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Ferdinand Q. Blanchard, 1951.

# FERDINAND QUINCY BLANCHARD







# FERDINAND Q. BLANCHARD

*"Thirty-six years of service"*



*A Tribute to Dr. Blanchard from his church and friends.*

1951



## FOREWORD

As the full impact of Dr. Blanchard's resignation began to be felt by the entire congregation of the Euclid Avenue Congregational Church there began to grow among the many organizations of the church a very definite desire to record in tangible form a fitting tribute to be published in his honor and handed to him as a parting gift. It is obvious that each such organization would like to set down in a separate page its own deep feelings of loyalty and devotion and heartfelt appreciation for the many acts of kindness and thoughtfulness he has brought to each of them during the many years of his pastorate. It is just as obvious that a repetition of such letters of tribute is not at all necessary in such a book as this. Let it suffice that in presenting this that the entire congregation joins in wishing him Godspeed as he leaves his duties at Euclid Avenue.

# FERDINAND Q. BLANCHARD

## BIOGRAPHY

Ferdinand Quincy Blanchard was born in Jersey City Heights, New Jersey, on July 23, 1876. His parents, Edward Richmond Blanchard and Anna Quincy Blanchard, were descended from old New England families. When he was six years old the family moved to Newton, Massachusetts. In West Newton High School he excelled in his studies and joined in extra-curricular activities: football, track, captain of the military company, editor of the paper, class orator.

It was not until his junior year in high that Ferdinand became an avowed Christian. He took this step after most prayerful consideration. Only gradually, influenced by his reading of Phillips Brooks' writings, did the desire to become a minister make itself felt. Amherst College offered attractive scholarships to those who were preparing for the ministry, so Ferdinand matriculated there in 1894.

At Amherst he came in contact with Dwight Morrow and Calvin Coolidge. He graduated from Amherst in 1898 and chose Yale for his Divinity School. He did social work in Boston during the summer months.

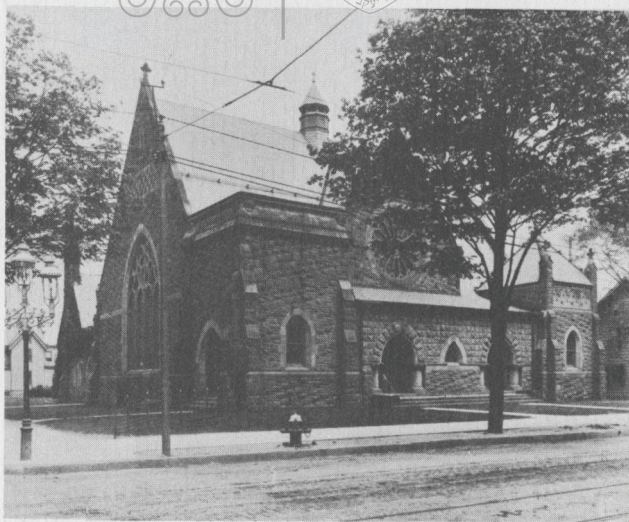
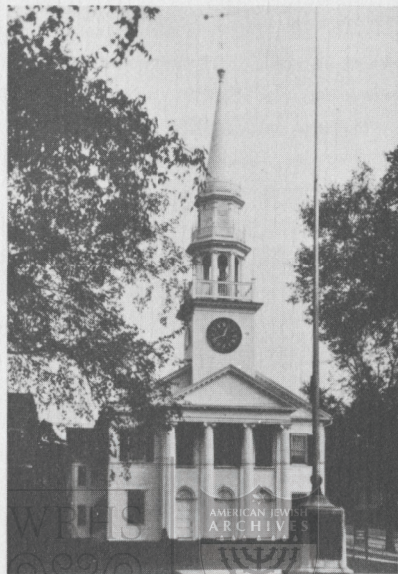
It was after his first year at Yale that he became engaged to Ethel West, a high school classmate and a close friend through her Smith College days.



During his senior year he received calls to two churches. He chose the Southington, Connecticut Church. After his graduation and marriage he took his bride to this quiet town. Among the gifts which awaited them was



the swivel chair now in his Euclid Avenue study. He and Mrs. Blanchard ministered happily here for three and a half years. Reverend Blanchard interested himself in the civic welfare of Southington and was elected to the school board.



Then came the call to the First Congregational Church of East Orange, New Jersey. Leaving his first charge with regret he entered on his second pastorate with enthusiasm. Shortly after this in East Orange his son



Edward was born. Here, also, Reverend Blanchard was appointed to the board of education and served as president.

While in East Orange, Reverend Blanchard was elected to the executive committee of The American Missionary Board. Because of his conviction that the Negro should have full rights of citizenship, he was elected to the Board of Trustees of Fisk University.

It was after ten years in East Orange that a stranger appeared in his congregation and later, in an interview, asked Reverend Blanchard if he would be interested in coming to Euclid Avenue Church. After a succession of conferences he accepted the call.

On March 25, 1915, Reverend Ferdinand Quincy Blanchard was installed with proper and impressive ceremony as our pastor. Reverend George Johnson, pulpit assistant, offered prayer; Charles F. Thwing, president of Western Reserve University, gave the charge to the pastor; Professor William J. Hutchins, interim supply in our pulpit and later President of Berea College, gave the charge to the people. Representatives of some thirty churches and many other dignitaries were our guests. Thus began this thirty-six year pastorate.

In 1916 a daughter, Virginia, came to join eleven-year-old Edward.

In the early days of his pastorate Euclid Avenue Congregational Church was a neighborhood church. Reverend Blanchard rode his bicycle to call on his people. Then came the exodus to East Cleveland and the Heights. Even with an automobile and the able assistance of Miss Helen Lusk and later Miss Louise Harper it has been hard for him to keep in touch with all of his scattered membership.

For many years weekly Wednesday evening church dinners were enjoyed by the members. The favorite programs were book reviews by the pastor. He has the happy faculty of giving the gist of the story and of making the characters come alive.

Reverend Blanchard has acted as church school superintendent for many years and at one time taught a woman's bible class. Children listen to his stories with great deal of interest. His children's sermons are something to which they look forward each Sunday morning. When his little daughter began asking questions about Jesus he wrote for her the story of Christ in language understandable to a child. The book, "How One Man Changed The World", has been widely used as a textbook in religious education.

When a hymn appropriate to a special occasion was needed Reverend Blanchard supplied the words. There are six such in our Pilgrim Hymnal.

Without neglecting his manifold and ever-widening duties as preacher and pastor, his services to our city, to Congregationalism, and to our country have been outstanding.

Reverend Blanchard is a member of the Cleveland chapter of the Mayflower Society and was its Lieutenant Governor for three years.



During World I, with the consent of his congregation, he volunteered his services to the Y. M. C. A., acting as secretary at the Chillicothe Army Camp, nine months for part time and for four months full time.

Reverend Blanchard delights in golf, sailing, and travel. Since his first visit to England in 1910 he has returned whenever opportunity offered. In 1937 he was a delegate to the Oxford Conference and remained as guest preacher. During another vacation he journeyed to the Holy Land from which he brought vivid word pictures to his congregation.

Twice Ferdinand Quincy Blanchard has been honored with the degrees of Doctor of Divinity, by his Alma Mater, Amherst, and by Oberlin. On the occasion of his twenty-fifth anniversary as our pastor five hundred of his congregation at a dinner in his honor created for him the title of Doctor of Brotherhood.

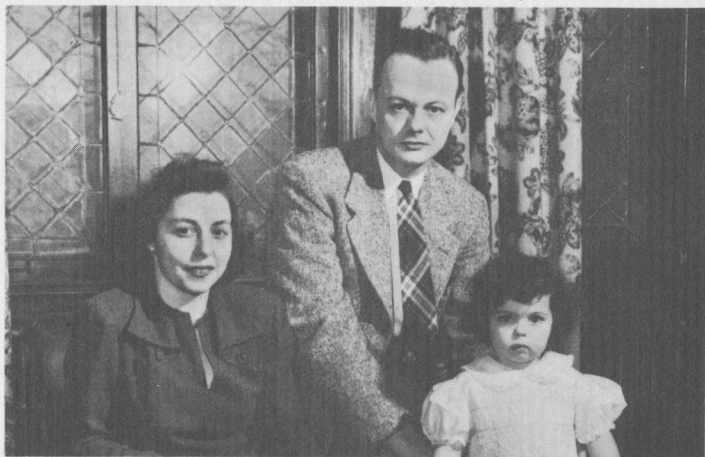
The highest honor that Congregationalism can bestow came to Dr. Blanchard when he was elected moderator of the general council of Congregational Christian Churches. He served with distinction from 1942 to 1944, giving the Euclid Avenue Church a very real prestige and making his church proud of its pastor.



In each of his pastorates his unassuming and gracious helpmate has endeared herself to his parishioners. Ethel Blanchard has indeed proved herself the ideal minister's wife.

His son, Edward, graduated from Amherst and received his Doctors Degree from Johns Hopkins. During World War II he gave notable service to our Government in atomic bomb research.





His daughter Virginia graduated from Smith and volunteered for service in the Red Cross, serving in Africa and France. In 1947 she married Doctor Charles Becker. Reverend and Mrs. Blanchard are the fond grandparents of two-year-old Barbara Becker.

At the conclusion of his thirty-fifth year, Dr. Blanchard, though still in excellent health, loving his work and being beloved by his people, tendered his resignation. That this was an occasion of great sadness was shown by the stunned silence which followed the reading of his message. After due consideration the church accepted his resignation with deep regret, he to continue as pastor until February of 1951. Doctor Blanchard then is to be pastor emeritus.

His spiritual leadership, fostered by never-ending study, his interpretation of the Bible, and the application of its lessons to our everyday life, his choice of words, his poise, and his sense of humor, have contributed to his success and endeared him to his people. We will always remember his friendliness, his ever-ready sympathy, and his willingness to give of himself unstintingly in helping all in need. Surely, to him, our Lord will say, "Well done, thou good and faithful servant".

*From the Writings of Dr. Blanchard.*

## CHRISTMAS

Another Christmas has slipped into the irrevocable past. Another Christmas with its evergreens and holly, its holiday bustle in our shops and pealing carols in our churches, its glad reunions of loved ones separated by school life and business, its jokes and laughter and happy fellowship around the lighted tree or amid the opening of gifts, its enthusiasm and artless joy in the faces of the children as they enter through the magic gateway of childhood into its ever-renewed delight.



Another Christmas with its memories for those who are older of other seasons when faces no longer in the home circle were alight with love, and voices now stilled added to the good cheer of the season; of days which take shape again outlined in an unfading light by whose glow we see ourselves only as children in the old home again, or as youth once more with the endless vistas of hope reaching out before us!

Another Christmas of life's brief experience gone forever! No, not gone, but ours always in the joyous, pure, tender memories which are for today our choicest possessions and tomorrow a triumphant faith! For is not Christmas the expression of love, and "the greatest of these is love".

## AN EASTER MESSAGE

My bark will sail upon some darkening night  
And leave the charted waters known so well.  
The seaways call me, far outreaching sight,  
Where I must pass beyond the harbor bell.

Dear spirits wait upon the farther shore.  
Their hallowed presence fills that dim unknown.  
And when dawn breaks where they have gone before,  
Their life in God shall prove all fears outgrown.

And though I ride upon the untrod way  
O'er that wide ocean where the shadows crowd,  
I catch the gleam as of unfading day,  
And read the promise, "Light upon the cloud".

*Written 1929*

## A HYMN

*Tune, St. Christopher*

### Before the Cross our Lives are Judged

Before the Cross of Jesus  
Our lives are judged today;  
The meaning of our eager strife  
Is tested by his way.  
Across our restless living  
The light streams from that Cross,  
And by its clear, revealing beams  
We measure gain and loss.

The hopes that lead us onward,  
The fears that hold us back,  
Our will to dare great things for God,  
The courage that we lack,  
The faith we keep in goodness,  
Our love, as low or pure—  
On all the judgment of the Cross  
Falls steady, clear and sure.

Yet not in fear or shrinking,  
O Cross, we face thy test.  
We seek the power to do God's will  
With him who did it best.  
On us let now the healing  
Of this great spirit fall,  
And make us brave and full of joy  
To answer to his call.



*Abstract from an address given by Dr. Blanchard at Amherst College in 1921 as written by a college paper reporter. This is Dr. Blanchard's faith then and now.*

The most fundamental thing that we believe is the great fact of God. There are various ways in which this belief may be secured. It is not sufficient to believe it by our senses alone; we cannot arrive at the goal in this way. Nor should a man believe in God merely through authority of the church or the Bible. Thinking men no longer take anybody's authority. There is one other way, namely, that of "rational inference." We come to know certain truths and certain other assurances, as great as life itself, grow out from them. The only rational inference is to believe in God, an intelligent, loving, personal God. This will make life rational and reasonable.

Personality is the highest thing in the world. Can this come from nothing? Can human love be a mere something from nowhere? A rational inference of our loving personality is marked by a infinite personality. A certain great German philosopher says that he does not believe in God, but simply an infinite something which seems composed of phosphorous and glue. Can phosphorous and glue explain sacrifice and love? Can it explain the beauty of music and the splendor of art? Man is face to face with the necessity to find something which will give him faith to say, "I believe in God."

But the question arises, What about sin and suffering and pain if God is of infinite knowledge? God has made a world of finite wills. Our wills must be free, for if that were not so the order of the universe would not exist. And having free wills, we have a certainty of intellectual chaos, and we are able to wreck the plans of God. The eternal spirit seems to have determined to trust humanity to work out its own destinies. God does not make sin, chaos, and suffering. He chose to express himself in a world of free spirits.

During the early years of the war, a great wave of doubt swept over the world and a great many people could not believe in God. But God does not plan to make war. He made it possible for free spirits to make war and made it the business of the other free spirits to bring about cosmos and peace.

And through sin and suffering, we arrive at last with Him. God and free spirits must have fellowship. God can't be kept away. He expresses himself through the highest method. He speaks to His children and through His children. This fact is a matter of experience; it breaks down under logic but through experience it becomes more rational and more sure. Sometimes, especially in moments of great danger, there comes to men something which can't be denied nor surrendered. And so we say, "If there be a God, He must have fellowship."

Man has fellowship with God through prayer. Prayer is the word of fellowship; it is the natural thing, because God is so near. God does not



move to an end without man. The world is in the process of making and if into this free purpose of God is put the spirit of co-operation, the universe is changed and God can accomplish many ends. The purpose of prayer is to let God accomplish his ends with our co-operation. There always comes a day when the human spirit says to God, Let my way be your way because I want your way to be my way. Prayer makes possible a new world, otherwise closed to us.

There must somewhere be an open door through which everything is made clearer. We come to this fact in history. God spoke through life and thus made a revelation to the world. It is only through Jesus that we can share the deepest things of life and that we can be brought into the possibility of knowledge. Jesus speaks so we can see, lives so we can see, and shares with us his discovery of God.

We see Jesus and see the spirit of the eternal God, the revelation of God. In all science and history and culture we can believe in a God who is loving, intelligent, and personal, with whom we may have fellowship. He speaks to us across the centuries. With this faith man can live, for to know God is life.



## A BRIEF GLANCE AT THIRTY-SIX YEARS

There is no need to recite *res acta* of Dr. Blanchard's ministry, nor with what devotion they were accomplished. The story is in "Village Green to City Center" and in many appreciative paragraphs of the denominational and the public press. But it is well to philosophize a bit upon the record, if only to sharpen mutual recollections and point the inevitable moral.

Changes have been made, which is life. Under his guidance came a different wording of our service of installations of members; three modernizations in the church plant; discontinuance of mid-week "prayer

meetings," after trial and test; the end of Euclid Avenue's reproductive period, (starting and building new churches in Cleveland) when our last offshoot, The Buckeye Road Chapel, was closed in 1919; razing of the old parsonage; changed policies and curricula in the Church School, realism and hard logic preached into the gospel; all were quite in step with the times.

There were undoubtedly times when certain of the older members showed signs of resistance to some of the changes, but Dr. Blanchard was always able to lead the church forward in the steps of progress. The continuing unity of the membership attests his success. The congregation has become accustomed to consider his decisions sound as well as progressive. The greatest blessings we have experienced, then, has been harmony and brotherly love in all our life together.

The merger with the Hough Avenue Congregational Church in 1933, bringing that membership in *en masse* was accomplished so that no cliques resulted, no differences exist today. Out of his planning and patience came the seven stained glass windows, fine art in the high Church tradition, and yet the subjects portray rugged religionists inspiring to our protestantism.

He called many of the members to special service, never by demand or even urgent pressure. Yet his calls upon them have resulted in some \$35,000.00 in three campaigns for modernizing and decorating the church, the \$2,500.00 gift to Doshisha honoring Horatio B. Newell, other outpourings for The Pilgrim Memorial Fund, Debt of Honor, the Centennial Fund, beside thousands (largely by the women) for a hospital and a college in China.

For the annual expense budget he launched us on the "every member canvass" plan, while in support of Congregational enterprises here and abroad he raised Euclid Avenue to its present leadership among the churches of Ohio.

When his ministry began, the Endowment Fund amounted to about \$70,000.00 and now is triple that figure. It is not possible to know what part his persistent reminders, his faith in the church's future and his quiet influence have played in the organization of gifts and bequests resulting in this increase.

Indeed a record of lavish service of men, women, and money has been written under his selfless leadership, worthy of that "so great cloud of witnesses", the giant of our first half century. A record, too, has been written in many lives of personal devotion, such as Vincent Percy's thirty-one years in the ministry of music, Helen Lusk's life-long service as clerk and visitor, Louise Harper's thirty-two years as director of religious education and parish visitor.

In numberless ways the members must have surprised him in their generosity, their advances together; not because he lacked faith in human nature nor in the power of the indwelling Spirit, but because he made so



modest an appraisal of his own leadership.

The inevitable moral is pointed by Lowell in Prometheus:

"The spirit of free love and peace,  
Duty's sure recompense through life and death,  
These are such harvests as all master-spirits  
Reap, haply not on earth, but reap no less  
Because the sheaves are bound by hands not theirs;  
Their thoughts, their wild dreams even, have become  
Part of the necessary air men breathe;  
They shed down light before us on life's sea,  
That cheers us to steer onward still, in hope."

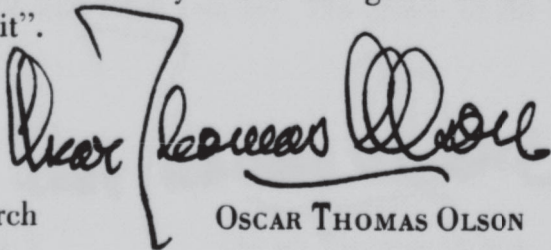
## FERDINAND QUINCY BLANCHARD

For thirty-six years, Ferdinand Quincy Blanchard has served the high interests of the Kingdom of God in Cleveland. He has given himself unreservedly as an interpreter of the ways of God with men and as an ambassador of hope and faith.

It is as a gracious and effective minister of Christ that this community salutes him. Amiel of Geneva entered in his "Journal Intime"; "It is not to the clever folk, nor even the scientific folk, that the empire of souls belongs, but those who have impressed us as having conquered nature by grace, as having passed through the burning bush and as speaking, not the language of human wisdom, but that of the divine will".

The communities of faith which live in the vicinity of University Circle have known across the years that in the Euclid Avenue Congregational Church, the Reverend Ferdinand Quincy Blanchard has been speaking for the Christian purpose that makes for the fulfillment of life's highest hopes and noblest expectancies. For him, pessimism is a vulgar form of atheism. As a free evangelical, he speaks the positive, and not the negative; the constructive, and not the critical. His work and preaching have always been keyed to the triumphant. He has always witnessed to the redemptive purpose of God in the life of this city.

It is for others to recite the notable intellectual and ecclesiastical contribution of Dr. Blanchard to the life of the Church in America and around the world. His friends, colleagues and neighbors want to bear witness to the high-hearted devotion of this "good minister of Jesus Christ" and say to him: "Thank you for you are and what you are. The grace of the Lord Jesus Christ be with your spirit".



Epworth-Euclid Methodist Church

OSCAR THOMAS OLSON

For nearly three decades a group of ministers, leaders of important congregations in the city of Cleveland, representing various denominations, have been meeting informally for fellowship and for exchange of ideas on things of common interest to them. Quietly through the years this group has stimulated its membership to a remarkable degree, and has helped to mould their attitudes towards religious issues. Above all, a rare comradeship was developed among these men and a brotherhood which has enabled them to reach beyond the confines of their own denominational organizations and doctrines to a more enlightened and sympathetic understanding of the common message of all religion and of the common problems confronting them all.

The guiding spirit of this group, which calls itself the Alathians, and its most beloved and revered member has been through the years Dr. Ferdinand Q. Blanchard. His own broad tolerant spirit, his good will, his own deep religious convictions which instinctively respect the religious convictions of others, set the pattern and the tone for this group of men who now join with their fellow citizens throughout the community in expressing to Dr. Blanchard, upon his retirement from the active ministry of the Euclid Avenue Congregational Church, their homage and their profound gratitude for the years of inspiring ministry which they were privileged to enjoy at his hands.

It was easier for us to find the road because he led the way.

RABBI ABBA HILLEL SILVER

Abba Hillel Silver

Mere words prove a feeble medium with which to express the heart's true admiration and gratitude for the privilege of a life-long friendship with one of God's Noblemen.

Integrity, tolerance, unselfishness and love for his fellow man motivated his daily life, and his help and counsel were to be had for the asking.

It was a priceless privilege to have been associated with Doctor Blanchard through all these years, and we cherish with affectionate pride the precious memories of this comradeship.

Vincent H. Percy.

Louise Harper.

Laila B. Weeks



## CHRISTIANITY APPLIED

In Dr. Blanchard there is the deep conviction that the Christian religion is not a monastic retreat from a rude world, but a vital force in every part of life.

"The religion of Jesus rests upon the conviction that God is a Spirit of Infinite Love, who inspires the children of men in service for one another. But only as that service is steadily rendered is our Christian faith truly expressed."

Always what he preached, he has lived.

"All ye are brethren" leaves no room for racial intolerance and injustice. Therefore, besides his long years as a member of the Board of Trustees of Fisk University, he gave valiant service to the founding in Cleveland of the Urban League and became a Trustee of that League, as well as a Trustee of Karamu House.

He saw women with strength sapped by incessant childbearing, and their families submerged below a decent standard of living. Therefore, when it required great courage for a minister to face the ancient taboos against family limitation, he became a member of the first Board of Trustees of the Maternal Health Association.

His constructive mind saw the need of specialized education for those who work with religious groups, and he became a Trustee and Member of the Corporation of Schauffler College. As President of the Cleveland Church Federation, he led the Protestant ministers of this city in participation in all the city's problems.

He felt deeply that Christianity must be applied to international relations, to the problems of war and peace. We shall never forget what he said on the Sunday after the "Lusitania" was torpedoed—words so burning that the congregation broke into applause. Thirty-five years later he gives his creative imagination to the strengthening of the United Nations into a World-Order, able to prevent war.

Most of all, he has followed the example of his Master with the sick, the poor, and all the unfortunate. He knew that when these are numbered by tens of thousands in a great city, they can be reached and succored only through organizations such as the Family Service Association (Associated Charities) and the Welfare Federation and the Red Cross. He was, in President Conant's fine phrase, "a tough-minded idealist," who realized that to meet these problems required all that a man has of devotion, ability, and constancy. So he gave these, unstintingly, as President for many years of the Associated Charities, as one of the Executive Committee of the Welfare Federation, and a member of the Board of the Cleveland Red Cross. Thus was multiplied a thousandfold, what he could have done with his own hands alone.



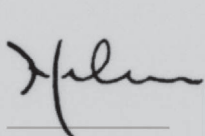
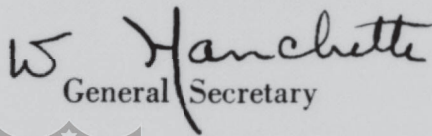
"I was hungry and ye gave me to eat, naked and ye clothed me;  
I was a stranger and ye took me in."

Dr. Ferdinand Q. Blanchard has served the Family Service Association in various capacities since 1915 and is at the present time an active member of our Board of Trustees. It has been my privilege as executive of the Family Service Association to have worked closely with him during his term as President (1935 to 1942) and in much of the service he has given in other capacities.

Through all these years Dr. Blanchard has been held in high regard by board and staff alike. As President he was a clear-thinking, forceful leader who took responsibility and carried it through with courage and effectiveness. All the way along he has brought strength and vitality to our program.

Dr. Blanchard is a rare person and anyone who has had the opportunity of knowing him well through individual conferences as well as groups cannot but have felt his generous spirit and profited by his wise counsel. It is fortunate for the community that he is continuing to live and work here.

HELEN W. HANCHETTE

   
General Secretary

## CHRISTIAN SERVICE IN CONGREGATION

We would not know where to look for a parallel to Dr. Blanchard's record of continuous service to our churches, while fulfilling the unrelenting duties of the pastorate, undeviatingly his first love.

Within seven years of his ordination, his gifts of swift, clear analysis and decision, and of competent administration had become so widely recognized that the American Missionary Association elected him to its Executive Committee. This Association, founded in 1846 in protest against the middle-of-the-road policy of the American Board of Slavery, after the Civil War became the agent of all our churches in befriending many underprivileged elements and areas: Indians and negroes first, later Chinese, Japanese, Mountain Whites—"our contemporary ancestors", and Alaskans and Porto Ricans.

Dr. Blanchard served on the Executive Committee, including nine years as Chairman, from 1908 until 1936, when he retired by the regulations regarding tenure. Meanwhile he had been importuned to accept, first one and then the other, of the Association's two secretaryships, but his devotion to his pastorate held him there. He did, however, go on the Board of Trustees of Fisk University, serving there for twenty-five years.

On leaving the Executive Board of the A. M. A., the American Board of Commissioners for Foreign Missions, oldest and most famous of America's



foreign missionary societies, elected him to its august Prudential Committee, the guiding hand of the Board—globe encircling work. There he served eight years. Meanwhile, he had been made Secretary of the Missions Council of our General Council, the promotion agency of all our missionary activities.

In 1942 the Ohio Congregational-Christian Conference nominated him for the Moderatorship of the General Council and to his own genuine amazement he was elected, and presided over the Grand Rapids meeting in 1944.

Already the proposed merger of the Congregational-Christian and the Evangelical and Reformed Church was in the forefront of interest. Dr. Blanchard was made Chairman of the Congregational-Christian section of the Joint Committee. There he served through the stirring years of discussion, attempted adoption, and apparent frustration by Judge Steinbrink's decision.

All these years Dr. Blanchard was attentive to our Ohio interests, to which he was first introduced at the Painesville session of the Conference in 1915. He served several terms on the Board of Trustees of the Cleveland Union and the Conference, and on many important committees. In 1923 he and his neighbor friend, Dr. A. P. Higley of the Calvary Presbyterian Church, evolved a plan of union between the Cleveland Union and the Presbytery of the Western Reserve. It was approved by the Union, the Presbytery, the State Conference, the Ohio Synod, and the National Council. But the General Assembly, dominated by Princeton, vetoed it.

Dr. Blanchard was chosen Moderator of the State Conference 1928-29. During that year the proposal of Congregational-Christian Union made rapid progress. In 1930 the Union was affected at the historic meetings in the Euclid Avenue Church, setting the pattern for the national action at Seattle in 1930.

Thus for these well-nigh three and forty years, Ferdinand Q. Blanchard has been seen in State, National, and World-wide Congregationalism, yet all the time pulling steadily in the pastorate. Again we ask, "Where else would you find a like ministry?"

## DR. BLANCHARD ELECTED MODERATOR

Cleveland, Ohio, June 28, 1942.

*Dr. Blanchard, members and friends of Euclid Avenue Church:*

This church reaches back almost a century into the past.

Against the absorbing background of its fortunes through these years, we find ourselves this morning advancing into a new plane of thought. We have some right to set aside this day in June, 1942, as a land-mark on our journey. We have some right to pause, in the immemorial rhythm of our worship, and to pay just honor where honor has been earned.



For these one hundred years are now signalized, in a significant way, by the emergence of our Pastor as the Moderator of all the Congregational-Christian Churches in America.

The test of the American way of life is two-fold: first, can we generate competent leaders of the people? Secondly—and fully as decisive—can the people recognize competent, disinterested leadership, and make use of it? To the prolonged credit of our General Council, we can testify that it used this essential discernment and brought us out upon this happy result.

Browning somewhere writes "There shall never be one lost good." The many "goods" which Dr. Blanchard has sent forth, far beyond the borders of this place, have now, by the process of divine justice, returned to their point of origin. Submerged men and women in the South, and in many foreign lands, have long felt his ministering hand, and the earnest and continuous application of his mind to their distresses. Strong men in our Councils have leaned upon his judgment, and thereby gained new insight and truth. He has been to many a strong rock in a desert land.

But you and I know, that world-wide as have been his sympathies, nothing has ever turned him aside from the fundamental duty of his ministry to the people of this Church.

Let me now say, rather directly, that this event lays an opportunity upon us all in this parish. I would define this as the opportunity to release his clarity of vision, and of utterance, to a far wider use throughout the nation. Our Congregational Faith has a message of high validity today; of individual accountability to God, of individual freedom to work, learn, earn, and play, which must be broadcast over the earth. It is the essence of what our soldiers are now at war to preserve. Our hand is on the plow, and we shall never turn back.

Let us therefore resolve, freely and gladly, to dedicate his services to all those ends for which he is now called upon to labor; the completion of the Debt of Honor, which lies so close to his heart; the draft of able manpower from the churches to wider service to the whole fellowship; the sound and promising movement which would align our faith with another, in the common good; and his timely and profound appeals to our churches to discharge their present duties to God and to country.

"But I doubt not, thru the ages, one increasing purpose runs,

And the minds of men are widened with the process of the suns."

So it may be, when the final account is cast up, that we shall see our hopes and plans of the present hour best fulfilled by the projection into far places of his peculiar spiritual force; so that more and more of our people, through contact with him, shall rejoice that their minds have been widened with the process of the suns.

Dr. Blanchard, your friends in this place, and throughout the churches of Cleveland, give you their affectionate and sustained confidence, as you undertake this new and higher mission.



## A MESSAGE TO MY PEOPLE

I would speak to you about the future of this church which is dear to so many of us. A convenient point of departure is a statement which the Chairman of our Board of Trustees made. He spoke of the remark made to the Committee to consider a new pastor when certain men were interviewed last June. It was to this effect: "What can the future of this church offer? Is it not handicapped by its location?"

It does not require long meditation to understand why such a query with the doubt implicit in it was raised.

There were decades when this church was the most rapidly growing church in the city. Surrounded by single family homes of all types, from the more modest to the more expensive, its membership spread north, south, east and west. Not content with the growth here on this corner, it established four other churches to the south, east and north. This church not only aided by grants of money, but large groups of its membership were sent out as colonies to form the nuclei of these new churches. So matters continued into the new century.

When your present pastor came to the church in the second decade of the century a change was already under way. The movement of population to the Heights had begun. But World War I had slowed down its progress. Consider the fact that there was not in either Cleveland Heights or Shaker Heights at that time a single large growing church. People still came down to the Euclid Avenue churches as the natural and usual procedure. Today, five large denominations each have \$1,000,000 churches, and others are rapidly developing. On the other hand, of the four churches founded by Euclid Avenue Congregational Church, not one remains as it was in 1915. One was necessarily dissolved, its funds being deeded to the Congregational Union; one came back, so to speak, into the home church. The other two first united and then later formed a fresh merger with another Congregational Church further eastward.

These facts of geography and movements of population occasion the natural query: "Must not Euclid Avenue Congregational Church in turn be borne down by the circumstance of its location?" In seeking to give an answer, let us note a few facts at the outset. The year book of 1915 reported 882 resident members; that of 1950 reported 1,085. In 1915 we contributed to world affairs \$3,900; in 1950, \$7,400 through our Congregational agencies and \$2,200 to other causes. Of course, the value of the dollar in Cleveland has so changed, comparisons may be misleading, but even bearing that fact in mind, there would seem not to have been a loss. In 1915, we raised \$15,000; in 1950, \$36,500. The church has not been staggered in its ministry. *So far and so long through these cataclysmic changes the church has gained rather than lost ground.*

But still the question, you may say, is persistent. "What of the future?"



And here, being justified by what we have noted, I give again the answer which I have tried to frame now and again in past years, and which I profoundly believe to be true. Let me put it this way. We are agreed that every American city, our city of Cleveland, needs religion and in particular the Christian faith. But religion is not a disembodied power. It takes expression in people and in institutions, primarily the institution of the church. Therefore, the impact of religion on Cleveland is bound up with the presence of the church in its life. And by those words I mean the visible presence as well as the unseen power of the church. Of that power and presence the building is a significant part. Remove from Euclid Avenue, including its square, the church buildings and something inexpressibly significant would be lost. All the structures standing far removed in suburbs from the city's turmoil would never take the place of those on its great thoroughfare, past which thousands daily pass.

For the presence of churches in the city the different elements in Protestantism are responsible. Euclid Avenue Church has the chief charge for Congregationalism. It stands where the tides are swiftest. If it could turn its property into dollars tomorrow and fly to the hills, (though just where it could settle down and preserve its present congregation, I do not know), it could find no place where it would stand for so much and mean so much to Cleveland. Therefore, should it not dare to lose where life needs saving most?

What does the church mean to you? Is it as an instrument of God's purpose in which he needs men, or is it merely a ministry to our convenience and pleasure? One believes that the first and essential business of the churches is to supply a social center where one can go most easily and, in the familiar phrase, "have the best time." The courage, the insight, the faith that are essential for such a service as that to which this church is called will not be needed. And certainly it is true that if we have no sense of mission in ourselves, we cannot impart it to others. We might state it thus—whether this old church has a future depends on whether its fellowship has a vision and a purpose.

You apprehend that we are dealing here with fundamental values that concern the whole structure and character of the Christian Church. Does it exist as a ministry to enjoyment of life, or is it a ministry to the world? The Roman Catholic Church carries on with no uncertainty in this regard. It is never a mere social club with a saint's name. Therefore, it stays where Protestants move on. It is wrong in its attitude at many points. But Protestants would do well to share its convictions at this point.

Protestants too often build on the shifting sands, which may suffice to sustain a temporary club house, but in whatever other way he may err, the Roman Catholic seeks to build on the rock of a ministry to men just where they need it most.



We sometimes sing the moving hymn with the lines:

"Among these restless throngs abide,  
O tread the city's streets again."

It is a good prayer. Many a church, however, does nothing about it. But some like this church may help to make straight through the city a highway for our Lord. That is why I believe in its mission and place, and why I would urge you to believe also.

Circumstances justify my speaking just here a very personal word. It has been the joy of my life to be minister here in these past years, to endeavor to direct the fulfillment of the mission of this church in such ways as my words have indicated. To give up the task brings me unspeakable regret. I have asked that you acquiesce in my so doing, not because I was weary of it, not because I craved relief, not because there were some other things I wished to do. I have been doing for this thirty-five years the things I most wanted to do, even if not as well as I wished I might have been able to do them. I have had only sorrow of heart in asking that you now entrust the great task to another.

But I have had two basic convictions you can at once understand. The first has been that when a man has passed the threescore and ten mark, he has no right to assume that he can continue indefinitely with the same vigor that he has enjoyed. Therefore, it is not well to carry on until failure in his energy means loss in the enterprise he serves. It is better for change to come in advance of failure and loss.

The second conviction, which standing alone would not be decisive but in connection with the first has much weight, is this. A younger man not without experience may well bring to the task fresh understanding that may prove of inestimable value. These convictions have dictated my action. You have acted with wisdom, I believe, and can face the future with confidence.

With all this in mind then I return to the truth I have sought to declare. Believe in the continuing mission of this already historic church. Stand by—to go ahead. It will cost in the future as in the past more effort that where the need is less and the people more. But what you do means more if done where the need is greater and the resources less overflowing.

Give yourselves to Christ in this post of honor. Give yourselves because you are seeking not entertainment or prestige, but service for Christ. Such giving will conserve the sacrifice and devotion of past generations and perform new miracles of love today.

*Ferdinand J. Hauck*



