. Glass's 73rd birthday by a gathering of his St. Petersburg friends. Mrs. Glass continues her work as a dramatic reader and is justly popular with the tourists.

TRINITY CHURCH, Flint, had some fine meetings with Rev. Emerald Dixon and Rev. Dwight S. Large assisting the

pastor Rev. Harry A. Brewer. The meetings lasted for two weeks, closing last Sunday, March 6.

CENTRAL CHURCH, Lansing, is to be host to the Throckmorton meetings in that city and not First church as was reported in last week's Advocate. The meeting is scheduled for Friday (this Friday), March 11, at 6:45 p. m.

TEN DEBATERS represented Albion college in a debate with Manchester college, North Manchester, Ind., Feb. 25th and 26th. The squads were coached by Dr. K. G. Hance and Mr. K. F. Robinson, both of the Albion speech department.

"VITAL RELIGION" is the name of the book containing the report of the great meeting held at Chicago recently. It sells for 50 cents. A "Guide Book" for "Vital Religion" sells for 15 cents. Order now from The Methodist Book Concern 28 E. Elizabeth St., Detroit.

DR. FREDERICK POOLE was chairman of the Senator LaFollette meeting held in Cass Tech High, Detroit, February 28. With him on the platform was Rev. John Bollens, chairman of the Federation for Civil Rights. The great auditorium seating several thousand was full.

THE SAGINAW DISTRICT had a Rally for Sunday School workers in the central part of the District at East Tawas, Tuesday, March 1st. It began at 10:00 a. m. and lasted until 4:00 p. m. Dr. Poole and the District Superintendent spent the day with the workers. About 50 were in attendance.

MR. AND MRS. CHARLES E. CLARK, of Detroit, have been touring Florida with the host of other Michigan run-aways. The entire House of Kennedy, including Dr. and Mrs. Kennedy, two daughters, two sons-in-law and two grandchildren have been on a trip in the Sunshine State.

HENRY WEERSMA, violinist, and Jack DuRand, clarinetist, both of Grand Rapids; and Neal Sullivan, pianist, of Lake Odessa, gave a recital over station WIBM, Jackson, February 26. Mary Margaret Baldwin, Detroit, delivered an oration titled "Lord Over Law." The program was sponsored by Albion college.

DR. E. H. EDWARDS of Washington, Michigan and a former member of the Detroit Conference died Tuesday, March 1. His brother Rev. C. E. Edwards is our pastor at Clarkston and his father was the famous Rev. Timothy Edwards who died in 1936 at the age of 100. Funeral services were held at Washington, Thursday, March 3.

DR. AND MRS. FREDERICK B. FISHER met with a minor auto accident last week while on their way to Lakeland, Florida, where Dr. Fisher made the dedicatory speech at the opening of the million dollar Stanley Jones School of Religion at Southern College. Dr. Fisher suffered some bruises and the car, after a few repairs, carried them to their destination.

A PEACE ORATORICAL CONTEST scheduled for March 10, will select Albion college's representative to the state tourney to be held this spring. The \$100 donated by the sponsors, Misses Mary and Helen Seabury, New Bedford, Mass.,

to the state of Mich., is divided into four prizes for winners of the state finals. Meredith Dallas, Lochmoor, Albion sophomore, won first prize in the state last year.

DR. JOHN R. MOTT of New York will return to his alma mater, Cornell University, Ithaca, N. Y., next June to preach the baccalaureate sermon of the Commencement season, which will mark the fiftieth anniversary of his own graduation. In the half-century since he left Cornell, Dr. Mott, a Methodist layman, has achieved an international reputation as a Christian world statesman of the first rank.

BISHOP G. BROMLEY OXNAM, head of the Methodist Episcopal Church in the Omaha Area, has purchased fifty-two Sunday afternoon hours at commercial rates on station WOW of Omaha. Bishop Oxnam's program takes place from 3:30 to 4:00 p. m. He delivered the first address, a twelve minute one, February 13. Bishop Oxnam announced the purpose of this series as being "to unite the 323,000 Methodists in one gigantic church service every Sunday afternoon."

Ministers' Wives of Detroit to Meet

The Detroit District ministers' wives will be entertained Monday afternoon, March 14, 1938, at the home of Mrs. Marshall R. Reed, 4362 Fullerton Avenue. Women may get there by taking Broadstreet bus at Grand Riviera Theater, getting off at Fullerton Avenue. Or the Lawton-Fenkel or Lawton-Through, not Lawton-Grand River. This bus may be gotten at Kern's, get off at Broadstreet. Only one and one-half blocks from Livernois bus.—Mrs. Leroy I. Lord.

Flint District Preachers to Meet

The March meeting of the Flint District Methodist Preachers' Association will be held at First church, Pontiac, Monday, March 14, 11 a. m. to 3 p. m., with dinner served by the ladies of the church at 12:30. The morning speaker will be Dr. Dunning Idle, whose topic is "The Challenge of the Gospel for Today as Presented at the United Methodist Council." The speaker at 1:30 is Dr. Bates G. Burt, Rector of All Saints Episcopal church, Pontiac. His topic is "How the Episcopal Church Uses Lent to Secure Spiritual Values."—Harry A. Brewer.

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Obituaries

CHARLES A. JOHNSON, charter member and first Sunday School Superintendent of Oak Park Church, Flint, and trustee throughout its history of 29 years, died at his residence Feb. 10, 1938, at the age of 64. The church was filled Saturday Feb. 12, with admiring fellow members for the service conducted by his pastor, Gernsey F. Gorton, the prayer being offered by G. F. Tripp and the message delivered by Frank M. Field. Mr. Johnson had been a member of the Methodist church 45 years and for 44 years had served continuously on some Official Board. He was many times a delegate to Lay Electoral or Annual Conferences and in 1916 represented the Detroit Conference at the General Conference in Saratoga Springs, N. Y. He was a constant reader of the Michigan Christian Advocate and a student of the Conference Minutes, the Discipline and the Daily Advocate in General Conference years so that he had a surprising amount of information concerning every preacher and every charge in the Detroit Conference, and concerning Methodism at large. At the funeral service Dr. Field, who was his pastor during nearly 12 years, paid this tribute: "In all my contacts with church men, I have never known a man of any church anywhere who was more thoroughly saturated with a great love for his church and for his denomination than Charles Johnson. Nor have I ever known a Methodist who was better informed than he. If there was any place outside his home which was very dear to him, it was Oak Park Church. I presume that more years, more hours, more of thought and of affection were woven into the life of this church than any other place or any other interest in all of his life."

MISS CLARA E. MERRILL'S death in Flint, Feb. 16, brought to a close nearly two score years of foreign missionary work. Miss Merrill suffered a severe hemorrhage on Sunday, February 13th. Previous to that time she had apparently been in the best of health, having attended a missionary study group on the Friday preceding. A graduate of Flint High School with the class of 1888, Miss Merrill attended Albion college and the Chicago Training School for City, Home and Foreign Missions. She became principal of the Rulison High School at Kiukiang, China, in 1900 and remained in missionary work for the Woman's Foreign Missionary society of the Methodist Church for thirty-five years, retiring a few years ago. She was an active member of Court Street Methodist Church, Flint, Michigan, and will be greatly missed not only by this congregation, but the many Methodist groups throughout the District and Conference. Her heart and mind had been particularly centered on the activities in China these past few months. The fact that Rulison School had been evacuated only a few weeks ago was a great sorrow to her, and undoubtedly hastened her death. Miss Merrill leaves a sister, Mrs. Emma Rieman and two nephews, Mr. Merrill Rieman and Mr. William H. Merrill, all of Flint. Dr. Harold F. Carr officiated at the

service held in Court Street Church, Flint, Monday February 21.

ALMEDA LINDA LOOP, daughter of Jacob and Almeda Loop, was born on a farm near Pontiac June 24th, 1863. When she was three years old the family moved to a farm near Owosso. In 1888 she was married to Daniel Lester. The family moved to Lansing in the nineties, and later Mr. Lester lost his life in an accident. On Feb. 2nd, 1899, she married Arthur Carlton, and they lived in Lansing until 1913 when they moved to Highland Park where they lived until August 31st, 1932, when they entered the Methodist Old Peoples Home in Chelsea, where Mrs. Carlton's death occurred on February 17th, 1938. Dr. Leeson, superintendent of the Home writes: Brother and Sister Carlton have been in our Home for five and one half years. They have been most helpful and happy here. Mrs. Carlton—who had had years of experience as a nurse, was a mother in Israel to her neighbors in the Home. Brother Carlton is in fair health but burdened by the inevitable toll of the years."

MRS. BELLE M. REYNOLDS, 60, died at 4:45 p. m., Friday, February 18th, at her home, 214 West Porter St., Albion, Michigan. She was the wife of Hardie L. Reynolds, proprietor of the Art Craft Press Co. Born at Onondaga, Oct. 23, 1877, Mrs. Reynolds was the daughter of the late Dr. and Mrs. D. W. Mudge of Leslie. She lived in Chesaning for 23 years, having been graduated from Chesaning High school in 1894. She attended Albion college from 1896 to 1898, later taking special kindergarten training in the Ferris institute at Big Rapids, and taught in Saginaw county two years. She was married to Mr. Reynolds June 11, 1902, and had been a resident of Albion since 1928. Besides her husband, she is survived by three daughters, Mrs. Charles B. Cleary of Ypsilanti, Mrs. Burton T. Foster of Battle Creek and Miss Vernelle Reynolds of Albion; and a son, Byron Reynolds of Jackson. The Rev. Dr. F. S. Goodrich, assisted by the Rev. S. B. Owens, were in charge of the funeral. Burial was in Riverside cemetery. Mrs. Reynolds was a member of First Church Albion, and the Fennville, Mich., chapter, Order of the Eastern Star.

Mrs. John George Haller Obituary

MRS. JOHN GEORGE HALLER, nee Rosetta Mary Brumm, daughter of Rev. Lewis Brumm and Louise Baltz-Brumm was born in the state of New York in the year 1860. As a young woman she taught in the High School at Owosso. While there, she was married to Rev. John George Haller, minister of the Evangelical Church, in 1881. That year he became pastor of the church of that denomination in Bay City. In 1894 Dr. Haller joined the Detroit Conference, holding a number of important churches in Detroit, Saginaw and other Michigan cities. Mrs. Haller was a most helpful companion through all those years. Three children were born, Oscar Brumm Haller, now of Toledo, Ohio, Mrs. Ruth Haller Ottoway (Sokoloff), New York City, and Hubert George Haller, Chicago. Mr. Haller died in 1931 shortly before the fiftieth wedding anniversary would have been celebrated on June 1.

Mrs. Haller was always much loved by the people whom she and her husband served. She was a most faithful pastor's wife. She was a splendid mother. Always active in missionary work in the church, she held several offices in the Conference Missionary organizations. From childhood she was a Christian, and she lived a most conscientious Christian life. She loved young people and was always greatly interested in the work of the young people's organizations.

When her husband retired from the active ministry at the age of 65 years, they moved to the city of Port Huron, where both Mr. and Mrs. Haller made many friends and joining the First Methodist Episcopal Church, they made themselves most useful in the various activities of the church and city.

Although in failing health since a serious automobile accident in 1931, Mrs. Haller retained an alert interest in life and preferred activity and to see and hear all that was fine, rather than to succumb to complete inactivity and longer years. With a wonderful spirit, she kept herself young in spirit, and she enjoyed life to the very end. Her departure from this life was sudden, illness lasting only five and one half days. Her passing was on January 11, 1938. Her last years were spent with her daughter in New York City, the summers being spent in her home at St. Clair, Michigan.

Mrs. Haller's immediate family were her eight brothers and sisters, seven of whom survive; Mrs. George Roxburgh Reed City; Charles and Fred Brumm, Nashville; John Lewis Brumm, head of the Department of Journalism, University of Michigan, Mrs. Lawrence Lester, Detroit; Mrs. Frank Wilkie, Pocatello.

The funeral services were held in Port Huron, Dr. Howard A. Field of the First Church, in which church she held her membership, and Rev. James Roberts of the First Methodist Church of St. Clair having charge of the services. Her body was laid to rest by the side of her husband in the beautiful mausoleum at Lakeside, Port Huron.

Kenneth Hanville Chubb, Obituary

Note: The following obituary was written by Rev. L. B. Harding, Congregational minister at Frankfort, a friend of Rev. Kenneth Chubb.—J. F. M.

MY first meeting with Kenneth Chubb was a year ago last summer, at County Sunday School meeting in a liteway-side church, where I heard his splendid witness to the effect of his early home training and that of the Sunday School, a training that had helped him overcome temptation, and from childhood made it possible for him to ever raise question as to the reality and truth of the Christian religion and the nearness of Christ to his life and his heart's desire know and do his will.

He was a native of Muskegon, Michigan, where he was born, December 1905, a son of George and May Chubb and the first 27 years of his life was spent in this city and in Muskegon Heights to which the family removed. His early boyhood days, he had identified himself with the Central Methodist Church of Muskegon, but when the family moved to Muskegon Heights, he was

brought into the fellowship of the Temple Methodist Church of that place and it was in this church that he made his decision to enter the Ministry of the Gospel, and a pastor of this church at a later date, the Rev. R. J. Slee, was instrumental in helping Kenneth find a field of labor as pastor of the Methodist Church of Aberdeen, Idaho, where he spent one year before being transferred to the church at Wilder in the same state, and here he spent two years, during which time he was able to add to his two years at Taylor University, a like period of time in the College of Idaho, at Caldwell, Idaho, thus making larger preparation for his life's work.

His work in Idaho did not begin until the year of 1933; but, think not that the years prior to that time had been vacant years after his decision had been made to give himself to the ministry, for in his work in the Epworth League, in which organization he was an advisor for a time; in the organization and leadership of Boy Scouts he always had an interest; while in his home church in Muskegon Heights he gathered a group of 35 young boys in a Sunday School Class which met in the boiler room of that church and from this class between 15 and 20 active young men have come into the fellowship of that church and in addition to these interests he found time to supply the pulpit of a church at Cloverville in a successful way, and during this time he worked at his trade as a watchmaker to pay expenses. No these days between his consecration and his active engagement as a pastor of a church were not empty but were rather days of glorious service in the service of Jesus Christ.

Coming back to his home state, a little less than two years ago, to accept the pastorate of the church in Elberta and also Arcadia, was but coming back to a state upon which he had already made a mark in the service of Christ, and now for nearly two years upon this field he has proven by his patience, perseverance, endurance and unshaken enthusiasm for Jesus Christ, that he was a good minister of his Lord; and he has won not only the respect and confidence of those who gave him co-operation and fellowship in his work, but of the whole community, as they have seen him moving among them from day to day; especially so since a certain physical disability has come upon him that necessitated a very serious operation at the hospital in Ann Arbor a little over a year ago, which partially relieved his difficulty for a time though it left him with his sight so impaired that he found it difficult to carry on his work.

On the last Sunday morning, he arose early to make final preparation for his services of that day, but found such pain in his head that he thought it wise to lie down for a few moments, but shortly unconsciousness came from which he never rallied (the end came, and he found rest about twenty minutes of four in the afternoon of that day).

With him at the time was his wife Cecile, a daughter of Mr. and Mrs. Fred Coston, whom he married in Muskegon Heights, Michigan, August 30, 1931, and who has been a faithful wife during these years, giving him help and co-operation and entering sympathetically into every phase of his work as a minister; also surviving him are his parents Mr. and Mrs. George Chubb, a brother, Raymond; a

sister, Mrs. Roy Murray and a grandmother, Mrs. Jennie Chubb.

Detroit District W. F. M. S.

COLD, very cold was the day of the Detroit District group meeting in late January at the Bethany Church, Detroit, where Mrs. Colin Houston is the auxiliary president. The hospitality of the Hostess Church and the atmosphere of the gathering was enthusiastic to high degree. Mrs. E. A. Starr, the district president, called the meeting to order at ten o'clock.

After a period of prayer, scripture and song, departmental conferences convened. A glimpse here and there mirrors the inestimable value of these conferences.

Mrs. Clarence W. Wright, corresponding secretary, directed a large group, outlining the details of the work and summarizing the plans of the Seventieth Anniversary. Mrs. H. H. Bishop, substituting for Mrs. V. F. Palmer, considered the importance of membership and methods of increasing membership. In the stewardship group, led by Mrs. Laura E. Davis, the paramount importance of prayer in the stewardship triunity was stressed.

The attention of the counselors at the young people's conference, under Miss Ruth Jenkins, was enthusiastically turned to the rally. The spiritual life of the child was suggested as the central purpose of the junior work by the secretary, Mrs. Thurman Barnes.

The appeal of the department of Hospital Supplies received encouraging response under the leadership of the secretary, Mrs. Frank W. Markle. Material and money are desired for the missionary boxes to be packed the third week in May. Mrs. J. B. Patterson, secretary of the Field Support department, developed the objective of making personalities of those on the field. Mrs. Marshall M. Morgan presented an interesting selection of literature.

In the afternoon, three periods of the "Singing School," under the direction of Miss Nellie Beatrice Huger, were held. The historiography of the hymns, given by Miss Huger, added great interest to the program. Mrs. Laura E. Davis selected as her subject for devotions, "Teach Us to Pray," guiding thought through a series of scripture selections until the hearts of the audience felt Christ's call, "Come ye apart and pray."

Mrs. Oscar G. Starrett, who lived for years in China and who is now interested in work among the Chinese children in Detroit, spoke of "World Citizenship" a subject that she so well presents. Mrs. Starrett defined world citizenship and enumerated methods of creating a consciousness and understanding of world citizenship. At the same time, Mrs. Starrett clearly emphasized the personal responsibility involved and the synonym really existing between world citizenship and missionary activity.

Mrs. Starr introduced Miss Birdice E. Lawrence of China, the missionary speaker of the day, who was supported by the Cass Memorial Church, Detroit, during her first term and later by the Michigan Conference. Miss Lawrence's subject, "Those Things Which Cannot Be Shaken," was especially significant at this time when the East is being shaken and material things are being destroyed. Miss Lawrence described her experiences

in China which verify the fact that while the material falls in shattered ruins, the spiritual remains imperishable. The concluding hymn, "Jesus Calls Us," followed by the closing prayer by Mrs. Starr, was a veritable challenge.—Mrs. Frank A. O'Boyle.

Dr. McAfee to Take Erie Pastorate

THE Rev. Ralph C. McAfee, D. D., executive secretary of Detroit Council of Churches since Jan. 25, 1927, will leave in a few weeks to become pastor of the Presbyterian Church of the Covenant at Erie, Pa.

Dr. McAfee will remain in Detroit to direct at least part of the Council's downtown Lenten services before going to Erie.

At Erie he will be pastor of the largest Protestant congregation in the city, with more than 2,200 members on its roster, and 1,100 in its Sunday school.

Its buildings, which cost more than \$1,250,000, include a Gothic church and an educational building containing 70 rooms.

Dr. McAfee guided the local Council of Churches successfully through the depression and the Council emerged in good financial condition.

Doubtless his most far-reaching task in Detroit was transformation of the Council of Churches from a body supported financially by treasuries of a group of major Protestant denominations into an organization supported by individual congregations and Sunday schools, and by laymen who befriended the movement.

This saved the Council from falling apart. And because the new contributing groups were given representation on the Council, most of its 400 affiliated churches now have a hand in its activities.—Detroit Free Press.

Detroit Council of Churches to Organize Symphony Orchestra and Band

PLANS for the organization of a symphony orchestra and band by the Detroit Council of Churches has been announced by Clarence E. Hewitt, organizer and conductor of the Chrysler symphony orchestra.

Members of the orchestra and band will be selected from churches and Sunday Schools belonging to the Detroit Council of Churches. Mr. Hewitt will be in charge.

If sufficient talent is available a junior orchestra and band of boys and girls will be formed. The plans have been approved by Dr. Ralph C. McAfee, executive secretary of the Council, and Jason Moore, president of the Guild of Church Musicians, a council organization. Applicants are urged to send their names and addresses, telephone numbers, church affiliations, instruments, and musical experience to Mr. C. E. Hewitt, 9310 Twelfth St., Detroit.

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Preach On the House of God

Sermons on the Bible are a matter of course, but the House of God is also a divinely appointed means of Kingdom building. The importance of the church in the community and in the world, the place of the sanctuary in all the ages of Christianity, the promotion of worship and prayer, and many other phases of Christian life and work, emphasize the preaching responsibility and possibilities in connection with the House of God.

The Interdenominational Board of Architecture, serving churches of more than 20 denominations, has prepared a mimeographed list, collected from ministers, of 50 Bible texts and 50 sermon themes, on the House of God and allied topics. A copy will be sent for 25 cents, coins or stamps. Address, E. M. Conover, director, 105 East 22nd Street, New York.

Radio Flashes

THE Latter Day Saint church of Salt Lake City plans to add a short wave station to its 50,000 watt standard wave station, making it possible to reach around the world with missionary endeavors from Salt Lake City.

The Canadian Broadcasting Corporation plans to build seven new 50,000 watt stations in 1938.

At least five applications for new radio stations in Michigan are pending before the Federal Communications Commission.

Twenty-five new short wave channels between 41,000 and 42,000 kilocycles have been opened up by the Federal Communications Commission for non commercial use. Educational institutions are making

applications for them. Why not the church?

Methodism has one radio station project under way. Hundreds of people have made small contributions. Will you help with it.—William H. Morford.

Coming Events

To make possible a closer correlation of Methodist activities and to avoid serious conflicts of dates this calendar of events is printed. Additional important dates of interest should be sent well in advance to Dr. Sidney D. Eva, Area

- March**
Secretary, at 34 E. Elizabeth Street, Detroit.
March 18—Spring Rally, Ann Arbor District, Ypsilanti.
March 22—Ann Arbor District ministers' wives luncheon in connection with Loud Foundation lecture.
March 25—10:00 a. m. W. H. M. S. Board of the Michigan Conference. Open Business Committee at First Church Jackson.
- April**
April 28-29—W. F. M. S., Detroit Conference, annual meeting, Ypsilanti.
April 29—Annual Meeting Ann Arbor District Epworth League at Farmington.
- May**
May 1—All-College Sunday for Michigan Methodism.
May 2—Monthly Meeting Ann Arbor District. Afternoon and evening meeting at Ypsilanti.
May 2-7—Graduate school for ministers.
May 2-13—Undergraduate summer school for ministers, Central Church, Lansing.
May 5—Spring Rally—Men's Movement, Ann Arbor District at Ann Arbor. Bishop Baker.
May 9-12—Graduate summer school for ministers, Central Church Lansing.
May 14—Port Huron District E. L. Rally, Pigeon.
- June**
June 5-6—Albion College Baccalaureate and commencement.
June 11-12—Children's Home Camp dedication, Douglas Lake.
June 15—Michigan Conference at Albion.
June 22—Detroit Conference at Trinity, Highland Park.
June 27—July 8—Convention of the International Council of Religious Education, Columbus, Ohio.

- July**
July 3 to 10—Albion Epworth League Institute (Tentative.)
July 9-16—Saginaw District Epworth League Institute at East Tawas.
July 24-29—School of Home Missions, Lakeside, Ohio.
- August**
August 2-12—Methodist Young People's Leadership Conference, Lake Geneva, Wisconsin.
August 7-14—World Friendship Council of the W. F. M. S., Waldenwoods.
- September**
Sept. 16-18—Queen Esther House Party at Waldenwoods.
Sept. 29-30—Detroit Conference W. H. M. S. Annual Meeting, Mt. Clemens.
- October**
Oct. 26-28—Michigan State Council of Churches and Christian Education Convention.

**Church School Dates
MARCH**

- Wed. 16—Sunday School Quarterly Board Meeting.
Sun. 27—Missionary Sunday.

Have A Hobby

A Page Dedicated to the Christian Use of Leisure Time

Dirt Houses His Hobby

If ordinary soil, not too damp and of the sort found almost everywhere, is shoveled into a suitable mold and is sufficiently tamped down, it will turn into a hard material that resembles sedimentary stone.

Rammed-earth walls, known as pise (pronounced pisay) are said to be resistant not only to wind and rain but have been found more damp-proof than brick or concrete, cool in summer and warm in winter.

Started As Hobby

Years ago, construction engineer Karl J. Ellington, 110 Cherry street, Seattle, Wash., became curious about rammed-earth and began to collect pictures, drawings and historical material about pise construction.

One of the first items to go into the collection was Pliny's (23-79 A. D.) "Natural History." Pliny described rammed-earth buildings in Spain and Africa and stated: "They are molded rather than built by enclosing earth within a framework of boards, erected on either side.

"These walls will last for centuries, are proof against rain, wind and fire and are superior in solidity to any cement. Even at this day, Spain still holds watch-towers of this material that were erected by Hannibal."

Ancient Tools Like Modern

An illustrated treatise in French dating back to 1680 and other books with ancient woodcuts show board forms and ramming tools not unlike those recommended today.

Later Ellington became consultant to Swedish and Norwegian agricultural authorities. Many rural community halls, churches, and even a post-office were built of rammed earth according to his suggestions. Pise houses proved themselves most sensationally in the northernmost parts of these countries by the savings of fuel they made possible.

The Swedish government now subsidizes pise construction on subsistence homesteads as this method does not use up any wealth of the country but is regarded as the creation of wealth out of virtually nothing in the economic sense.

More recently, Ellington has retired from building itself and now "hobby" is hardly a broad enough word to cover his present activities. "Crusade" more nearly describes them.

Answers Questions

Without remuneration, Ellington has now set himself up as an international clearing-house on rammed-earth construction methods and he is glad to give free advice to all who ask, with the qualifications stated below.

"I try to bring the pise gospel mainly to farmers, settlers and such city folks who have sense enough left to acquire a little 'escape' farm outside the city limits," he states.

"I am interested only in what might be called the 'self-builders.' I discourage contractors from trying it and I am not taking any contracts myself. People with money to hire labor can build any way they please.

"My efforts are in behalf of those who have little or no money but are not afraid of doing a little work to better their own status. Such persons don't need to 'experiment' with pise. The experimental stage was passed long ago. A pise house will last 10,000 years if built right."

Book On Subject

In his book, "Modern Pise Construction, House Building With Compressed or Rammed Earth," (published by the author, \$1.65 postpaid), Ellington claims that if smoothly planed shutters (his name for the board forms) are used, the walls will come out with the smoothness and texture of marble. They are immediately weather-resistant and strong enough to support second-story joists, if any.

The walls are said to be so smooth that in Europe it is common practice to paper directly on the interior wall surface.—Detroit News.

Photogenic Rating of Woman Is Zero

COLOMBO, Ceylon, Jan. 15.—(U.P.)—a native woman who cannot be photographed is said to have been found in an ancient temple deep in the jungles of Ceylon.

Four men who visited the temple to take photographs came upon a native woman in a state of "religious ecstasy." Never having witnessed a similar incident before, they exposed several feet of film in broad daylight, using three cameras. In all of them the woman was prominently in view.

The films, when developed, showed no trace of the woman.—Detroit News.

Films Free and for Renting

Schools, clubs and churches, recreational and hobby groups in neighborhoods and small towns are "overlooking a bet" if they do not look up the chances for borrowing or renting some of the hundreds of 16 mm film subjects now offered.

H. W. Wilson Co., 950 University avenue, New York, who publish the big catalogs, Readers' Guides and other reference works found in libraries, issue a bound book called "Educational Film Catalog," which makes it possible to plan screen programs. The main volume and two years' supplement service sells for \$4. All large public libraries doubtless have this book.

The new volume lists 1,175 films, currently obtainable, it grades them, tells briefly what they show, whether they are silent or sound, the running time, and who distributes them. There is a fine selection on winter sports, world-wide

travel, national parks, and so on. Wisconsin is represented by four films, but Michigan, for some reason, does not exploit her charms by parcel post in this medium.—Detroit News.

Select Your Movies

NOTE: The reviews printed in this column through the courtesy of The Epworth Herald are done so as an aid to the intelligent selection of the better pictures and a warning of those to be avoided. A is recommended unqualifiedly; B is recommended with qualifications; C, trivial; D, unwholesome or unrealistic. *Tentative, probable rating.

REVIEWED FORMERLY

Acatraz Island, C.	Riding on Air, C.
Ali Baba Goes to Town, A.	Rosalie, B.
Baltic Deputy, B.*	Snow White and the Seven Dwarfs, A.
Big City, C.	Stage Door, B.
Broadway Melody of 1938, C.	Submarine D-1, B.
Damsel in Distress, B.	That Certain Woman, B.
Daughter of Shanghai, B.	The Awful Truth, B.
Double or Nothing, C.	The Barrier, C.
Double Wedding, C.	The Buccaneer, A.
Ebb Tide, B.	The Good Earth, A.
Fight for Our Lady, C.	The Great Garrick, B.
Firefly, A.	The Life of Emile Zola, A.
Heidi, A.	The Life of the Party, B.
Hitting a New High, C.	The Lower Depths, A.
Hold 'Em Navy, C.	The Prisoner of Zenda, A.*
Hollywood Hotel, B.	There Goes the Groom, C.
Hurricane, B.	They Won't Forget, A.
In Old Chicago, B.	Thin Ice, B.
It's Love I'm After, B.	Thoroughbreds Don't Cry, C.
Lost Horizon, A.	Topper, D.
Love and Hisses, C.	True Confession, C.
Madame X, B.	Varsity Show, B.
Man Proof, C.	Victoria the Great, A.
Mayerling, B.	Vogues of 1938, C.
Mr. Dodd Takes the Air, B.	Wells Fargo, A.
Music for Madame, B.	Wine, Women and Horses, D.
Navy Blue and Gold, B.	You're A Sweetheart, B.
Nothing Sacred, B.	
One Hundred Men and a Girl, A.	
Peter the First, B.	

New Reviews

Gold Is Where You Find It: exciting technicolor film of the '70s, based on the difficulties between the gold miners and the settlers whose claims interfered with their operations. A*

Mad About Music: Deanna Durbin



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sings again, which speaks well for its quality. A*

Of Human Hearts: one of those sincere, true-to-life movies of which we have had far, far too few in the past. A

Stage Door pays tribute to those who, with courage and self-sacrifice, carry out the traditions of the theater. Excellent acting and witty dialogue. A

Young Pushkin: a beautifully filmed story of the student days of the great Russian poet, Pushkin, at the Tsarkow-Seloe Lyceum. A

A Yank at Oxford: refreshing comedy about an American athlete who goes to Oxford to finish his education. Contrast between American and English ways gives a new turn to the old "college" plot. B*

Big Broadcast of 1938: Another of those conglomerations of singing and dancing numbers, this time set on an ocean liner. Rather confusing list of performances. B*

Happy Landing: in contrast to the impossible scenes against which half this story is told, those in which Sonja Henie skates so beautifully stand out like gems. Some good comedy scenes, too. B.

Paradise for Three (MGM): pleasant comedy about a soap manufacturer (Frank Morgan) who wins his own slogan contest for which a vacation at an Alpine hotel is the prize. Funny situations galore occur when the management tries to "freeze out" the blundering winner, whom they take to be a poor old man in the wrong place. Hilarious throughout. B

Romance in the Dark: John Boles and Gladys Swarthout sing often in this gay comedy (often told before) about the girl who wants to become an opera star. Set in Budapest. Some good supporting scenes. B*

Mannequin: moving picture of a beautiful day dream. C

Coming reviews, probably favorable: Silas Marner, Marco Polo, Kim, The Adventures of Tom Sawyer, Kidnapped, Robin Hood.

Mothers' Page

(Continued from Page 16.)

general, reacts to that pride. Give a child a mother to be proud of and the child instinctively chooses his friends to fit in with the pattern the mother has set up. Superficial beauty alone is not enough to make a success of you as a wife and mother but it makes a perfect frame for spiritual and character beauty.

In these troublesome times, so much depends on how we as a Christian family face the world. Let us try and retain our optimism, our zest for life, our smile of confidence in the *ultimate triumph of the good* in the world. Let us greet the day with our happiest smile. We need all the poise and assurance that we can command to meet today's problems. Let us not forget the little things which help give us this poise and assurance. Our opinions, our ideas are given more consideration when we keep ourselves in the best possible physical condition.

In February, the column made a remark about it being the month for a little let down. February is over. March is here. Spring is upon us and the

spring of 1938 promises to be a time that needs our best thought and attention. Step out on your best foot, mothers, both *physically and mentally*. It will strengthen that husband and reassure the children as they face a confused and discouraged world. Let us play our part as best we can.

* * *

One of our column friends sent us this lovely poem she has written. We are proud of our talented mothers.

Sanctuary

So strangely dim the farm-yard seems
When clouds obscure the summer sun;
From wandering among the weeds,
The little chickens homeward run
To safety for beloved things—
A mother's soft, protecting wings.

As day draws close her dusky folds,
And twilight settles softly down,
The children, too, all hurry home
From distant school, and shops in town,
To comfort, food and fireside warm,
And Mother's dear, familiar form.

—Lea Nottingham.

Speaking of Books

Eugene Allen

Prophets of the Soul

Joseph M. M. Gray

DR. GRAY'S volume (The Abingdon Press, Cincinnati, 1936, \$2.00) is a succinct history of the rise and growth of religious liberalism in America, from the time of Cotton Mather to that of Washington Gladden. It includes nine or ten preachers and theologians each of whom represents a certain phase in the development of the more liberal teachings. By a few illuminating pen-strokes, each protagonist is set forth as to character and individuality. But it must not be supposed that these chapters are for students of theology only.

Our day visualizes the times of the Mathers and of Jonathan Edwards as through a mist. To us, their peculiarities and pronouncements seem a thousand miles away. Yet they moved their times decisively and for generations were controlling influences in religious thought and life. They lived in a time when church and state were synonymous terms and their rule was undisputed for long.

These men were uncompromising Calvinists of the most rigorous type. They confined eternal salvation to a comparatively small group and preached not the love of God but His withering vengeance. If they gave a sombre tone to the religious life of the day, they also fortified the idea of God's absolute sovereignty.

Naturally, their drastic dogmatism resulted in reaction and this reaction was at first headed by William Ellery Channing, a man of indifferent physical power but of extraordinary mental acumen. He it was who gave force to Unitarianism. As the author points out, "Unitarianism was not the final answer to the needs of perplexed souls" but it was a tender offset to the harshness of a "remorseless hell and a feudal heaven." Dr. Gray gives a remarkable characterization of Chan-

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ning and his work and this chapter is one of the high lights of the book.

Enter George Whitefield and the early Methodist itinerants. The former exercised a kind of hypnotic power by his eloquent preaching and the latter were humble though efficient evangelists of the gospel of free grace, and in a short time the rigors of an uncompromising Calvinism were discounted and largely disarmed. One is glad that Dr. Gray so forcefully pictures the power of these early and unsung heroes of a gospel which while definitive was tender. We may perhaps not accept all the implications of Arminianism but we are much moved by the author's narration of the work of these pioneer followers of Wesley.

Further tendencies toward liberalism were helped along by such men as Horace Bushnell and Phillips Brooks; the one bringing theology back to Christ and the other exemplifying the goodness of Christ as worked out in individual character. Both men had tremendous influence.

There is fine appraisal of the work of George A. Gordon and Washington Gladden. These men were rebels against a hardening type of theology; the first more largely in particularly religious affairs and the second in civic. Gladden was the virtual father of modern social Christianity. The reader wonders whether it is not time for a certain reaction, but Gladden's work will not be set aside.

Dr. Gray brings his book to a close with a thoughtful chapter entitled "What of the light?" in which there is no note of defeatism. Rather it is a bit of sensible optimism. After the clash of arms in the preceding chapters, it is the unfurling of the banner of victory and of hope. No one needs to lay this volume aside with the futile inquiry "What is it all about?" nor with the fatalistic conclusion that Christian faith is well-nigh shipwrecked and that recourse must be had to something else.

I may add that the book gives no support to certain liberal notions of today but it is an antidote for hard-shelled religious fatalism.

News from the Churches

(Continued from Page 2.)

Now, after a long year and a half, they are back in their own once more, for on Sunday, March 6, the new church, risen from the ashes of the old, resounded to hymns of thanksgiving as the congregation assembled for the first time within its walls. Much remains to be accomplished before the structure is entirely completed and equipped, but temporary seats are being installed and arrangements made for Sunday services while the work goes on.

Not only the Methodists, but the whole community may well be proud of this fine edifice. Architecturally beautiful, it overlooks the court house square at the corner of State street and Linden avenue where the old church stood, and is built to fit the requirements of an active group of Christian people.

At the base of the chime tower the principal entrance to the church, located on the State street side, leads into the narthex, or wide hall, running north and south through the structure and separating the auditorium from the Sunday school quarters. Built to accommodate a total enrollment of 350 with an aver-

age attendance of 200, the Sunday school department covers two floors and provides ample space and equipment for religious education. The first floor includes a Junior Chapel, two adjoining class rooms, a nursery department, beginners' room, parlors and library. On the second floor are eight class rooms and the primary department.

At either end of the narthex are stairways leading up to the auditorium balcony, and down to the dining hall and basement rooms among which are the large kitchen, parlors, store rooms and furnace room. The spacious dining hall is fitted up with a fine stage at the west end and will be used as a theater for church and Sunday school dramatic activities.

For several months after the old church burned services were held at the Clinton theater with Sunday school classes at the Masonic temple. Later the homeless Methodists were adopted by the Congregationalists and the two groups shared the same church. Sunday, Feb. 27, the final joint service was held at the Congregational church with a special program to mark the end of a very pleasant association.

Union Lenten Meetings at Jackson

MEMBERS of the Jackson County Ministerial Assn. meeting recently at the Y. M. C. A. decided to hold union Lenten services again this year at the First Congregational church, with Rev. Charles L. Ramsay, rector of St. Paul's Episcopal church, in charge of the liturgy.

Announcement was made that the speakers at the Lenten services would include Rev. O. Walter Wagner of St. John's Evangelical church, Rev. L. Donald Bond of Plymouth Congregational church, Rev. E. A. Runkel of Haven Methodist church, Rev. Howard Sugden of Ganson Street Baptist church, Dr. Frederick Spence of the First Methodist church, Rev. Thomas Murray of Concord, and Dr. Frank D. Slutz of Dayton, Ohio.

P. K.'s at Kalamazoo Foundation

SEVENTEEN sons and daughters of Methodist ministers are included in the student group being served by the Wesley Foundation of Kalamazoo.

On the invitation of Rev. and Mrs. W. C. Perdew these P. K.'s met in the First Methodist Parish House for dinner and a social evening on Wednesday, March 2. Dr. L. H. Batts, our minister to students, and Mrs. Batts were also guests. By unanimous vote it was decided to form a P. K. Club, and a committee consisting of Ruth Pohly, Robert Wearne and Rolla Grattan will be in charge of future arrangements.

The list of Methodist ministers' children includes the following: Ethel Cole, Brown City; Rolla M. Grattan, St. Joseph; Jeannette Jordan, Watervliet; Ruth Klaiber, Montague; Helen and Stephen Liddicoat, Kalamazoo; Emerson Minor, Otsego; Glenna and Myrtle Osborne, Kalamazoo; Alfred Phillips, Coldwater; Gordon Bogart, Battle Creek; Helen Helrigel, Parchment; Robert Wearne, Kalamazoo; Reba Fitch,

Port Huron; Dorothy Smith, Henderson; Ruth Pohly, Fennville; and Pauline Pryor, Deckerville.

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MISS CLARICE BOWMAN, the new National Director of Religious Education for Intermediates in the Methodist Church comes to Detroit Saturday, March 19, under the auspices of "The National Council of Religious Education," "The Detroit Conference Board of Education," and the "Detroit District Epworth League." We expect the following program to tell us where we are and



MISS BOWMAN

where we are going in our efforts with this "Forgotten Department." Then send our delegates back to local churches with minds alert, and courage strong, ready to face their task:

- 10:00—Leaders' Conference, Miss Clarice Bowman.
- 12:15—Conference Luncheon.
- 1:15—Planning Conferences.
- 2:00—Open session with Youth Delegates. (Recognitions and Song-Fest.)
- 2:30—Interest Groups:
 1. Officers' Class. (Organization and Administration.)
 2. Program Builders. (Planning a Worship Program.)
 3. Gambling and Cheating.
 4. Getting Along with Others.
 5. Selecting and Teaching Games.
 6. Choosing Right or Wrong.
- 3:00—Report of Interest Groups.
- 3:15—Special Feature.
- 3:30—Recreational Period, Mr. Philip Gentile.
- 4:15-4:30—Closing Moments of Worship.

Central Church, Pontiac, Church Nights

A SERIES of Church Night Services held each Wednesday evening began at Central Church, Pontiac, February 9, and will continue through March 30. The average attendance during February was 201.

The circles of the Ladies' Aid are serving the suppers family style with a host and hostess at each table. The chairmen of the circles serving are: Mrs. W. E. Blynn, Mrs. W. J. Morris, Mrs. H. E. Wilson, Mrs. Emerson Gordon, Mrs. C. Earl Currah, Mrs. A. J. Church, Mrs. George Schram, Miss Marie Kier and Mrs. L. A. Carmer.

The community singing and entertainment periods are in charge of Rev. Herbert F. Hausser, Associate Pastor, with the following talent: Mr. William Mustard, bass-baritone; Mrs. Arnold Kolden, mezzo-soprano; Miss Elda Sutter, musical readings; Mrs. Ruby Voorhees, soprano; Mrs. Margaret Stewart Oakley, pianist; Rev. F. Hausser, bari-

tone; Miss Marie Morris, contralto; Mrs. Rita Kastner, soprano; Eastern Junior High Boys' Glee Club, Mrs. Donald B. Hogue, director.

Dr. Dunning Idle conducts the Devotional Period, speaking each evening on "Less Known Men and Women of the Bible."

The Educational Periods are in charge of Mrs. C. Earl Currah, presenting three courses: Current Events, conducted by Mr. Earl L. Phillips; Book Reviews, given by Mrs. Kate Wainright, Mrs. John Thors, Jr., Mr. Paul S. Kantz, Dr. E. Kyle Simpson, Mrs. Fauna V. Hazelton, Mrs. Don Derragon, and Miss Adah Shelly; International Relations, the speakers being Miss Blanche Avery, Mr. Walter H. Witt, Miss Florence Collins, Rev. William C. S. Pellowe, Judge H. Russell Holland, Prof. Chang, of Ann Arbor, and Rabbi Eric Friedland.

Unique Fellowship at Brightmoor

DEPARTING from the usual customs of church board meetings, Rev. B. J. Holcomb of Brightmoor Methodist church, holds one meeting each year with his board in which church finances, church memberships and church derelicts are never discussed.

Mr. and Mrs. Holcomb entertained the Board at dinner in the church Monday Feb. 21. More than 60 members of the church were present and of this number 45 were Board members. Nothing was said during the evening to indicate that this church was aware of the fact that churches do have troubles, that must be ironed out in Board meeting, or that Board meetings were created for the express purpose of ironing out these difficulties. Everyone had a delightfully informal time and enjoyed the talk by Rev. Herbert Rhodes, of Boulevard Temple Methodist church.—Marcella F. Cavender.

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