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Series V: Writings, 1909-1963, undated.

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Religion and the new world problems, 1945.

Religion and The New World Problems

I have been asked to speak on ~~Jews and Christians in the~~
~~New Era~~. No one, of course, is able to foretell with any definite-
ness what this new ^{world} ~~era~~ is going to be like. It is still on the anvil.
It is even now being hammered into shape by vast new forces. A close
observer, well versed in historical craftsmanship, may detect the
rough outlines of this new era which is emerging out of the titanic
forging and fashioning going on. The complete design is still obscure.

The New Era, for example, seems likely to be dominated by
the idea of State corporateness or concentration to a far greater
degree than the one which preceded it. The power and authority of
the State is certain to be augmented. The 19th century witnessed
the triumph of a bourgeois society which delimited the powers and
functions of the State and extended and established the rights of
the individual. The development of private capitalism in the 19th
century necessitated and achieved a large measure of freedom for
the individual and a minimum of corporate control. The 20th century
has witnessed the final collapse of this system of unrestricted
competitive individualism. Everywhere the State is stepping in to
delimit the power and authority of the individual. The democratic
apparatus which middle-class individualism created to safeguard its
rights, is being pushed aside or discarded. Bolshevism, Fascism
and Nazism have this one thing in common: -- they are all champions
of maximum State authority. The State must have absolute dictatorial
power over the whole life of man. The individual has no inalienable
rights -- no areas forever exempted from group control or interfer-
ence. Mussolini declared: "Here, as in Russia, we are advocates of
the collective significance of life, and we wish to develop this at
the cost of individualism."

There are spiritual advantages to a doctrine of collectiveness over the doctrine of private exploitation and careerism which characterized our passing civilization. Both Judaism and Christianity and all other spiritual faiths subordinated the private ambitions of the individual to the well-being of society as a whole. The highest good was the social good. Man was taught to discover the real significance of his life in enterprizes which contributed to the upbuilding of the perfect society. Primitive Christianity was actually communistic in its social structure and so were the monastic brotherhoods which derived from it. The whole purpose of the Mosaic Jubilee legislation, touching land tenure and sale, as well as the whole tenor of the social message of the prophets of Israel was to discourage the exploitation of the masses by the classes and to curb the exaltation of the individual at the expense of the group.

Neither Judaism nor Christianity have therefore anything to fear from the spread of the doctrine of the socialized community and the collective life which is likely to dominate the New Era. The danger lies in the excessive zeal and over-reaching on the part of the State which may lead to the complete subjugation of the individual and which in time may prove fatal to his spiritual life. Our experience of the last decade and a half in different parts of the world with experiments in the corporate society, in Communism, in State Socialism, or in State Capitalism has given men ground for fear that the individual is being sacrificed in the process of economic and political concentration. Whether the suppression of the individual is only a necessary incident in the transition from one social order to another or whether, together with dictatorship, it will become a permanent feature of the new social order is for

the present a matter of conjecture. But for the time being at least, it is alarming to behold, in the lands where the corporate ideal of the state has made the greatest headway, the total conscription of the individual in the service of the autocratic state. All thought is regimented. Education becomes propoganda. Every writer becomes a functionary of the state. Attempts are even made, as in Germany, to absorb the church as an adjunct and a propoganda agency of the political state. The right of the individual to quest for himself in the fields of the mind and the spirit are denied. A new orthodoxy has been enthroned. It is again proclaimed that absolute truth as regards social ethics, government and economics, even private morality, has already been revealed. It is in the safekeeping of an ordained minority political group -- a new priestly hierarchy. The individual must accept the dogmas of the new political and economic dispensation, unquestioningly and submissively, or he is anathema. This new state absolutism, backed by its vast punitive power, is far more dangerous than the old and now discredited absolutism of the church. The latter was frequently held in restraint by the secular arm of government. At least the secular and the ecclesiastical attenuated each other's powers. But with the decline in the political power of the church, and the ascendancy of the all-powerful authoritarian State, the individual is at the complete mercy of the latter, without recourse and without refuge. Bunsen said of Bismarck that he made Germany great and the Germans small. The omnipotent State of tomorrow may make all men small and the individual insignificant. Religion made man small only in relation to deity. Even in relation to the universe man was exalted over all else. "Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honor. All things hast Thou

placed under his feet." The Rabbis maintained that on the basis of Scriptural text every man was justified in declaring: "For my sake was the world created."

It is quite possible that in the new era organized religion will have to assume the role of the sole surviving champion of the rights of the individual.

In the face of the amazing pretensions of the State, it behooves all religious disciples of whatever faith to insist that man possesses certain rights, over which the State, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's own by virtue of his humanity and not by virtue of his citizenship in any given political group.

It is clear also that the New Era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. It is well to remember however, that dictatorships do not of themselves and as a matter of course pass over into democracies. They do not liquidate themselves. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of capitalistic dictatorships and of communistic. They are equally unscrupulous when they get into action. Both have no compunction whatsoever about trampling upon the prostrate body of human rights, of democracy and liberalism. For both the end justifies the means. Both raise political violence to a principle and glory in their ruthlessness. In the fervor of class struggle the mandates of personal morality and basic human decencies and amenities are entirely lost sight of. We have entered an age of sanctified ruthlessness and exalted cruelty. The Dark Ages could offer no comparable records of mass brutality. But even more ^{distasteful} dangerous than

its terrible toll of victims of physical violence is the tragic toll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties, all dissenting opinion in press, pulpit, class-rooms, platform and book is stamped out. The threat of this to man's spiritual life is easily apparent. It tends to dry up the mainsprings of man's spiritual creativeness. It destroys the soil and roots of his moral growth. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed. Revelations never come to groups. There were schools of prophets in ancient Israel but they were merely the monitors of ancient superstitions. It was only after the individual separated himself from the School and the group and pursued his own solitary quest of truth that prophecy discovered its authentic voice and mood.

The New Era may thus burden the church and synagogue with another task -- to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality which devastated human life in previous epochs, to preach anew and with increased fervor and relevancy the sanctity of reasonableness, and tolerance and charity, and to safe-guard man's spiritual freedom and autonomy in a world conscripted by the encompassing walls of dictatorships.

The New Era is likely also to be characterized by its emphasis on economics. The key-note of our times is the need for a new economic set-up. Our most acute problems are those brought about by the world-wide economic depression. Men's minds every where are groping for economic solutions -- The Gold Standard, inflation, stabilization of currency, tariffs, control of production, etc. We

that our salvation lies in discovering the perfect economic formula. Russia has staked everything on its economic program and has come to a worshipful idolatry of the Machine which, it believes, will make possible the achievement of this program.

It is of course quite natural that in times of economic distress men's minds should be primarily concerned with economic questions. But there is the danger of losing the true perspective on the whole problem of human life.

Man needs bread to live but man does not live on bread alone.

We are likely to overlook the simple fact that after all, all this economic planning and thinking is intended for man, to enlarge and make happier man's life. Man is the starting point. Man is the goal and man is the means. But man is more than his material needs. Man's total life is affected by his economic environment but is not synonymous with it. There still remains the inner life, the ethical personality, the spiritual pattern, the world of aspirations, of devotions, of social enthusiasms, of loyalties which are the essential man.

In the New Era, perhaps more so than in the old, both Judaism and Christianity will have to underscore those spiritual facts of human life which are the podium upon which all other human values rest. Religion will have to warn anew the men of the coming generations that prosperity and even equality of distribution of goods is not the final and complete solution of all human problems. The thought of the Middle Ages was theocentric. The thought of the Renaissance, homocentric. The thought of the 20th century is in danger of becoming mecanocentric. Our eyes require lenses of a different curvature to correct this distorted vision, to enable us to see worlds of reality

over and beyond and within the physically visible.

The New Era is likely to witness the intensification of racial and national intolerance. The economic struggle is likely to lead to national economic isolationism. Each nation will attempt to become economically self-sufficient. The doctrine which the Germans call "Autarkie" is everywhere finding favor. To achieve it nations are entrenching themselves behind tariff walls and other artificial economic barriers. The world is becoming fractionalized to a degree unknown in the past. The Universal idea which fired the imagination of men in the 18th and 19th centuries, the idea of a federated world, of an integrated humanity has been pushed out of men's mind by the demand of a blatant, truculent, arrogant nationalism. So many noble ideals of mankind are today being broken on the wheel of nationalism. The youth of the world is being taught to think not in terms of international solidarity, in terms of humanity, but in terms of exclusive, aggressive and competitive nationalism. In countries like Germany, nationalism is even further restricted to a fantastic race cult, and in its name citizens not of the majority race, are being disenfranchised, degraded, humiliated, and the very means of livelihood denied them. Here race idolatry has run riot to a point where all human virtues have been sacrificed to it. Hitler declared: "I prefer a German deserter to a Jewish hero!"

Pseudo-scientific propaganda for racial imperialism is widespread in the world today. The doctrine of racial superiority was used as a cover for the vicious motives of the last war. It has always been a blind for economic imperialism. The people in the South used it as an excuse for exploiting the colored man and for denying him his elementary human rights and his legitimate opportunities.

The possessor of blond hair and blue eyes, the Nordic, is

taught to look upon himself as the salt of the earth. His race is creative. His race is superior. The dark-haired and brown-eyed man, the Mediterranean or Asiatic, is inferior. His race is mongrel. It can never rise to leadership. Therefore the Nordic race ought by right to be the dominant race.

There is, of course, no pure race in the world. Anyone who has even a smattering of history knows that all through the dark centuries following the collapse of the Roman Empire, Europe was a veritable stamping ground of peoples, tribes and races, who moved to and fro across its face in vast migrations, mingled and co-mingled, and mixed their bloods with the indigenous populations, so that today there is not one people in Europe which can rightly claim racial homogeneity.

Again there are no superior races. There are no races endowed by nature with superior qualities of mind or character. There are races more favored than others by circumstance, by environment, by geographic position, by the fertility of the soil or by the treasures underneath the soil. There are advanced races and backward races but no superior races. There are differences between races but no biologic gradations.

The vaunted superiority of the peoples of Northwestern Europe is of very recent date and is due largely to the shifting of the lanes of commerce from the Mediterranean to the Atlantic, and to the rich deposits of coal and iron found in their mountains. If these races had possessed superior natural endowments, they would have evolved the first civilization of mankind instead of the last. They would have been civilized long before the Chinese were civilized or the Babylonians or the Egyptians or the Greeks or the Romans or the Arabs. Actually they were barbarians when these

people were evolving great civilizations and carving highways for human progress.

Up to the fourteenth century the Prussians were heathens and barbarians. They were not even Christianized. Up to the twelfth century England, as far as civilization was concerned, was practically unknown. England and Scandinavia and northern France and the Netherlands and Germany were up to the last millennium, as far as human progress was concerned, negligible. They need not have existed at all. These "superior" peoples were utterly unknown when Greece -- a Mediterranean people of Oriental admixture -- was blessing mankind with a galaxy of poets, philosophers and artists whose gifts remain to this day unmatched for excellence by any Nordic people. They were unknown when Rome organized the ancient world and gave a law and a language to the peoples of Europe. They were unknown when a little Asiatic people, the Jews, was evolving a God-idea which is today the cherished faith of two-thirds of mankind. They were practically unknown to civilization when the Arabs were building universities in Cairo, Cordova and Bagdad. All that northern Europe has today of art, literature and religion, -- of the essential values of social life -- have come to it from Asiatic and Mediterranean peoples. It is therefore supreme arrogance for any one racial group to regard itself as the sole creator and monitor of civilization.

Furthermore, no race remains permanently dominant. No race retains a position of supremacy for more than four or five centuries. Races are like individuals. The individual has his period of infancy and of adolescence. Then comes his period of maturity when he is able to give expression to his powers and to make his substantial contributions to society. Finally and inevitably old age sets in and senility.

No individual, however brilliant, can resist the weariness and the exhaustion which come with age. Neither can any race. Races too have their periods of infancy and early development. Then comes their short golden age of maturity when they fashion out of the genius which is theirs those gifts which become their legacies to mankind. And then the reaction sets in, -- intellectual and spiritual exhaustion. The race goes to seed. Five hundred or even a thousand years may elapse before the race will experience a new ferment and stir, before it will begin to forge its way anew to another cycle of creative life.

Racial conceits and pretensions are ripe in the world today and as long as these race mythologies and blood cults persist so long will races not meet, and world unity will remain as heretofore an unrealized dream.

There is far more race idolatry in the world today than ever before in the history of mankind. There was no color line in antiquity. The Greeks were conscious of their cultural superiority but they did not attribute it to biology. They claimed excellency on the basis of their civilization, not their blood. The Romans were splendid racial cosmopolites. The Jew was proud not of his race but of his religion, and the proselyte to the faith was welcomed into the life of the race. The heathen who was a scholar was held in far higher repute than an ignorant High Priest who could trace his descent from Aaron himself. "God created only one Adam," declared a Rabbi, "in order that in future times no man shall be warranted in saying: I came from better stock than you do." And another Rabbi declared, "I call heaven and earth to witness, be he man or woman, young or old, rich or poor, Jew or non-Jew, according to his deserts will the spirit of God descend upon him."

The Middle Ages knew very little of that racial chauvinism which is so rampant in our day. It was with the rise of colonial imperialism among the Northwestern European peoples, particularly during the last century, and the consequent exploitation of the backward races that the necessity arose of finding some ideologic justification for such exploitation. It soon appeared in the form of pseudoscientific theories of race superiority. These theories gained prestige and popularity as the European nations proceeded to conquer, subject and despoil backward peoples. Some apologists even employed High Church terminology such as "bearing the White Man's burden" to savor the miserable mess of imperialistic pottage by means of which European peoples robbed other races of their birthright of freedom. The "White Man's burden" became the black man's curse and the brown man's and the yellow man's.

Modern nationalism has fallen under the blight of this race idolatry. The novel doctrine is now being loudly proclaimed that a nation must be racially homogeneous and every national within the state who can not trace his ancestry back to the racial stock of the majority is an alien and an intruder. Racial minorities are almost everywhere disadvantaged in the modern state.

Racial imperialism is a stumbling block in the way of human progress. What is required in our day is not super-heated race or national apologetics but a generous way of life which will give each race and nationality the opportunity to live its own life, to express its own soul and to contribute its unique values to the commonalty of human life. Our age needs a form of goodwill which will not only tolerate differences but which will gladly use them for the enrichment of life.

Judaism and Christianity have a message and a mission which overlap national boundaries and race barriers. They speak not to the

racial man or the national man, but to man for man. They speak of truths and ideals and values which all men need for their spiritual and moral sustenance and which all men may cherish regardless of their color, their station or their nationality. Neither Judaism nor Christianity have always been aware of or faithful to the universalistic, international implications of their teachings. In the New Era they will have an historic opportunity to confront the rampant, racial aberrations of a fractionalized and broken-up world with their strong, ancient gospel of "One God in Heaven and One Humanity on Earth."

Great are the tasks awaiting the faithful disciples of Judaism and Christianity in the New Era. We must lead in the building of a new civilization. Spires, domes, and minarets are not religion; neither are radios, aeroplanes, and swarming, teeming cities civilization. The essence of civilization is a free, secure, and creative social life. The criteria of civilization are neither wealth, nor size, nor speed, nor invention, but the values which it places upon human personality, the rewards which it grants to labor and merit, the quality of its intellectual, spiritual, and aesthetic interests and the stimulus which it gives to those social factors, which make human life sweeter, more confident, and more joyous. Measured by these criteria, our present-day civilization is but an ultra-modern expression of barbarism; and the sharp contrast which exists between its social backwardness and its scientific progress only makes the fact more bewildering and, at the same time, more menacing.

We must help in the building of a new civilization and we must jealously safeguard for this new civilization those values which our religions have of old held sacred and inviolable, the sacredness of personality, the sovereign rights of the individual, his spiritual freedom and autonomy, the spiritual basis of all human life, and the ultimate universal ideal of one Humanity.

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2.
3. There are spiritual advantages - doctrine
of collectiveness over - private exploitation
and careens.

Both Judaism & Christianity - subordinated
private ambitions of - well-being of society
→ Highest good - social good.

Kingdom of God

Man was taught to discover - significance
in experiences which

→ Primitive Christianity - communistic
monastic brotherhoods

→ Purpose, Mosaic legislation - Jubilee,
land tenure & sale - message of
prophets - discourage & exploit.
of masses by classes - Circle

4. Neither Jew - Chr. anything to fear or
Khadda - spread ideal socialized Commun.
in New World

Danger - excessive zeal - over-reaching on
part of state - subjugation - fatal

Our experience - 15 years Communism etc.
ground for fear - ind. sacrificed in
process of pol. Econ. concentration

→ Whether passing or permanent - uncertain

But for time being - alarming. Total

Conscription - Barbarous Orthodoxy

→ All that represented.

Education - questioning of faith. dogmas
literature

Even Church - tool of state policies

→ The New State Absolutism - back by
punitive power - far more dangerous
old, discredited abs. of Church

Latter held in leash - secular arm

at least secular rep - attributed

To-day ind. at complete mercy
without recourse - refuge

5. Making man small.

Rel. exalted man. image of God

phon 1021 11262

4.

Bunsen - Bismarck -

Mussolini - "do not believe in sanctity

6. It is quite possible - Org. rel - Sole

→ surviving champion, the individual

areas, even which state, however called

Rights by virtue, his humanity - not

citizenship

7. Dictatorship - whether in

Passing or permanent?

Do not, themselves - pass over -

liquidate

→ I. Both cap. + Socialism - dictatorship.

II Characterized - utter ruthlessness

unscrupulous - no compunction

about trampling - human rights

→ (End) justifies means.

→ Raise pol. violence to a pure.

→ In heat of class struggle - mandates
of personal morality - decencies

amenities -

5.

→ Entered Age of sanctified ruthlessness
and exalted cruelty.

→ Dark Age could not offer a comparable
record of mass brutality

~~##~~ Even spokesmen of religion -

→ But even more ~~dangerous~~ ^{disheartening} → terrible toll
of physical victims & physical violence.
Spiritual & intellectual violence

Men are driven - terrified silence

Men dare not dissent - all opposition -

a new Inquisition - to persecute

Free that sent to Concentration Camps

→ The threat in all this -

Tends to dry up - sp. Creativeness

Destroys soil & roots - moral growth

→ When man is not allowed to stand alone,
to dissent, to proclaim - he is sp.
destroyed

→ Revelations never come to pumps

8. New word - burden church - and this task
 → To save man - dark, ghostly ~~history~~ ^{past} eye
 of sanctified utterlessness + brutality
 - to preach peace - sanctity of tolerance -
charity - reasonableness
 - to safeguard man's sp. + intell. freedom
 in a world constricted by encompassing
walls , dictatorship.

9. New word - Emphasis - Economics
 → Key-note - need for new Econ. set-ups
 → Men's minds everywhere groping for
Econ. solution + socialism etc. etc. -
Gold Standard - Stabilization - control -
inflation
 → Salvation in finding perfect Econ. formula
 → Int. national - imperative
 → Danger - losing time perspective on human
life - whole problem of hum. existence
 → Man needs bread to live. But man
 → Overlook - all Econ. thinking - planning
intended for Man

Man is the starting point - Man - Goal ?

Man - the means

But Man is more - sum of material needs

→ Man's total life - affected by econ. environ.

but not synergism with it.

→ Then still remains the Inner life -

the ethical personality; the sp. father;

the world of spiritus, virtues, lozities,
social enthusiasm - the essential Man

10. In her world - Church - underscore -

sp. facts of human life - Podium -

→ Religion - teach - prosperity - even
equality of gods - not final or
complete solution -

→ Thought of 17th C. - Theocentric

" " Renaissance - heliocentric

" " 20th C. - Meccanic

Religion must show - by less of diff.

curvature - world of reality over
above + within the physically visible

11. New World - likely to witness intensification of racial & national intolerance.

- 1. World becoming fractionalized - Antarctic

2. The Universal Idea - 18-19 c.

pushed out, men's minds by blatant

3. So many noble ideas - broken

4. Youth & world - being taught
apathy - Comp. Universalism

5. In countries like Germany - Race cult.
and in its name -

- Christian churches

6. Race Superiority - no sup. races

8

12. Jud. Christianity - has a message
+ a mission which overleaps

They speak up to racial man -

" " of values etc. which all men

→ "Have we not all one father -

→ "Neither Jew nor Greek

→ One God and

13. Historic Task in New World to confront
"One God in Heaven - One Human"

14. We must build a new world - New Analysis 9.
But safeguard - sacred, unshakable values
which mankind achieved in past

- (1) Rights of Individual
- (2) Unshakability, Personality
- (3) His spiritual freedom & autonomy
- (4) The spiritual basis, all human life
- (5) Universal Ideal of One Humanity



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P R O G R A M

of the

DETROIT ANNUAL CONFERENCE

of the

METHODIST CHURCH

SEVENTH SESSION

JUNE 13 to 17, 1945



CENTRAL METHODIST CHURCH

H O S T

Woodward Avenue at Grand Circus Park

DETROIT, MICHIGAN



RAYMOND J. WADE
Presiding Bishop



GEORGE A. BUTTRICK



ARTHUR J. MOORE

Presiding Bishop

Raymond J. Wade, D.D., LL.D.
Detroit, Michigan

Assisting Bishops

Arthur J. Moore, D.D., LL.D., Atlanta, Georgia
H. Lester Smith, D.D., LL.D., Columbus, Ohio
Arthur F. Wesley, STD., D.D., Buenos Aires, Argentina

Superintendent of Detroit District

Sidney D. Eva, D.D.

Entertaining Ministers

Henry Hitt Crane
E. Shurley Johnson
Oscar G. Starrett

THE CABINET

Luther B. Butt.....	Ann Arbor District
Sidney D. Eva.....	Detroit District
W. Clyde Donald.....	Flint District
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C. Gordon Phillips.....	Port Huron District
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Samuel J. Lang
Chester A. McPheeters
Walter Ratcliff
Ralph Hileman

WEDNESDAY, JUNE 13

Morning Session

- 9:00—Holy Communion..... Sanctuary
Bishop Raymond J. Wade, Bishop Arthur F. Wesley, assisted by the following ministers: Sidney D. Eva, Luther B. Butt, W. Clyde Donald, Gernsey F. Gorton, C. Gordon Phillips, Frank M. Field, Henry Hitt Crane, E. Shurley Johnson, Oscar G. Starrett.
Directing the congregation: Paul Morrison, Horace H. Mallinson, John W. Parrish, Merton L. Stevens, Russell D. Hopkins, La Verne Finch.
- 10:15—Organization of Conference.....
Church House Auditorium
Roll Call
Introductions
Welcome—Dr. Henry Hitt Crane; Mayor Edward J. Jeffries, Jr.
Response—Bishop Raymond J. Wade
Report of District Superintendents—W. Clyde Donald
Business
- 12:00—Presentation of Seminar Findings.....
Church House Auditorium
- 12:45—Luncheon of the Retired Ministers' Association.
Fourth Floor, Church House
Howard A. Field, President
Dr. Paul Morrison, Speaker.

Afternoon Session

- 2:30—Reports of Institutions and Agencies.....
Church House Auditorium
Bronson Methodist Hospital—W. C. Perdw
Chelsea Methodist Home—Benjamin F. Holme
Methodist Children's Home Society—
Miss Frances Knight
Goodwill Industries—Harold McKinnon
Michigan Christian Advocate—John E. Marvin
Methodist Foundation of Michigan—Claude H. Stevens
Michigan Council of Churches—J. Burt Bouwman
Detroit Council of Churches—T. T. Brumbaugh
Michigan Temperance Foundation — E. C. Prettyman
- 4:00—Worship Service..... Sanctuary
Hymn 465 "Where Cross the Crowded Ways of Life"
Address: "Jesus and Business"
Dr. George A. Buttrick, Minister, Madison Ave. Presbyterian Church, New York City.
- 5:30—Detroit Conference Historical Society, Annual Meeting, Rooms A-B, Y.M.C.A. Cafeteria.

WEDNESDAY, JUNE 13

Evening Session

- 7:45—Worship Service.....Sanctuary
Hymn 233 "Jesus Calls Us"
Prayer—Dr. C. A. McPheeters
Music by the Metropolitan Church Quartet
F. Dudley Vernor, Organist-director
Thelma Von Eisenhauer, Soprano
Pauline Wright Higgins, Contralto
C. Herbert Peterson, Tenor
Syver Thingstad—Baritone
"Festival Te Deum".....*Buck*
"Breathe on Us, Holy Spirit".....*Fairchild*
Metropolitan Church Quartet
"Watchman, What of the Night".....*Sarjeant*
Mr. Peterson — Mr. Thingstad
"Prayer for Service".....*Gaul*
"I Will Extol Thee".....*Costa*
Metropolitan Church Quartet
Offering for Conference Expenses
Hymn 505 "God the Omnipotent"
Address: "The Tensions of Our Times."
Dr. George A. Buttrick

THURSDAY, JUNE 14

Morning Session

- 8:30—Morning Devotions.....Fourth Floor
Conducted by Women's Society of Christian Service,
Mrs. W. B. Dehn, leader.
- 9:00—Business Session.....Church House Auditorium
Disciplinary Questions
Reports:
The Treasurer—Paul R. Havens
The Statistician—Ben J. Holcomb
The Conference Expense Fund—Verle J. Carson
The Commission on World Service and Finance
—Edward A. Smith
A Plan for Equalization of Moving Expenses—
Edward A. Smith
The Methodist Radio Parish—William Morford
Lake Louise Trustees—Dennis Strong
Committee on Camping Facilities—C. Gordon
Phillips.
- 11:00—Board of Education; Local Church Division
Marshall R. Reed, President
- 12:00—Noon Worship.....Sanctuary
Hymn 342 "Dear Lord and Father of Mankind"
Address: "Goodwill As A Debt"
Dr. George A. Buttrick

12:45—Luncheon: Methodist Federation for Social Service
Rooms A-B-C Y.M.C.A.
Speaker: Dr. R. M. Atkins, Madison, Wis.

THURSDAY, JUNE 14

Afternoon Session

- 2:00—Women's Society of Christian Service.....Sanctuary
Bishop Raymond J. Wade, presiding
Mrs. J. O. Walker, President
Hymn 282
Prayer.....Bishop Wade
"Looking Forward".....Mrs. Walker
Treasurer's Report.....Mrs. Wm. Christian
Offering
Address: "Today—the Highway of
Tomorrow".....Mrs. James Oldshue
- 2:30—Meeting of Lay Members.....
.....Church House Auditorium
Hymn 381 "The Church's One Foundation"
Report from Conference Lay Leader—
Samuel J. Lang
Reports of District Lay Leaders
Discussion
Business and Elections
- 4:00—Worship Service.....Sanctuary
Hymn 486 "From Ocean unto Ocean"
Address: "Jesus and Education"
Dr. George A. Buttrick
- 5:45—Albion and Adrian College Dinner, Y.W.C.A.
Marshall R. Reed, Presiding.
-

Evening Session

- 7:45—Worship Service.....Sanctuary
Hymn 512 "These Things Shall Be"
Prayer.....Dr. William H. Williams
Music by the DuPré Victorian Choir
Marvin DuPré, Director
William Hines, Accompanist
"The Legend".....Tschaikowski
"Day of Judgment".....Arkhangelsky
"Lost in the Night".....Christiansen
Rose Walker, Soprano Soloist
"Beautiful Savior".....Christiansen
Boyd Dounvear, Soloist
Spiritual.....Selected
"The Lord Is My Light".....Allitsen
Marvin DuPré, Soloist

Offering for Conference Expenses
Hymn 507 "In Christ There Is No East or West"
Address: "A Common Heritage and a
Common Task"
Rabbi Abba Hillel Silver, Cleveland, Ohio

FRIDAY, JUNE 15

Morning Session

- 8:30—Morning Devotions.....Fourth Floor
Conducted by the Conference Board of Evangelism
- 9:00—Business Session.....Church House Auditorium
Disciplinary Questions
Reports:
Endowment Fund Commission—
Frederic B. Johnston
Board of Conference Claimants—
Fred A. Andrews
Adequate Ministerial Support—
Horace H. Mallison
Board of Missions and Church Extension—
Victor D. Longfield
Methodist Missions and Latin America—
Bishop Arthur F. Wesley
Report of Conference Board of
Evangelism—Hugh Townley, Lloyd H. Nixon
The Crusade for Christ—Bishop Arthur J. Moore
- 12:00—Noon Worship.....Sanctuary
Hymn 318 "O Love That Wilt Not Let Me Go"
Address: "The Cross and Our Time."
Dr. George A. Buttrick
- 12:45—Luncheon: Board of Education. Y.W.C.A. Coffee
Shop. Speaker: Dr. C. A. Bowen, Nashville, Tenn.
Luncheon and Annual Meeting of the Conference
Board of Missions and Church Extension.
Room A., Y.M.C.A. Frank M. Field, Chairman
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FRIDAY, JUNE 15

Afternoon Session

- 2:30—Discussion of Seminar Findings.....
Church House Auditorium
- 4:00—Worship Service.....Sanctuary
Hymn 73 "Be Still, My Soul"
Address: "Christianity in the Machine Age"
Dr. George A. Buttrick

Evening Session

- 7:45—Worship Service.....Sanctuary
 Hymn 20 "We Gather Together"
 Prayer.....Dr. Marshall R. Reed
 Music by the Central Methodist Choristers
 "Prayer"Kountz
 "Ave Verum"Liszt-James
 Solo: "How Beautiful Upon the
 Mountains" Harker
 Isobel Hunt Filkins
 "Onward Ye Peoples".....Sibelius
 "Magnificat No. V. (Organ).....Dupre
 "Hail Gladdening Light".....Martin

Offering for Conference Expenses

Hymn 12 "Joyful, Joyful, We Adore Thee"

Address: "The Church and Its World
 Responsibility"

Bishop Arthur J. Moore, Atlanta, Ga.

SATURDAY, JUNE 16

Morning Session

- 8:30—Morning Devotions.....Fourth Floor
 Conducted by the Conference Commission on
 Evangelism
- 9:00—Business Session.....Church House Auditorium
 Disciplinary Questions
 Corporate Session
 Report on Conference Deaconess Board—
 Sidney D. Eva
 Report on Conference Historical Society—
 J. A. Halmhuber
 Report of Schools of Ministerial Training—
 Marshall R. Reed
 Admission on Trial
 Admission into Full Membership
 Recommendations as to Ordination
- 12:00—Noon Worship.....Sanctuary
 Hymn 278 "Lead On, O King Eternal"
 Address to the Classes
 Bishop H. Lester Smith, Columbus, Ohio

Afternoon Session

2:30—Youth — Education.....Church House Auditorium

Paul Albery, Director of Youth Work

Fred G. Poole, Executive Secretary

Greetings from the Youth of South America—

Bishop Arthur F. Wesley

Division of Educational Institutions

Wesley Foundations—Dr. Marshall R. Reed

Adrian College—President Samuel J. Harrison

Albion College—President John L. Seaton

President-elect William W. Whitehouse

Action on Recommendations

Additional Reports and Business

Evening Session

7:45—YOUTH NIGHT.....Sanctuary

Hymn 266 “O Young and Fearless Prophet”

Prayer.....Bernard Lomas,
Conference Youth President

Music—The Methodist Radio Parish All Girl Choir

Installation of Conference Youth Officers—

Bishop Raymond J. Wade

Music—Adrian College Double Quartet

“A Hymn of Freedom”.....Thiman

“By Babylon’s Waters”.....Smart

“A Song of Courage”.....Barnes

“An Adrian College Song”.....Spencer

“One World”.....Spencer

Address: “The Methodist Heritage and Hope”—

Bishop Arthur J. Moore

Benediction..... Joyce Peterson,
Detroit District Youth President

SUNDAY, JUNE 17

Morning Program

9:30—Conference Love Feast.....Sanctuary

Leaders: Dr. Howard A. Field,
Dr. Harvey G. Pearce

10:30—Morning Worship

Sermon by Bishop Raymond J. Wade

Music by the Central Church Choirs

Afternoon Program

3:00—Memorial Service..... Sanctuary

Hymn 527, "For All the Saints"

Conference Quartet

Address.....Dr. William C. S. Pellowe

Recognition of Retired Ministers

4:00—Ordination Service

Conducted by Bishop Raymond J. Wade, as-
sisted by Bishop Arthur J. Moore, Bishop Arthur
F. Wesley and the District Superintendents

Presentation of Diplomas.....Dr. Thomas M. Pryor

Hymn 263, "Once To Every Man"

Benediction

Evening Program

7:00—Prelude

Music by Central Church Choir

Sermon: "The Glorious Gospel,"
Bishop Arthur J. Moore

Reading of Appointments

Prayer of Consecration

Benediction and Adjournment.

All meetings scheduled above are regular Conference Sessions and will be presided over by or under the supervision of Bishop Raymond J. Wade, of the Detroit Area.

GENERAL INFORMATION

Registration

Every delegate is urged to register. This is necessary to assure contact in case of telephone calls or other requests.

There is available for every delegate a copy of the Conference Program, a map of the city, and a windshield sticker which allows special parking privileges during the sessions of the conference. Extra copies of the program can be purchased at the registration desk for 10 cents.

Luncheons—Refreshments

Only luncheons are served at the church. Other meals must be secured outside. Three hundred luncheons will be available on Wednesday, Thursday, Friday and Saturday. Tickets for these must be secured in advance at the ticket sales desk on the second floor of the Church House. Price 75 cents. A number of special luncheons and suppers have been arranged at the Y.M.C.A. and Y.W.C.A. cafeterias. Reservations are required *only* for the Albion and Adrian College Dinner on Thursday evening.

The Youth of the Church will provide tea room service on the fourth floor of the Church House Wednesday, Thursday and Friday afternoons from three to five o'clock. Iced Vernor's ginger ale will be available on the first floor of the Church House.

Reception

There will be a reception and tea for ministers' wives at the home of Dr. and Mrs. Henry H. Crane, 641 Edison, Saturday afternoon, from 2 to 4 o'clock.

CONFERENCE DIRECTORY

Central Methodist Church—23 E. Adams, Telephone:
CA. 6477

Area Office—1205 Kales Building, 76 W. Adams, Tele-
phone: RA. 8447

Methodist Publishing House—28 E. Elizabeth. Telephone:
RA. 3228

Registration and Room Assignment, Second Floor, Church
House

Church Office and Dr. Johnson, Second Floor, Church
House

Check room, Second Floor, Church House

Public telephones, 1st, 2nd, 4th, 5th floors, Church House

Ticket sales and information, Second Floor, Church House

Post office—Second Floor, Church House

Exhibits—Second Floor, Church House

Dr. Crane's office—Third Floor, Church House

Mr. Starrett's office—Third Floor, Church House

Rest rooms for men—1st, 4th and 5th floors, Church House

Rest rooms for women—2nd, 4th and 5th floors, Church
House

Dining Room and Tea Room—Fourth Floor, Church House

First Aid (conducted by Bronson Hospital)—Fourth
Floor, Church House

Historical Society Exhibit (Boy Scout Room)—Fifth Floor,
Church House

Committee Rooms—5th and 6th Floors, Church House

Mimeograph room—Sixth Floor, Church House

Conference Secretary—Sixth Floor, Church House

Methodist Publishing House Exhibit—28 East Elizabeth
Street.