

BOWMAN, BISHOP THOMAS

want to be altogether Christ's. We come that we may show our colors.

And if we so approach the place of the body and blood of Jesus there is a pledge on His part that He, too, will be present, that He, himself, will be in the holy meal; He will be in the breaking of bread; He will give us the deep communion of His love. He, too, will be there. Let us then draw near.

What Wealth Cannot Buy.

Whatever wealth may be able to do, it is not able to buy happiness. No class is unhappier than the very rich. When Mr. Pullman of sleeping car fame, was asked how it felt to be a millionaire, he replied:

"I believe that I am no better off—certainly no happier—than I was when I didn't have a dollar to my name, and had to work from daylight until dark. I had fewer cares; I slept better, and I may add, generally, I believe I was far happier in those days than I have been many times since I became a millionaire."

Great wealth binds its fetters around the soul, only they are of gold instead of gold plate. Happiness is something on the inside. It does not lie in multiplying your few rooms of common life into the labyrinth of the millionaire. Many a man never becomes poor—a poor, wasted, emptied soul—until he becomes rich. He drinks from a golden cup, but it generally is well filled with dregs.

Bait for Rome.

A little time ago a "Catholic League" was formed in the Church of England, by such as desired to be known not as Protestants but as Catholics. Here is how they showed it:

"The inaugural service took place in the Anglican Church at Corringham, Essex, lent for the purpose by the rector. At

theory of our economy, our common law, prohibits it; we are of the opinion that the committee on judiciary would pronounce it unconstitutional—if indeed there can be any deliverance on a subject which is not once mentioned in our organic law. The word "cabinet," as we know it, does not occur in the Discipline. The bishop has as much right to call laymen into his cabinet now as he would have under any possible future legislation. That whole scare crow is too absurd to be even thought of by men capable of reason.

There are other scare crows—and there are some solid arguments against the admission of laymen as our Annual Conferences are now organized. But those reorganizations are a implied in the very agitation and argument in behalf of laymen in the Annual Conference, for laymen will discuss and vote upon not the things that pertain to the ministry as a class, but to the churches in which the ministers and laymen must work side by side.

Who does not wish to see that day?

Condemnation of the Dance.

The pulpits of Chicago have reverberated with denunciations of the hideous modern dances that are gorging with the automobiles of the rich the streets leading to the vaudeville shows where the tango and other "survivals of the nastiest" are being displayed.

Dr. Melbourne P. Boynton of the Lexington Avenue Baptist church has been making some personal investigation. He declared in his pulpit that studying conditions in public dance halls he found those conditions grave even with the waltz and two-step. With the tango feature added he thinks it time for the churches to quit talk and begin action.

"Mixed dancing is bad enough," Dr. Boynton said, "but dancing is becoming more evil every day. The new tangles of arm and legs, the fancy dips and darts, the open, unashamed huggings will go to more disgusting lengths. Let all godly people denounce this muckmaking, maiden murdering, man destroying

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Bishop Bowman's Patriarchal Career

Born Berwick, Pa., July 15, 1817—Died Orange, N. J., March 3, 1914

A wonderful promise of God's Word has been blessedly fulfilled in the experience and labors of Thomas Bowman, who, after the death of Simpson in 1884, served until May, 1896, as the senior effective bishop, and then until the present date, in retirement, outstripped in age all of those who in any land in the whole ranks of Wesleyan leaders whoever came to the front rank in world-wide Methodism—"With long life will I satisfy him and show him My salvation."

In all respects this venerable man, now called home—nearly at the end of a century of life—was richly outfitted for usefulness—in natural endowments, in parental guardianship, in providential opportunities, in educational advantages, as well as by the transforming influences of grace upon his heart and character. His life now ended takes us almost entirely back to the time of Asbury, whose death occurred but a few months before the lad Thomas Bowman was born; thus his long, varied, and gracious ministry seems to have been through the intervening decades linking primitive and modern Methodism in their better phases. He was one of the direct historic products of Mr. Asbury's itinerant toil in a tour which he made in Pennsylvania in 1780. The pioneer leader one evening on his journey accepted the bidding of a generous and devout mistress of a farmhouse to use hospitality of the place as her guest, and hold service that evening for the neighborhood. In the meeting she was converted, and also two sons, who became Methodist preachers—the first of her line, but not the last. No less than thirty followed in later years in direct succession either as Methodist itinerants or as the wives of itinerant preachers. Thus we are taken back in the story directly to the fountain-head of primitive zeal and devotion as started in a frontier household, the streams from which have run on in our own time literally to the ends of the earth.

One of the lads—boys of Mrs. Susan Banks Bowman—converted in that pastoral visit of Asbury was Thomas Bowman, grandfather of our Bishop Thomas Bowman, whose relatives did a great work in planting Methodism in various parts of Pennsylvania since—since then garden spots of our denominational heritage.

The home life of the lad Thomas Bowman was marked by devout and lofty ideals. His father, John Bowman, and his uncle, Jesse Bowman, were partners in farming and milling, and also partners in planting Methodism throughout the Susquehanna Valley. Their homes were stopping-places of the itinerants, and the children of these two households were from the start trained to look forward to the advantages of the seminary and the college. Accordingly, the lad Thomas, when he was fourteen years of age, was sent to Wilbraham, Massachusetts, for a year, and then to Cazenovia Seminary, New York, and in due time being ready for the junior class, he entered Dickinson College and graduated, at the head of the Class of 1837, with the valedictory.

The men at the head of that institution in that opening epoch of the college—Durbin, McClintock, Emory, Allen, and

Caldwell—made a tremendous impression on their students and the tradition has come down to our own time concerning the reciprocal impression formed by Thomas Bowman upon his teachers. He was a charming personality, with a passion for friendship and a gift for public speech, for books, and literary work; and his professors apprehended in advance that an unusual chance had been granted to them in being assigned the privilege of training a youth already foretold for a future of distinction.

The youth had undertaken before graduation to select the bar as his vocation, but his teachers, one by one, without consultation, came to the conclusion that there was a larger commission in store for him, and accordingly Dr. Durbin, Dr. McClintock, and another of the Faculty sought

him out and searched his conscience with regard to the young man's "call," which, under these repeated proberings, revealed the Spirit's keen workings, and in a little while after graduation he was licensed to preach; and early in 1839 he joined the Baltimore Conference, taking his place on Beaver Meadows Circuit that spring, and a year later accepting a tutorship in the grammar school of Dickinson College for three years. The illness of his father and a temporary break in his own health made an inroad in his plans for three or four years until 1848, when resuming active work, he undertook the organization of a work which is one of his monuments, the creation of one of our great educational institutions, Dickinson Seminary, at Williamsport, Pa. To this task he gave an entire decade, exhibiting enterprise, creative skill, financial facility, and the varied ability needed in the task of erecting a curriculum, selection of a Faculty, and organizing an institution of learning.

It happened that Dr. Reuben Nelson came for about the same task for nearly the same time to Wyoming Seminary, at Kingston, Pa.; the work of those two men for that decade in those two schools of Pennsylvania bore an extraordinary sort and quality of fruitage in high-grade citizenship. These two men deserve special recognition in view of their services in this regard in the middle of the last century as builders of the higher life of the Keystone Commonwealth.

In 1859 the authorities of Indiana-Asbury University in their quest for a new president fixed their choice on Thomas Bowman, and in that year his great presidency in Greencastle was opened. That year was an omen of good for the institution as well as for the incumbent president. Dr. Bowman's life was in its springtime and yet plastic; he had the life, energy, and enthusiastic play, which responded to the vitalizing forces of the great West; he saw and felt the great opportunities which were in vogue about him. The new president soon became the most influential and popular preacher for the great Central West, for dedication and opening and educational occasions, for camp-meetings, and for Conference anniversaries. It is but literally true that he was one in that decade of the mighty agents whereby the moral and religious forces of that great western country



The Rev. Thomas Bowman and Family, 1840

Western Christian Advocate

Whole No. 4258
Vol. LXXX, No. 10

Cincinnati, Wednesday, March 11, 1914

METHODIST BOOK CONCERN
Publisher

“What Think Ye of Jesus of Nazareth?”

The above is the title of a paper by the Rev. Dr. Luther Freeman, pastor of our First Church, Columbus, O., read before the Methodist Preachers' Meeting of that city (and published in pamphlet form—price, fifteen cents—by S. F. Harriman, Columbus) and by them requested for publication. It claims the right of frank thinking; to find a faith that must be reasonable to be Christian. His conclusion is that God really made Himself known in the life of Jesus as He put into that life all that is possible for Deity to put into human life and character.

Certain considerations must be weighed before passing judgment. Among all the supreme characters that have appeared on history's stage, this Galilean Carpenter still holds the center, and that not through sentiment, but satisfying power. In human personality Christ as much represents spiritual perfection as the Apollo Belvidere physical perfection. This perfection inheres not in the miracles He could perform, but in the personality itself; the abounding consciousness of God; the oneness with God—a oneness that was as essentially ethical as metaphysical; and His unique sense of a life-mission to make men conscious of God. These alone, it seems to the author, make it impossible to explain the character of Jesus on human postulates.

But he insists that judgment must also be made on the message of Jesus—a message spoken in immortal literature with serene optimism and profound insight. That message is that God proposes to lift men out of the plane of the animal into fellowship with Himself, and all life's forces and experiences are His helping ministers.

The story of the Tower of Babel signifies the historic upreaching of man to find God. Not succeeding in their attempt, men have tried in idolatry to bring the Divine down. Is Jesus God's answer to man's cry for an incarnation? Jesus has opened the doors for an infinite, over-awing God, who always wants to make Himself known to every seeker.

This is not pre-eminently the age of steam or compressed air, of radium or electricity, but, above all, of Christian missions, as Jesus opens the way for God.

And so the author shrinks from defining Jesus in strict and limited phrase and line—not for want of sureness, but because He is to him too surely a Person—a vital and sympathetic High Priest of Humanity as represented in Whittier's touching hymn, “We may not climb the heavenly steeps.” He will not convert Him into a rigid, scholastic dogma. Such abstract definitions may possibly be the artifices of an uncertain mind. “But the thought of Him is my daily salvation, and to please Him my passion,” says Dr. Freeman.

This is, we are convinced, stimulating teaching, adapted to draw to Christ men distracted with the thought of their day, that in Him they may be inspired to lives of devotion and duty.

In this connection Dr. William V. Kelley, editor of our Methodist Review, very cogently argues: “What think ye of Christ? is a question which it is proper to put to all men; and it is lawful to require of every one an answer. To that question every human being with any intellectual self-respect or sense of obligation is bound to make in reason, in honor, and in decency some respectful reply. It is a test question and will search the quality and bent of every mind that entertains it. In every case the man's reply to it will reveal his own nature. No one can answer it honestly without making an exposé of his inmost self, his appetencies, his affiliations, his class and rank in the scale of being. Nothing is more true than that Jesus is set for judgment on the earth. Whoever judges Him at the same time passes judgment on himself. Whoever sights Him, even from afar, straightway reveals his own affinities or aversions according as he seeks and draws near to, or shuns and shies off from Christ.”

The “Design” Argument Freshly Stated

Lord Arthur J. Balfour, of England—the eminent, scholarly Prime Minister and Lord of the Treasury during the administration of the Union Ministry which went out of power December, 1910—was not long since welcomed enthusiastically by some two thousand auditors in Glasgow, assembled to hear his Gifford lecture on the meaning of Design as seen in the Universe, particularly considered in the light of present-day Darwinian evolutionism and the scientific conclusions of Lord Kelvin.

Lord Balfour's conspicuous personality is in itself enough to attract a great audience, and his momentous and sublime theme would naturally interest profoundly a deep-thinking, speculative race like the Scotch.

We present a brief extract or two taken from Public Opinion (London) to show the significant trend of his argument—very reassuring to Christians. “I believe,” he said, “that the heavens do declare the glory of God, but only if there are men and if there is a God, and I hold with Bacon that, ‘if the universe is the result of blind chance, the glory vanishes.’”

“Lord Bacon said that he would rather believe in all the superstitions in the world than believe that the great frame of the universe was built without reason. I think Bacon was right, but I do not think that that was an argument from design. It was an argument to design. It was not that Bacon saw contrivance in nature, and said there must be a Contriver,—it was that he saw a spectacle which seemed to him, surely most rightly, overpowering in its glory and

magnificence, and said ‘that something which seems so glorious and magnificent must have its real value, and if it be chance or the blind result of unintelligent forces its glory vanishes, and that is to me an intolerable thought.’ In other words, Bacon argued to God from the splendor which he felt.”

“Unless they had behind their reasoning ultimately a rational cause, unless they had behind their ethical sentiments a moral cause, unless they had behind their feelings for beauty a belief in a God who cared for beauty, all these things—the value of reasonable beliefs, of ethical beliefs, or æsthetic beliefs—lost value to a degree which nobody can seriously contemplate.”

There is an aspect of the design argument, based on the facts of man's spiritual nature, which has been generally neglected but which possesses vast importance as it is thus urged by a current writer: “The spiritual life of man—rational, æsthetic, moral, and religious—depends upon its estimate of values being upheld. They can not be dismissed or belittled because they do not serve, and may indeed contradict, the physical needs of life. Their reality and their worth are a revelation of the nature of the universe out of which they spring. The more fully they are developed, the ampler will that revelation of highest and inmost Reality become. They are entitled to speak for themselves, to declare their own content, and to claim for themselves as sympathetic a hearing, to say the least of it, as is given to any other deliverance of human consciousness.”

grew at a mighty rate, and he himself grew by helping the State and the Church to grow.

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The individual ministry of President Bowman upon his students was an extraordinary phase of his life as president. This was particularly true with regard to young men who were struggling with a call to preach the gospel. He had had himself an experience in his youth which equipped him to understand that kind of an experience, and he was thus, by his personal sympathy, his keen insight, his tender heart, and his good sense fully prepared to give counsel in such cases. During the fourteen years of his presidency at Greencastle it was his good fortune to put his hand upon an unusual number of extraordinary men whom he helped to shape for the teaching vocation, for college positions, for the foreign missionary field, and for great Church-building enterprises men like Dean Gobin, Walker, the Chinese missionary, Chancellor Buchtel, and many others. His helpfulness to young men in the task of character building, his life-long guidance in their effort to make full proof of their ministry are phases of his usefulness never to be forgotten by hosts of his former students.

Years after Thomas Bowman became a bishop he gave an extraordinary supplemental service to old Asbury University. An Indiana layman of extraordinary enterprise and devotion, Mr. W. C. DePauw, who had been blessed with great business prosperity, and who desired to make wise use of his money, called Bishop Bowman into his confidence and counseled with him as to his plans in behalf of Indiana-Asbury University. Out of the counsels and plans thus developed came the organization and enlargement now for years known as DePauw University. We have seen a letter from Mr. DePauw, written late in his life, setting forth most explicitly the inner history of the transaction in brief, and expressing the desire that it be known as a matter of record that to Bishop Bowman was due the credit of the thought and plan which led to the reconstruction of the institution and the building of DePauw University. With the reorganization of the institution Bishop Bowman was recognized, we believe, for some years as the chancellor of the university.

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Thomas Bowman was appointed, in the summer of 1864, one of the delegates to visit the British Wesleyan Conference, and in that year he served as the chaplain of the United States Senate, residing in Washington for the time being on leave of absence from the college for that purpose. His ministry in the Nation's Capital magnified his usefulness greatly, and made him a National personage. He became intimate with Mr. Lincoln, and helped to strengthen that leader's purposes and support him amid the burdens incumbent upon him. Time and again, when President Bowman called upon the President to pay his regards, Mr. Lincoln would call him into a side-room for privacy and say: "My burdens are heavy. I need not only your sympathy, but God's

help. Will you have prayer with me before you go?" Similar incidents are on record pertaining to the President in his relations to Bishops Ames, Janes, and Simpson during that stormy era.

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In advance of the meeting of the General Conference in 1872 it was foreseen that Thomas Bowman would be chosen one of the new bishops, and the popular sign were fulfilled when among the eight notable men that were elected he stood foremost.

The life of Thomas Bowman as a bishop, resident in St. Louis, extended from 1872 until his retirement in 1896. He had been happily married, in 1841, to Miss Matilda Hartman, of York, Pa.; eleven children were born to them, of whom six are yet living; to one of the daughters, Mrs. B. D. Caldwell, for the past dozen years or so resident in Orange, N. J., has been given the precious privilege of caring for the bishop in his period of old age. The mother died, in 1879, at the episcopal residence in St. Louis, while the bishop was on an episcopal tour in Italy. She was a woman of fine intelligence, of cultivated sense, and an exquisite embodiment of motherhood.

Thomas Bowman from his youth was a remarkable preacher. Nature and grace singularly qualified him for the ministry of the gospel. His tender and resonant voice, his easy and gracious manner, his personal presence, his sympathetic emotions, his insight into the human heart, his power of appeal, his simplicity of utterance—all combined to make him one of the noblest and most effective platform speakers of his time, a pattern of directness, of tenderness, of awakening fervor, and of evangelical power.

Bishop Bowman did but little work with his pen, although when the duty was forced upon him he was gifted with that implement. For many years, however, as college president he had to carry on, Sunday after Sunday, financial campaigns, dedicate church buildings, and make appeals for college funds, thereby limiting the range of his themes of discourse and debarring him of time for literary composition; but inside of these providential circumscriptions, and, at his best, he was a master of the art of gospel speech. He had a keen and well-equipped mind, a fluent vocabulary, and was a wide and quick observer; he was during all his life an intimate with scholarly minds and a reader of quickening books, and his alert faculties were constantly astir, so that it was no wonder to find on apt occasions lawyers, statesmen, Conferences of ministers, Commencement audiences, and great city congregations, in this land and other lands, deeply moved with his sermons. In his youth and prime, during the decades of the fifties, the sixties, the seventies, and the eighties, Thomas Bowman was one of the great preachers of America. In view of his well-rounded character, his noble personality, his love for childhood, the breadth of sympathy, and the scope and heights of evangelical eloquence with which he portrayed the Master's message, we may well recall him as one of Methodism's noblest ambassadors.

Stricken Japanese Seek New Homes

Twenty thousand Japanese, who lived on the island of Sakurajima at the time of the recent volcanic disaster, face a situation made desperate by loss of land as well as of homes.

Of more than average interest in this connection is a letter from Dr. Henry B. Schwartz, a Methodist missionary at Uaha, Liuchiu Islands, who went over to Kagoshima immediately after hearing of the eruption. He writes to the Mission headquarters under date of January 26th:

"I do not know what exaggerated reports may have reached you concerning affairs here. My son is teaching in the Kagoshima Government College, and the city was my home for many years.

"The volcano is in violent eruption only two miles from where I write. Ashes and lava are pouring out all the time. The noise is like the breaking of waves on a great beach after a storm, with occasional thunder-claps intermingled. But the greatest discomfort comes from the ashes which fall in the city unless there is a strong north-west wind to drive them away.

"Aside from the island, which is almost a total ruin, the loss is not very great. Everybody was frightened, and for about a week the city of Kagoshima was deserted, with everything at a standstill. The foreign resident missionaries and teachers suffered no injury and but slight loss."

Condensed Comment

It sometimes takes courage and resolution to undertake a task. Recently a pastor wrote in response to the publisher's appeal: "I think I have done my best. I do not see now where I can find another subscriber. But I'm not afeared to try again." He did "try again," and found ten new subscribers. Do n't be afeared to try again.

Had we seen it in time, the following bit of verse by Ellen Thorneycroft Fowler—which we found in the Epworth Herald—might have appropriately wound up our recent editorial on "The Rage for Fads" in religion:

"The world is weary of new tracks of thought
That lead to nought;
Sick of quack remedies prescribed in vain
For mortal pain;
Yet still, above them all, One Figure stands,
With outstretched hands."

A movement recently inaugurated in Cincinnati to encourage federation among the Protestant Churches was participated in by fifty-six pastors. The chief feature of the movement was the exchange of pulpits on Sunday morning. The spirit of federation, however, was not universal. The rectors of the Protestant Episcopal Churches exchanged among themselves. No pastor outside their "Holy Orders"

fortune wheels at church bazaars and such like? Practical Christianity says, 'Let him that stole steal no more.'

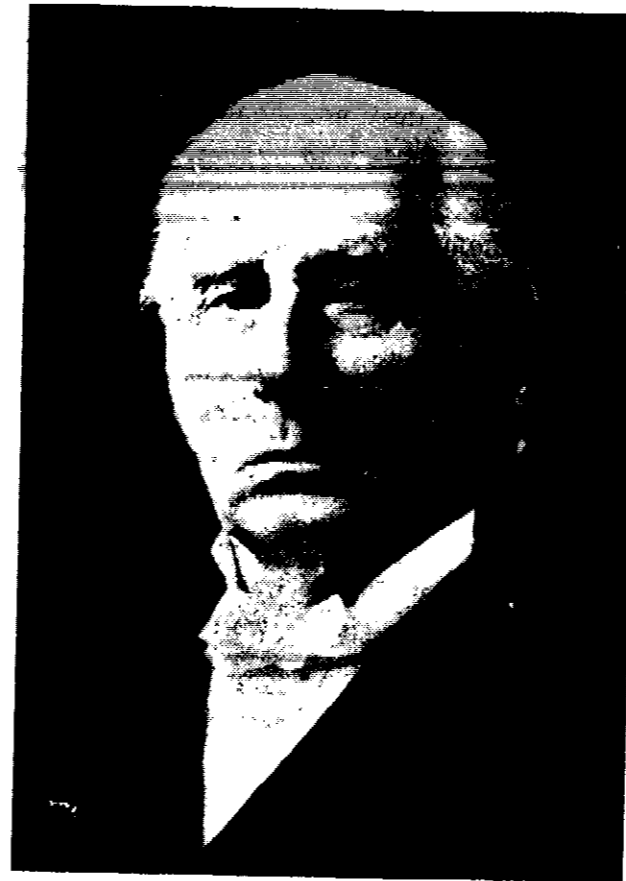
With eminent propriety Colonel Goethals, the distinguished engineer who has so successfully brought the construction of the Panama Canal to its conclusion, doing a work unparalleled of its kind in the history of the world, and attracting the amazement and admiration of all nations, has, with fullest justice, been receiving honors from high quarters. A medal struck by the National Geographical Society was recently presented to him by President Wilson, in a few well-chosen remarks, before a select company of National officials. Subsequently other medals from the civic forum and from the social union were given him with eulogistic appreciations. The colonel replied each time very briefly, intimating that it was easier for him to build a canal than to make a speech. The city of Dayton, Ohio, and also New York City have been trying to secure Colonel Goethals to be the Manager of their great municipal departments and enterprises, but the Government says that it has too urgent need for his services still, and it is indicated that he is to remain as Governor of the Panama Zone after the opening of the canal. He has proven himself to be one of the greatest men of this century.

A young and promising student at the girls' school in Quiongoa, Africa, while visiting her home was forced by her people to pledge marriage with a man who was not a Christian. Later upon her return to her studies, surrounded by schoolmates and teachers, she gained courage and sent word to her father that she did not favor the man and wished to be released from her promise. Her father stormed and threatened and ordered her to return home. For a while the girl's courage held out. She refused to obey. The missionaries endeavored to arrange for a meeting with her father to talk the matter over. He refused to discuss the affair and again ordered his daughter to leave the school and return home. The missionaries then offered the girl a home if she chose to stay at the mission. This meant that she must permanently sever all connection with her family. Her courage failed. She feared to resist any longer and went away weeping. When she reached home she learned that she had been sold to the man by her father for nine dollars. No heed was paid to her tears and pleading. Scarcely three weeks after her marriage her husband beat her cruelly with a hippo-hide whip. Five months later he sent her home to signify that he had divorced her. And now her people have engaged her to another heathen.

"Members One of Another"

The Reverend Silvester Horne, M. P., in a new volume—which his fellow-Englishmen are reading with appreciation—entitled "Pulpit, Platform, and Parliament," declares that the veriest novice in social questions can see for himself that the relations of men are so intimate and so inter-

It is not necessary to say that as an orator Bishop Bowman had great fame. His early contact with such men as Durbin, Simpson, McClintock, Janes and many more



Bishop Thomas Bowman.

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THE LATE BISHOP BOWMAN

It falls to the lot of few people to live a more glorious earthly life than did our own loved Bishop Thomas Bowman.

He was the patriarch of American Methodism, reaching a greater age than any other bishop in our church history. For many years he had been affectionately known as "the grand old man of the faith," and he richly deserved the title.

Thomas Bowman was fortunate in his parentage, and in his early training and opportunities. His father and mother were patterns of industry, intelligence and Christian devotion, and belonged to a circle of pioneers who planted Methodism in the valley of the Susquehanna.

Thomas was born near Berwick, Pa., July 15, 1817, and in infancy and childhood was always subject to the sweet influences of a home life deepened and quickened by the presence, prayers and conversation of devout evangelists and pastors visiting his parents.

He was converted while a student at Cazenovia, N. Y., and prepared for college there and at Wilbraham Academy, joining our church January 1, 1833. He graduated from Dickinson College as valedictorian of his class, in 1837. Then he studied law one year, and was licensed to preach in July, 1838, traveling for one year as agent for the Pennsylvania Colonization Society. In 1839 he joined the Baltimore conference, and was appointed to Beaver Meadow circuit. From 1840 to 1843 he was a teacher in the grammar school at Dickinson College, when his health became impaired and he superannuated. In 1848 he was appointed professor of Dickinson Seminary, at Williamsport, Pa., which institution he organized, and over which he presided for ten years. In 1858 he was stationed at Lewisburg, Pa., and during the year was elected president of Indiana Asbury University, continuing until his election to the episcopacy in 1872, the first in

furnished him with pulpit ideals, to which he was ever wont to measure up.

While president of De Pauw he was pronounced "the finest platform talker in all the western country." He raised an endowment of over \$100,000 for that school, and to his influence is attributed much of the cash which has since flowed into its treasury.

After his election as bishop his history was incorporated in the general history of our church. It would require a book to tell of his relation all the varied interests which received his helpful attention. He held nearly all the conferences in this country, some of them several times, and also missions in Europe, India, China, Japan, Mexico and elsewhere, his episcopal travels covering a total distance of 120,000 miles. He presided at the Detroit conference at Ann Arbor in 1879 and at Cass Avenue church, Detroit, in 1893. He was president of the Michigan conference at Muskegon in 1880, and at Grand Rapids in 1893. He also frequently visited our state on special errands. He is credited with having dedicated 1,200 churches. Sixty-one years of his ninety-seven were spent in active church service, the longest record of any bishop. He never took a vacation, and never felt the need of it. He was quick of action, alert of mind and did all his work easily and well. His simplicity of character, straightforward earnestness, love of friends, interest in children, tender sympathies, affableness and benignity made him a great favorite with everybody. Even Abraham Lincoln was indebted to him, for while in Washington he became suspicious of plots to assassinate the president and was one of the first to warn him.

His closing years were spent at Orange, N. J., with his daughter, Mrs. B. D. Caldwell, where he died March 3, 1914. He is survived by six other children, viz: Mrs. George P. Smith, Baltimore; Theodore G. Bowman, Los An-

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to do: is it: so much the better...

Easy things are of little worth. Hard things are worth while. Jesus never prepared an easy curriculum for his disciples' schooling. His program including terrific hardships. That is why a true Christian is a hero.

The principle enunciated by Jesus is broad as humanity. It need not be said that "neighbor" here does not mean only the individual or individuals who happen to live next door to us or with whom we come in elbow touch. Remember the story of the good Samaritan.

Some one has asked, What would happen to the man who really loved his neighbor as himself? and in answer suggests that we cannot tell whether it would lead to success or failure since it has never been tried by an adequate test. He adds, "But whether it produces what the world calls success, it at least insures nobility." This is well said. We are in this world, when looked at from the highest point of view, not in order to succeed, but to serve. And just here we touch upon the point of difference between the commercial spirit and the Christian spirit. The Christian spirit, Dr. Clark has forcibly pointed out, receives, but only in order that it may give. The commercial spirit gives that it may receive.

The more, therefore, the commercial spirit, pure and simply, enters into business and society, the more corruption will be found and the less good comes to a community guided by it. Commercialism, however extensive, can never build up a great and good nation, not a lasting body politic.

What would happen if the question were asked, "Will the goods I manufacture serve?" instead of only, "Will they sell?" Such a question would put the man who asks it in the forefront of philanthropists and benefactors of his race. How it would purify business! How it would do away with ruinous products!

But you say, A business house is not an eleemosynary institution. No, unfortunately it is not generally. So much the worse for the business. There are men, thank God, "who are inspired by the spirit of Christian service; men who are more anxious to provide work for their operatives than they are to make money; men who in times of industrial depression continue work at an actual loss rather than throw employes out of employment." But even among the best intentioned the question of service is not always supreme, but secondary to the question of personal profits. Text books in political economy speak of demand and supply and say little if anything about need and service, and business is conducted largely on the principle of demand and supply, not on need and service. The public demand sensational accounts of murders, crimes, divorces, scandals, prize fights. Yellow journalism so-called does not ask so much, What do the people need? as What do they want?

Does the community need the manufacture of cigarettes, the use of which doctors, large business corporations, railroad companies, all denounce as pestiferously dangerous and

use of alcoholic liquors. Hundreds of thousands signed this pledge, but drunkenness was not the least diminished. If I could get every drinking man in the United States to sign that moderation pledge there would be just as much drunkenness. Why? Because an intention to be moderate is what all drunkards have. "They can drink or let it alone." They never walk into a saloon, put down \$5 and say: "Give me enough to get me drunk," but they throw down a quarter and say, "Give me a drink." One drink leads to another and they don't know why they took the next. The Oriental proverb puts the philosophy of drunkenness fairly:

"At the punch bowl's brink
Let the thirsty think
What they say in Japan—
First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man."

In 1816 the temperance reformers of the nation got together at Albany, N. Y., to discuss the failure of their plan and argued that it was the strong liquors that were doing the harm, and what we needed was to start a movement for total abstinence from all spirituous and distilled liquors. Three million people signed this pledge within the next ten years, but drunkenness was not decreased, for those who cut out whisky and brandy, doubled up on beer, wine and hard cider, and were as drunk as before. Besides, the milder liquors created the appetite, started the craving for stronger drinks and multiplied inebriates.

Prohibition for the Individual.

In 1826 at another national convention a large number of the leaders determined on a total abstinence pledge from all intoxicating liquors. Those who signed this were called the "Teetotalers" to distinguish them from the total abstainers from the strong or distilled liquors. Now the temperance cause really had its rise, and the agitation and education went on until liquor was banished from Christian homes and a strong moral sentiment supported the temperance move-

ciple of demand and supply, not on need and service. The public demand sensational accounts of murders, crimes, divorces, scandals, prize fights. Yellow journalism so-called does not ask so much, What do the people need? as What do they want?

Does the community need the manufacture of cigarettes, the use of which doctors, large business corporations, railroad companies, all denounce as pestiferously dangerous and ruinous for young people especially? Oh, no, they are manufactured not because the community needs them, but because there is money in their sale!

large number of the leaders determined on a total abstinence pledge from all intoxicating liquors. Those who signed this were called the "Teetotalers" to distinguish them from the total abstainers from the strong or distilled liquors. Now the temperance cause really had its rise, and the agitation and education went on until liquor was banished from Christian homes and a strong moral sentiment supported the temperance movement. The agitators went on with their work and claimed that if it was wrong to drink intoxicating liquors it was wrong to give them away, and if wrong to give them to our neighbors it was wrong to sell them and make money out of them. The churches all took advanced ground and sentiment became so strong that Neal Dow, in 1836, led the forces which secured prohibition in the state of Maine.

Personal Mention

Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal Church, passed away March 3. It was through the influence of Bishop Bowman, on a visit to the mission field in 1878, that a rich Chinese merchant, Ah Hok, contributed \$10,000 for the purchase of the mission site in Foochow. The man and all his family were converted to Christianity, and this was regarded by the bishop as one of the most noteworthy incidents of his career.

—Mrs. Sally Bowman Caldwell, of Orange, N. J., daughter of the late Bishop Bowman, has given a memorial to her father in the form of a pipe organ, to be installed in Meharry Hall at De Pauw University, Greencastle, Ind. The work will begin at once.

her sent two cents a week and joined in prayer.

To Our Missionaries

Next year's study will center about the interests of children in mission lands. The

public or even in the smaller auxiliary meeting. This member embodies in verse, for which the FRIEND lacks space, the thought that helped her as she knelt among her sisters, trying to find her voice. It was the

the Christian message that the principal gift of the Christ is His teaching about the Holy Spirit! Christ even said that it was expedient for His disciples that He Himself should go away, for otherwise His disciples would not constantly depend on the Holy Spirit as He wished them to do. The age-long belief of the Hindu in the Spirit is a divine preparation for the marvelous revelation that the universal Spirit is the Holy Spirit, a truth and a dynamic which the Hindu had not

BISHOP THOMAS BOWMAN

Born near Berwick, Pa., July 15, 1817.

In 1831 attended Wilbraham Academy, Mass.

From 1832 to 1835 was a student at Cazenovia Seminary,
New York.

In 1837 graduated, as valedictorian, at Dickinson College,
Carlisle, Pa.

In 1839 entered the Baltimore Conference of the Methodist
Episcopal Church.

From 1840 to 1843 was teacher in the Grammar School of
Dickinson College.

In 1846 he organized Dickinson Seminary at Williamsport, Pa.,
over which he presided for ten years.

In 1858 was elected President of Asbury (now DePauw) University
at Greencastle, Ind. President over this institution
fourteen years, or until elected Bishop.

In 1864 and 1865 was Chaplain of the United States Senate,
Abraham Lincoln, President.

In 1872, at Brooklyn, N.Y., was elected Bishop of the
Methodist Episcopal Church.

As Bishop he attended all of the Conferences in the United
States, and also those in Europe, India, China, Japan
and Mexico.

He dedicated about 1200 churches, one at least in every state of
the Union and a number in all the foreign fields
visited.

BISHOP BOWMAN'S EXPERIENCES.

“TELL you some of my early experiences? Why, yes, of course I will. One day soon after I began, I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. Then at every angry shake of his head the bell tolled out its mournful tones. This thing was kept up for some time, and my patience gave out.

“See here! I said to the congregation in much excitement ‘either that performance there must stop or this one here will.’ The sheep seemed to understand my threat, and put in a protest just at this juncture.

“Bah! bleated the old fellow.

“This was too much for the congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon, and simply said:

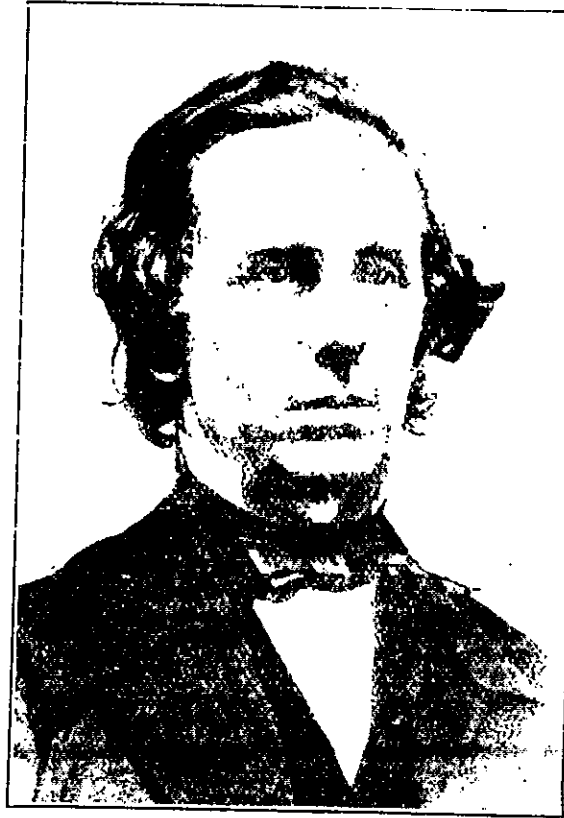
“Brethren, we will sing the Doxology and be dismissed.”

“Another incident happened while I was still a young man. This was also at a country school-house, and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate I suddenly looked toward one of the open windows, and there with a solemn, pensive expression, and with head and neck far into the room, stood a big donkey. My sermon evidently impressed him deeply, for just then he began a series of exclamations which must have been intended as hearty approval. The people struggled to keep sober, and all of them did not struggle successfully. The children and young people had a merry time. I had the hardest time preaching that morning I ever had before or since.”—Michigan Christian Advocate.

Concerning Bishop Bowman.

Bishop Bowman died in the home of his daughter, Mrs. B. D. Caldwell, in Orange, N. J., Monday noon, March 3.

No funeral services were held in Orange, the body was taken to Greencastle, Ind., and the services were held



PRESIDENT WILLIAMSPORT SEMINARY.

in Bowman Chapel on Friday. Bishop Vincent delivered the address. Bishop Bowman was still chancellor emeritus of DePauw at the time of his passing away.

Bishop Bowman is survived by two daughters and five sons: Mrs. B. D. Caldwell of Orange, Mrs. George P. Smith of Baltimore, Theodore G. Bowman of Los Angeles, Charles G. and Thomas M. Bowman of St. Louis, S. B. Bowman of Denver and C. B. Bowman of Chattanooga.

Bishop Bowman was chaplain of the United States Senate while Abraham Lincoln was president. He warned the latter against Wilkes Booth, and always maintained that if the warning had been heeded the president might have escaped assassination. The story in the bishop's own words, related some years ago, was as follows:

"The first time I can recollect having seen Booth was one morning just as I was about to open the Senate with prayer. The members were in their seats and the accustomed stillness had come upon the gathering. I stepped forward and was about to speak and as I did so a man entered the floor of the house. He was a man so strikingly handsome as to attract attention anywhere, but that was not what caused me to pause in prayer. The man had made a peculiar impression on me that I could not myself account for. He startled me and I was so disconcerted I could not go on.

"I turned to one of the members and called his attention to the visitor and he made some light remark after which I collected myself and went on with the prayer, but it was a long time before I recovered from the shock of the man's appearance and I never recovered from the impression I first gained, that he was

there for no good, that his presence boded evil for some one.

"Some days passed and again I saw this man. I met him in the street, in the vicinity of the government buildings and I saw him in the Senate chamber. He made me uneasy and I made inquiry as to who he was. I was not reassured when I was told he was one of the Booths and a prominent actor, for I could not shake off the impression I had gained. I look upon that impression as truly Providential. It was imparted to me in some way I could not understand.

"The persistence with which Booth hung around gave me great anxiety and soon I saw him prowling around the Executive mansion and in the vicinity of the president's office. He apparently was taking note of the entrance and exits, and now thoroughly alarmed, I sought out President Lincoln and told him of the man and that I believed the man Booth would take his life when he got the chance.

"Though I do not remember what Mr. Lincoln said at the time, I do remember



AT THE AGE OF 27, AND OLDEST CHILD.

that same old smile of ineffable kindness that came over his countenance as he replied to the effect that he did not believe anyone would murder him. His great and good mind could not pierce such a crime. I had delivered my warning but I felt more uneasy than ever.

"A day or two later I left for my home in St. Louis, my task as Senate Chaplain having been performed. I had barely reached there when there was flashed over the wires the news of the assassination of our great and good president, and I shall never forget the feeling that took possession of me as I read, coupled with this, that the deed had been done by John Wilkes Booth, the very man I had warned the president against."

Mr. S. B. Bowman of Denver married the daughter of Bishop Walden. Last

summer when Bishop and Mrs. Walden were visiting the Bowmans, we were guest for dinner. Many were the words spoken by the bishop about his life-long friend, the venerable Bishop Bowman, then apparently, almost at the end of the road. We had an understanding with Bishop Walden that as soon as the end came to Bishop Bowman he should furnish the CENTRAL with a chapter of incidents. But, how strange! The younger of the two went first.



AT THE AGE OF SIXTY.

11 March 1914

the mountains to Rolla. In the fierce battle Price lost 1,500 men, but the brave little band in the fort, out in the field, escaped with no loss of life.

Looking south from this knob two miles and there is the great Emerson Park, between Ironton and Arcadia, and in the center the famous Grant Oak. Under this oak Col. U. S. Grant received his commission as general. To mark the place stands an angel with hand outstretched over the bubbling spring, and is made to say:

"_____ water, angel-guarded, heaven blessed. Thither the embryo hero came. He drank, departed, conquered."

From Arcadia, the famous summer re-

tried to learn and failed, for their patient, willing fingers were old and long stiffened by toil.

These women with many young girls have actually made garments for themselves and their children. They have also been initiated into the mysteries of the modern laundry, so that they not only make and mend their clothes, but also keep them washed and ironed.

Oddly enough, washing and ironing appeal to these girls as very entertaining occupations.

MOTHER and HOME

The Mother.

The fairest word on earth that's heard,
On human lips the fairest word,
Is mother.

To whom such name shall once belong,
High honor hers her whole life long,
A Mother.

But all her earthly joys are o'er,
Who is and then who is no more
A mother.

—Carmen Sylva.

Devout Homes.

Luke says of Zacharias and Elizabeth

show that they possess somewhat of the spirit and the power of John the Baptist. May God grant to our land more homes whose heads shall be great in the sight of the Lord.—Exchange.

Mother's Right Side.

"O dear!" sighed Mary, coming from a trip down town. "Such a miserable day! I forgot my overshoes and the mud is dreadful. I shall have my skirt to dry and brush, too. I could not keep out of the mud at the crossings. I don't see why it has to be such weather when I want to get out!"

"It has to be such weather sometimes, little girl," laughed her mother. "And yesterday I remember a certain girl went out and had good walking and bright sunshine and a lovely time altogether from her own account. So I would not forget the many bright days for one cloudy one, dear."

"That is so," said Mary. The clouds disappeared from her face in a smile. "I guess I was cross and a bit foolish about it."

"And while the same girl was out herself, I saw another girl who is just getting well enough to sit up a part of each day looking out of her window and doubtless wishing she could go walking like that lucky girl."

"Poor Elsie! I have not been to see



TOUR OF INSPECTION IN SOUTHEASTERN MISSOURI.

1—Bishop Wm. A. Quayle. 2—Wm. R. McCormack, D. S., at that time. 3—D. A. Randall, Cashier Bank of Poplar Bluff. 4—Rev. G. W. Davis, Local Preacher. 5—Dr. I. W. Seybold, Official. 6—Dr. W. F. S. Taylor, Official.

that they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

These two were the parents of an illustrious personage, and of him Jesus said: "Among them that are born of women, there hath not risen a greater than John the Baptist." But while Zacharias and Elizabeth are justly crowned because of their son, they deserve marked attention because of their own worth. Though not distinguished for worldly grandeur, they were great in the sight of the Lord, and though their names are not written high in secular history, Luke, under the Spirit's guidance, says several notable things about them. And these things reveal to us much of the inside of that Jewish home of long ago, from whence came a son who was highly honored of God, and who has left his impress on the world.

From such homes as that of Zacharias and Elizabeth, where piety is sincere, practical, impartial, irreproachable and mutual, does God lead forth into lives of consecration and usefulness sons who

her for several days. I'll go right along now," exclaimed Mary.

"Very well. Please tell her for me how nice I think it is that she can sit up every day now and will soon be out, while poor Helen Browne is still in bed."

"I will, and I see your scheme—you want me to pass it along, don't you, mother dear?"

"Well," said her mother, with a little twinkle, "I never knew it to hurt anyone to look on the bright side. Indeed, I like to leave off the first letter, for I think it is also the right side."

"So do I," agreed Mary, putting on her overshoes.—Selected.

In 61.7 per cent of the cases of women factory workers in the state of Washington investigated by the industrial welfare commission the wage was less than \$9.00 a week. The average was kept up by the pay of employes of fish canneries, who are permitted to work more than eight hours a day.

wired Dr. A. D. Ball, the presiding elder of the Farmington District, to come at once. Dr. Ball went to see what was wanted, whereupon the evangelist turned over to Dr. Ball a great revival and the tent in which it was being held and he left the city. What was to be done? After much prayer and consultation he went on with the meeting and organized a church.

Poplar Bluff will give the Conference a royal welcome, and if the weather is warm enough a boat ride on Black River may be among the pleasant things for us.

Bishop Smith will be the first bishop of our Church to visit Poplar Bluff officially. Bishop Quayle lectured there in 1910 to the great delight of the people. May the Conference carry the true spirit of our great Church.

SEWING CIRCLE IN THE JUNGLE.

Sixty native women of Umtassa, Africa, have acquired the mysterious art of sewing a needle, reports Miss Mullikin of the Methodist Mission. They regard it as a great achievement. Many more

Bishop Bowman's Race Ended

BY far the longest and one of the noblest episcopal records in Methodist history was completed Tuesday, March 3, when Thomas Bowman, in the midst of his ninety-seventh year, and after he had given seventy-five years to the itinerant ministry of the Methodist Episcopal Church, was called to his heavenly reward. Identified by the pioneer associations of his parentage with Asbury and the earliest leaders of Methodism in Pennsylvania this now sainted life began amid the inspiring auspices almost at the very time when the pioneer bishop passed away from the scenes of his toils and battles, so that at his birth in 1817, he begins to serve as a link to bind us to that era of hardship, exposure, and frontier service, while at the same time his childhood environment and advantages in view of chances for scholarship, and the providential line of early service into which he was led for years as an educator signalized him as one of the leaders in that phase of the new life of the Wesleyan movement which by quickening education with the spirit of evangelism has introduced a new element into modern civilization.

The advantages inherited by Bishop Bowman were in part prenatal: he was well born into a household into which the Master had already made himself at home. Asbury and his coworkers had been making their way through the wilderness and the Bowmans had enlisted under the banner of the King and some of them had become itinerants. Two adjacent homes in a beautiful country region in Brier Creek Township, Columbia County, Pennsylvania, close to the north branch of the Susquehanna River were occupied by Methodist pioneers, intelligent, patriotic, thrifty folk. The earliest schoolhouses and churches in the region were built by their toil, and from those two pioneer homes came four Methodist pastors' wives, two Methodist preachers, the dean of a school of theology, a brigadier-general in the Civil War, three attorneys-at-law, a merchant and a Methodist bishop! Under such auspices and amid such influences the childhood of Thomas Bowman was begun. His grandfather, also named Thomas, was one of Asbury's itinerant helpers, and his father, John Bowman, and his uncle, Jesse Bowman, were partners in milling and farming, and the occupants of the aforesaid rural homes. His mother, Sarah Bowman, was an unusual woman.

The lad, Thomas Bowman, was sent "off to school" when he was fourteen years of age to Wilbraham, Mass., and then to Cazenovia Seminary, New York, and then to Carlisle, Pa., to enter the junior class of Dickinson College, which had just come into the ownership of the Methodist Church. Thus it happened that he graduated in the first class which emerged from that institution, in 1837, capturing the highest honors of his class. His ambition was to become a lawyer, and with that aim he became a stu-

dent of the law school of Dickinson, but under the prayers and advice of Dr. John P. Durbin, president, and Dr. John McClintock of the college faculty, the lad's convictions as to the ministry of the gospel developed and in the spring of 1839 he joined the Baltimore Conference.

In 1841 he was happily married to Miss Matilda Hartman of York, Pa., to whom were born eleven children, of whom six are yet living. Mrs. Bowman died in the episcopal home in St. Louis in 1879, when the bishop was holding the session of the Italian Mission. She was a woman of remarkable character who fitted with singular sweetness and skill into the place into which she had been providentially brought. One of their daughters, Mrs. B. D. Caldwell, in later years cared for the bishop in St. Louis, Evanston, and Orange, N. J.

Twenty-five years of Thomas Bowman's life were devoted to educational administration of an extraordinary character. From 1848 to 1858 he established and developed Dickinson Seminary at Williamsport, Pa., one of the best preparatory schools in the country. In 1859 he was elected president of Indiana Asbury University and into this institution he threw his life and soul until his election as bishop in May, 1872. During those tireless and successful years he became known as one of the greatest preachers of the Middle West.

At camp meetings and commencements his name was a notable attraction and the people came in vast crowds to hear the gospel from his lips. His style of preaching was wonderfully simple and direct, his voice was winsome and clear, he had a singular gift of unction and tenderness and usually he was empowered with tremendous

"liberty" which swept like a tempest over vast congregations. He used no manuscript, and at his best he was a remarkable ensample of the highest quality of extempore preaching. The late Hon. Richard W. Thompson of Terre Haute, for a time member of Congress and later secretary of the navy, and for years an intimate of President Bowman, was himself an orator of great ability and a skillful judge of public speaking. On one occasion Secretary Thompson, who was just then a lay delegate to the General Conference, said: "I have known Thomas Bowman for many years, and have heard him preach and speak scores of times under all kinds of circumstances, at camp meetings, commencements, at educational anniversaries, in revival services, and in Washington City, before Congress, and at General Conference, before all sorts of crowds, and I speak with sobriety when I say that in my judgment he is one of the ablest platform orators I know of in all this Western country."

As a presiding officer in an annual conference and in the legislative body of the Church Thomas Bowman was an adept, a model of clear-headed self-possession, a master of parliamentary law, and a pattern of brotherly kindness. Naturally his temper was quick and fiery and the traditions of his youth and home



BISHOP BOWMAN, AGED TWENTY-SEVEN YEARS,
AND ELDEST CHILD

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Much of his preaching was done in the dedication of churches; it has been said that he has dedicated churches in every state in the Union, and in some states scores of times. After he became bishop he was called into intimate counsel with the late Washington C. DePauw in the task of reconstructing Indiana Asbury University. Out of their counsels and prayers resulted the enlarged and reconstructed institution now known as DePauw University, to the head of which as chancellor the bishop came for years in a more or less honorary capacity.

Thomas Bowman as a teacher was wonderfully apt; he knew how to question; he was an expert in mental and moral philosophy; he knew how to reprove without discouraging, and how to encourage and help the backward. Furthermore, the advantage and joy which at Dickinson Seminary and at Greencastle came to the young people who formed his friendship, who came into personal touch with him and duly came to reckon him a lifelong counselor and a loving friend, were usually looked upon by them as the choicest privilege and opportunity of their educational career.

The bishop had a genius and passion for friendship, and particularly for children. In his home cities—Williamsport, Greencastle, St. Louis, Evanston, and Orange—it was always a spectacle to be remembered when the bishop started down street in the morning to see the children all along the sidewalk gather to welcome him, to shake hands, to give him a good morning kiss, and wave him good-by as he disappeared from view. Thus we recall him now, superintendent of a great Church, administrator of missionary lands, president of a great university, preacher whom the common people gladly heard, and a lover of little children.

Northwestern Christian Advocate.

ENTERED AS SECOND-CLASS MATTER JUNE 25, 1885, AT THE POST OFFICE AT CHICAGO, ILLINOIS, UNDER ACT OF MARCH 3, 1879.

ELBERT ROBB ZARING,
EDITOR.

CHICAGO, MARCH 11, 1914

VOLUME LXII
No. 11

Little Lessons from Life

From the rear of the observation car we watched the tumultuous, swirling smoke and steam from the engine as it tossed back over the rear of the train and beat itself against the ground in silvery billows. The tumbling of this vanishing but continually rolling cloud bordered upon the fascinating. Beautiful in its seeming purity, one could easily imagine the throbbing engine was proud to add so delightful a feature to the otherwise disappointing landscape. What began so charmingly soon proved a gloomy disappointment. Tracing the cloud backward, it was observed that soon the steam was entirely dissipated, leaving the dead and blackened smoke to contaminate the air and obscure the scene. For a mile to the rear the

dark course was clearly defined—its beauty fled, its splendor departed.

So is it with life. How delightful seems the world of sin. It is dashing, sparkling, glittering. It even dazzles. There is a lure in such indulgence that is enticing to many. But wait. This brilliancy will not last. Wait. It is even now vanishing. That life of last year—that sin of yesterday—is even now telling its sad story. There is an inevitable precipitation in the life of the world, and when the dew of pleasure disperses it leaves a dry and blackened life. Be not deceived. The tinsel of sin is not pure gold. Its black nature is sure to assert itself and darken the soul that is led by it.

Brief Editorial Comment

A stopped clock is more serviceable than one running falsely, for it will be right at least twice during each day.

Two Pittsburgh daily papers, namely, the "Gazette-Times" and the "Chronicle-Telegraph," since the beginning of the Sunday meetings in that city have announced that they will not again receive advertisements of alcoholic beverages. If a thousand other metropolitan papers follow suit, the death-knell of the saloon would be sounded.

That instrument of the devil, the chain letter, has broken out again, and numerous timid souls are greatly perturbed over the threat of dire destruction in case they refuse to comply with the senseless order to perpetuate the nuisance. It seems folly to notice the strange thing, but we do so for the comfort of any who may be disturbed regarding its visit to their home. The only proper course to pursue upon receipt of a copy of this prayer is to consign it to the flame whence it came.

Sir Ernest Shackleton, the great Antarctic explorer, starts soon on a memorable trip in quest of the South Pole. Before doing so he has made public his determination to absolutely prohibit the use of alcohol in any form or for any purpose. Tea and cocoa will be their liquid stimulants. He gives this order because, being trained in such labors, he understands fully the effect of alcohol on the human body. His conclusion should give the lie to all counter claims by dealers in intoxicating drinks.

Dr. Newell Dwight Hillis has thrown open his Plymouth Church, New York, for the poor to use as sleeping quarters during the winter nights. He will also serve coffee and rolls to the unemployed. We know of no Chicago church that is thus utilized, but

why not? Suppose a score of our downtown Churches should make arrangements to shelter several thousand poor each wintry night. We fancy the effect upon the popular mind and conscience would be healthful in the extreme.

Bloomington, Ind., the seat of the state university, has just expressed itself on the liquor question, voting "dry" by nearly two hundred majority. The state is to be congratulated upon having so sensible a regard for the welfare of its youth.

L. Wilbur Messer, general secretary of the Chicago Young Men's Christian Association, has recently traveled through Japan. He sends back this significant message that should bring the scarlet of shame to every Christian's cheek:

On New Year's Eve at our hotel there was a celebration not unlike the observance in Chicago hotels, with the same excesses. The chief obstacle in the work of the Christian missionary and Association worker is the grossly inconsistent and immoral lives of many of the government and business representatives of supposedly Christian nations. The native Ceylonese naturally ask if such men and women are the product of Christian civilization and why they should abandon their old religion for such a Christian faith.

Score another for the country cousin: The professor of mathematics of Indiana State University recently tested 250 students from the farmer, the professional, and the commercial classes. The students from the farm made an average of 82.4 on their final examination, as compared with 74.5 for the second class, and 63.6 for the third class. Only seven per cent of the farmer class failed to make a passing grade, as compared with 13.4 per cent of the professional and 17 per cent of the commercial classes. The professor's explanation is that the country boy could concentrate much better than the urbanite, and was not, in so large a degree, distracted by outside activities as is the city student.

flame whence it came.

Sir Ernest Shackleton, the great Antarctic explorer, starts soon on a memorable trip in quest of the South Pole. Before doing so he has made public his determination to absolutely prohibit the use of alcohol in any form or for any purpose. Tea and cocoa will be their liquid stimulants. He gives this order because, being trained in such labors, he understands fully the effect of alcohol on the human body. His conclusion should give the lie to all counter claims by dealers in intoxicating drinks.

Dr. Newell Dwight Hillis has thrown open his Plymouth Church, New York, for the poor to use as sleeping quarters during the winter nights. He will also serve coffee and rolls to the unemployed. We know of no Chicago church that is thus utilized, but

Evangelist Sunday is now in Scranton, Pa., in a month's campaign. He refuses to go to Philadelphia for the reason given in an interview: "The Philadelphia Churchmen will not agree to my conditions, and, of course, I will not spend a year there. When I go to a city, the Churches have to do as I say during the revival." The fact is, Mr. Sunday has always considered the Churches his strongest backers, and though he finds much in the ministry to severely arraign, he knows that his success depends quite largely upon ministerial cooperation.

on and Getting There

March 22, 1914. Lesson Text: Luke 13:18-35

Every one that saith shall enter into the but he that doeth the o is in heaven.—Matt.

Unto what is the kingdom whereunto shall I

of mustard seed, which into his garden; and it cat tree; and the fowls he branches of it. aid, Whereunto shall I God?

l, which a woman took sures of meal, till the ough the cities and vil- journeying toward Je-

to him, Lord, are there and he said unto them, in at the strait gate: you, will seek to enter ble.

master of the house is ut to the door, and ye t, and to knock at the rd, open unto us; and say unto you, I know re:

egin to say, We have by presence, and thou cots. I tell you, I know you lepart from me, all ye

weeping and gnashing of ll see Abraham, and d all the prophets, in , and you yourselves

ome from the east, and m the north, and from t down in the kingdom

should ever be able to remake his life; and yet Jerry McAuley and Sam Hadley were redeemed from the depths and made a widespread blessing to their generation. There are those who think that Jesus, who never in his life confronted the problems of industrialism or commercialism and who never knew the degradation of our city slums, can have no message for our day. That might be true if, like Confucius, Jesus was able only to show us the way: but Jesus shows men the way and adds power to enable them to walk in the way. This is the secret of Christ's power in the world.

Once more, true religion recognizes all men's right to their inheritance in God. Religion is not a thing of sects or denominations; it is not a matter of party or of caste. Wherever it finds men honestly seeking for God and earnestly doing his will as they learn it then religion recognizes a true disciple, a veritable son of God. It has wel-

posedly Christian nations. The native Ceylonese naturally ask if such men and women are the product of Christian civilization and why they should abandon their old religion for such a Christian faith.

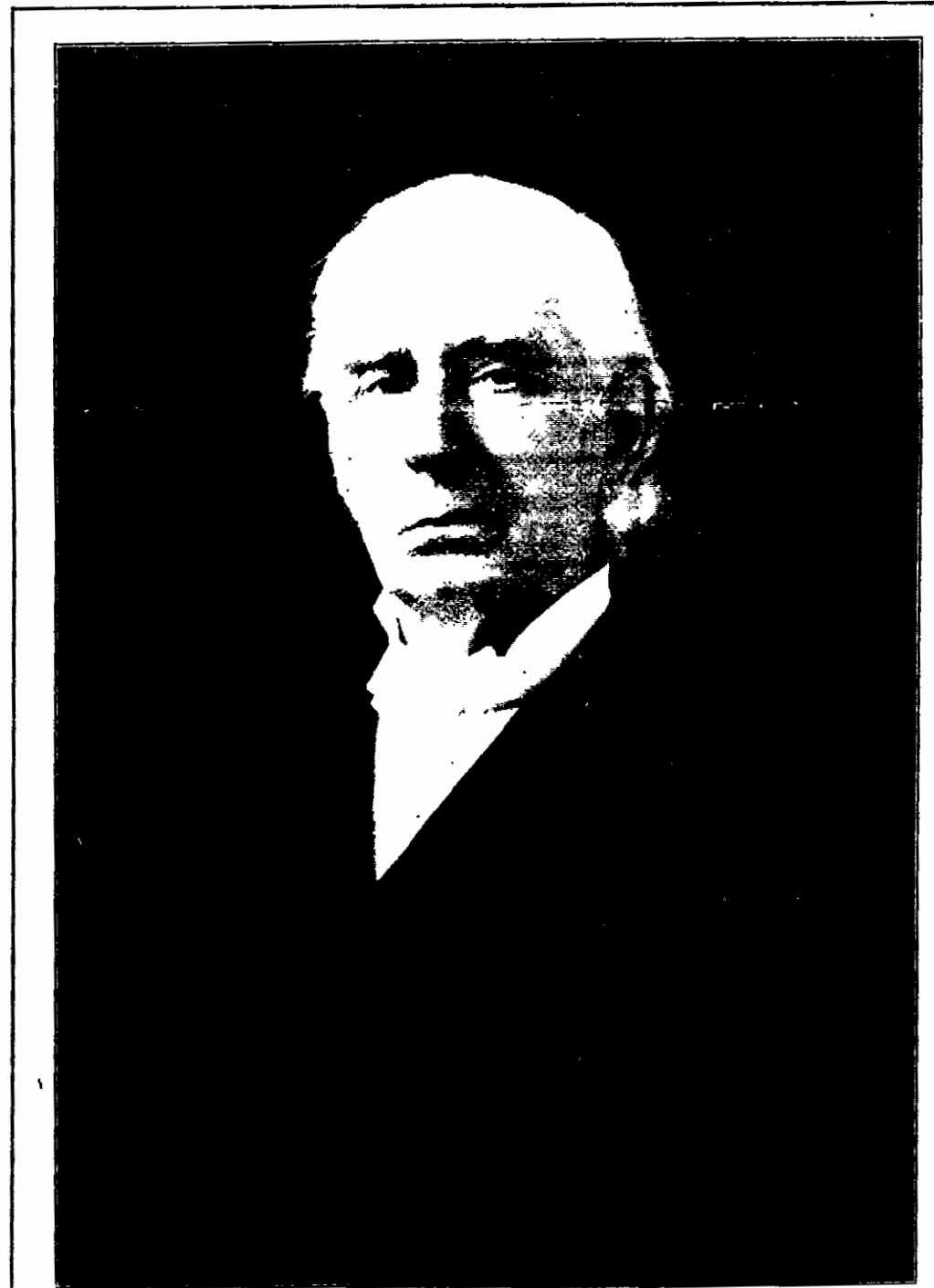
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Biographical
**Western
Christian Advocate**

LEVI GILBERT
Editor

Cincinnati, Ohio, July 10, 1907

ELBERT ROBB ZARING
Assistant Editor



BISHOP THOMAS BOWMAN
Who Will Pass His Ninetieth Birthday July 15th.

What Will We Do With the Fourth?

We wish to call attention to a brief letter to the editor, printed elsewhere under the caption "Christian Patriotism," touching upon the question of a sane observance of the Fourth of July. The author hopes, while the occasion is still fresh in the minds of the public, to elicit serious consideration of a sane observance of the day in the future. We are all agreed that the Fourth of July has become terribly demoralized in these latter days. The day with its high and noble meaning has degenerated into a picnic, a "double-header" at the ball park, a sputter and boom at evening, and the enumeration of the killed and wounded the following day. About the only way some reforms can be produced is to let the evil run its course, prove its absurdity, and engender a desire for something more sane and profitable. We have about reached that point in reference to the observance of this particular holiday. There is a general disgust over its desecration and the time is ripe, we think, to work out a healthy reform.

The temperance forces have attempted to utilize the day for rallies in many places, and their efforts have not been unavailing. But as the day is supremely the day for patriotic ebullition, we hardly think it can be tied down to any particular line of reform. We will never excel the old-time observance of the day when citizens met to sing patriotic songs, listen to the Declaration of Independence read, and sit under the spell of some patriotic speaker. This was, in truth, "celebrating the Fourth." The only observance we have to-day is in its breach. A foreigner looking upon the day, and with no other evidence, would be unable to draw any proper conclusion therefrom. It has lost the original, high-born, patriotic stamp.

"Stainless Flag" day is another attempt to save the day. The conception is a splendid one, and from the returns already in, the first year of its observance has met with remarkable response. But this day has been placed on the Sunday preceding the Fourth and does not adequately answer. While the revelry of the day is still fresh in our minds, it is well to give serious attention to the subject, "How can we as citizens save the day?" Possibly something can be evolved that will be servicable for the coming year.

Help the Hospitals

Bishop McDowell has given out the following inspiring word for the Indiana Methodist Hospital and Deaconess Home in behalf of which a vigorous sixty days' campaign is being carried on under the able leadership of Dr. W. D. Parr:

"I have before me a document bearing this name at its head: 'Methodist Episcopal Hospital and Deaconess Home of the State of Indiana.' Those are big terms, the name of the Church, the name of the institution, and the name of the State. The Church in that State is strong; this enterprise is noble and commanding; the State is accustomed to success on a large scale. This is not the hour for small plans, for hesitation, for timidity, or for unbelief. In 'sixty days' the heights must be captured. And it can be done. Methodism in many places has a lot of well begun but unfinished enterprises on hand. In too many places new enterprises have been undertaken to the neglect of others already begun. I am sure that every worthy enterprise ought to be promptly completed. We must have some more hospitals, and other institutions in Indiana, but our immediate task is to complete what has been nobly begun in Indianapolis. I eagerly call upon every minister and member of our Church in all Indiana to 'lend a hand' to complete this royal plan. Do not doubt or delay. Show yourselves just what you can do when you all try. 'Do it now.'"

We are glad to report that the funds are materializing in a most satisfactory manner. The response is cheerful and generous. Only a few days remain in which to help those in the lead of this special effort. We trust every pastor in the State will give the cause particular attention and send in the additional subscription. The Epworth League of the State has been a noble example. A majority of the district organizations have assumed to furnish rooms, which means a subscription from each district of \$1,500. Several districts,

particularly the Indianapolis, have gone beyond this sum and much of this is already paid in. No better practical work could have been devised than to put this labor of love upon the hearts of our youth. Let the Church throughout the State emulate their example.

Editorial Briefs

The Rev. Charles F. Aked, who has recently assumed the pastorate of the Fifth Avenue Baptist Church of New York City, took out his first naturalization papers the fifth of July. Is it possible he was inspired to take this step by witnessing a celebration of the Fourth?

They had a splendid time over at Russiaville, Ind., on the Fourth. The sheriff had confiscated a wagon load of gambling paraphernalia, and at the evening hour piled it in an empty lot, applied kerosene and then the torch, and the happy inhabitants were treated to as fine a display of fireworks as was seen anywhere that evening. There were no loud explosions or whirling pyrotechnics, but every one there agreed that the slot machines, roulette and poker tables made a pretty sight.

A colored minister was invited recently to open the Senate at Albany, New York, with prayer. Several senators, remembering the prayer of a colored brother, who last year made a special appeal in their presence for the conversion of the senate grafters, drew him aside for a private rehearsal before allowing him to pray publicly, with the added injunction, "Make it short, and don't mention grafters!" The colored brother gave them what they wanted and the prayer was enjoyed so much that a generous hat collection resulted. We hardly think this brother could have conscientiously prayed for grafters without making his petition quite personal in its character.

A man was summoned to serve as a jurymen before a Chicago court. He asked to be excused. "I am a Christian Scientist," he said, "and my religion forbids me to judge others. The second chapter of the Romans; I have it here; allow me to read it." "It is not necessary," Judge Wright said. "No man should allow his religion to prevent his duty as a citizen. However, you are excused." The passage that he wanted to read was this: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." But the judge was right in not admitting the erroneous interpretation as valid. Religion must help citizenship, not hinder it.

The New York Sun contained quite an interesting interview with Captain E. J. Smith, of the new White Star Line steamship Adriatic, one of the greatest ships ever floated. After relating in detail the duties of a sea captain, and stating particularly that in all his forty years at sea he had never had an accident and had seen but one vessel in distress, and all ended well then, that he was never in any predicament that suggested disaster in any way. The reporter bade him good-day and started off, when an officer touched his arm and said: "Don't forget when you write of the captain's 'uneventful' life to put in that it is the great captain who doesn't let things happen." This was a new point of view.

The coming of Mark Twain (Samuel L. Clemens) to England where he is to receive the degree of Doctor of Literature from Oxford, has been anticipated with much pleasure by the English public. Though the charge is repeatedly made that an Englishman is not responsive to humor, he evidently appreciates a high class humorist if the reference to Mr. Twain in the last issue of the Christian World is typical: "Oxford does itself honor in conferring this degree on a writer whose wit has always been free from those excesses that mar a good deal of contemporary American humor. And his freedom from cynicism is conspicuous in that keen sensitiveness to suffering in others shown—not for the first time—in his book on the Congo atrocities, published this week, and reviewed in another column." The reference to Mr. Clemens just quoted is headed, "Oxford's Doctor of Wit."

Western Christian Advocate

WHOLE No.
3810

Cincinnati, July 10, 1907

VOL. LXXIII
No. 28

BISHOP BOWMAN AT NINETY

Next Monday, July 15, 1907, it will be ninety years since Thomas Bowman—for a long while the senior bishop of our denomination—was born. In length of life he has surpassed the record made by any of our general superintendents, Bishop Morris having only reached the age of eighty when he died in 1874, and Bishop Foster passing to his crown four years ago at eighty-three. John Wesley died at eighty-eight, and Asbury was seventy when his toils on earth came to an end. Among the Methodist patriarchs and apostles therefore, Thomas Bowman now takes a unique place by reason of his attainment unto a phenomenally good old age, in which he is singularly well preserved, and in which the noble qualities which have been his distinction since 1839, when he entered the ministry, are still embodied and illustrated in a spirit and example and influence which are beyond degree ennobling and benignant. It is worth while therefore to review, as we draw near the ninetieth birthday anniversary of Bishop Bowman, the career which he has achieved, and the work he has done.

Childhood Environment

Thomas Bowman had the advantage of being well born and wisely and thoroughly trained. His father and uncle, John and Jesse Bowman, and their father and uncle before them, more than a hundred years ago, were the founders of Methodism in the valley of the Susquehanna River in the heart of Pennsylvania. The foundations then laid are now sustaining Methodist communities and institutions which are the pride and the stronghold of the denomination in all that section. The father and mother of the bishop were persons of unusual intelligence, religious devotion, integrity, Christian zeal, and industry, and their home, the regular stopping place of the itinerant and the center of evangelism in all the region roundabout, was a place of prayer and refining influences. In such an atmosphere Thomas Bowman's childhood was passed. He was, however, no precocious, mystical boy-saint. On the contrary he had a strong will of his own, was full of irrepressible fun, frolic, and combativeness, and needed a strong hand to discipline and subdue his restless activities. His mother's mingled firmness and gentleness, and his father's loving wisdom, and underneath it all the stringent parental discipline of that early day, however, made their due impression, and Thomas Bowman, after a time came out of his winsome youth into a still more winsome young manhood, consecrated to God in conscious and complete conversion to God at the age of sixteen, and given to the ministry in later years. Upon his boyhood, from the dawn of his intelligence, there was the touch of the itinerant influence. Devout, pioneer, heroic spirits, who had felt the inspiration of Asbury's own ministry, and who were all on fire with the early enthusiasm of Methodism, made upon his moldable childhood their plastic impress, and moreover he carries with him to this hour the blessed memories of the prayers and instructions of his childhood home.

The lad was sent to school to prepare for college at Willsbraham Academy, Massachusetts, and at Cazenovia Seminary, New York. In 1835 he entered the junior class in Dickinson College, whence he was graduated at the head of his class two years later, seventy years ago in June just passed. John P. Durbin was president, and in the Faculty were Emory, Allen, McClintock, and Caldwell. The classes were small and each choice spirit in the Faculty had the chance to make a personal impression on each undergraduate. To this day Bishop Bowman speaks with grateful appreciation of the work done for him by his teachers at Dickinson.

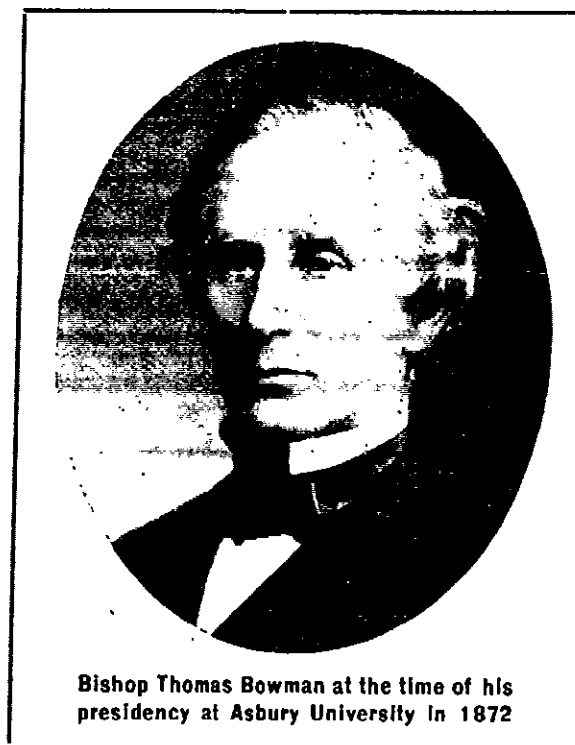
Early Ministrations

The young man was at first inclined to prepare for the legal profession, and accordingly spent a year in the law school of Dickinson College, but at the end of that time,

after being counseled by several of the professors, and after searching his own heart with prayerful diligence, he surrendered his cherished ambitions and turned toward the ministry, entering the Baltimore Conference in the spring of 1839. He had after that some pastoral experiences, taught at the head of the grammar school of his alma mater for three years, and had to turn aside from activity in the ministry temporarily because of the death of his father, and on account of a brief breakdown in health, so that it was not till 1848 that he found his vocation. In that year he became one of the organizers and the first

President of Dickinson Seminary,

Williamsport, Pa. This school is now recognized as one of the great seminaries of the land so far as our denomination is concerned; it has had and is having a magnificent record. The years of success which have crowned its labors are sure tokens of the wisdom, the fidelity, the energy, the zeal, and the self-sacrificing toil which Thomas Bowman gave to it during the first eleven years of its history. Far and wide he went addressing the people, advocating the interests of edu-



Bishop Thomas Bowman at the time of his presidency at Asbury University in 1872

cation, dedicating churches, arousing the denomination in Pennsylvania and Maryland, attracting with each year increasing numbers of students to the growing institution, and literally building his very life into the school.

In 1859 he became, at the instance of Bishops Ames, Simpson, and Janes, backed by an imperative summons from the Methodists of Indiana, President of

Indiana Asbury University.

For thirteen years he gave himself to this institution at Greencastle, meanwhile coming into recognition through the West as a remarkable master of assemblies at church dedications, as a camp-meeting preacher of wonderful power, as an administrator of skill and judgment, and as a man with singularly magnetic powers of head and voice and heart. He secured funds for the construction of the main building, and helped to raise, perhaps in all, nearly \$200,000, and drew the hearts of laymen and ministers towards their struggling college. In later years he was the chief counselor of the late Washington C. DePauw in the plans which resulted in the reconstruction and enlargement of the institution under the new name of DePauw University, of which he was chancellor for years after its organization, giving to the institution such time and supervision as could be afforded in connection with his episcopal duties and journeys.

In 1864 and '65 he served for some months as chaplain of the United States Senate in Washington, receiving from the university leave of absence for that purpose. By his sermons and other ministrations in the National Capital he widened his circle of acquaintanceship and influence, while his intimacy with President Lincoln, Secretary Stanton, and other leaders aided him again and again to hearten them for the work then resting on their souls.

Career as a Bishop

He was a member of the General Conference in 1868 and in 1872, each time serving at the head of the North Indiana Conference delegation. At the session of 1872 he was elected bishop, at the head of the ticket on the first ballot. From the time of his election till his retirement from itinerant activities in 1896, his life was inwrought into the history of the denomination. He held nearly every Conference in this country, administered our work in Europe, India, China, Japan, and Mexico, and in 1878 visited the British Wesleyan Conference as a fraternal delegate. In the chair of the General Conference, and as a presiding officer of an Annual Conference, and in the cabinet, he was a charming, dignified, masterly personality, the embodiment of courtesy, firmness, and clear-headed judgment.

Platform and Pulpit

Thomas Bowman achieved fame as a preacher from the opening of his ministry. His attractive and far-carrying voice; his graceful, natural, straightforward manner; his natural endowments in oratory; his melting pathos; his powers of appeal; his sympathy with his audience; his common sense; his manliness and devotion, attracted attention to him in his youth; while his opportunities, occurring Sunday after Sunday, year after year, to preach on exceptional occasions, when something beyond the ordinary was expected, kept him keyed up for large things in the pulpit all the while. He has not written any sermons, so far as we know. His discourses, however, have been well thought out; his practice has been to walk in the woods or on the street, or in a room, thinking, talking to himself, praying, musing, cherishing visions, reaching out after God, and then with his heart all in a glow, to go to the pulpit with a message to the hearts of the people.

At his best there have been many times in his ministerial experience when he has proved himself possessed of extraordinary power over a congregation. The late Hon. Richard W. Thompson, himself an orator of no mean rank, and an unusual judge of genuine eloquence, was accustomed to say, "Thomas Bowman is the noblest type of a platform speaker in all this Western country!" The exigencies of his life as an educator and a bishop forbade him to prepare very many sermons, but doubtless our Western readers who knew the bishop in other days, will recall his sermons on "The Blessedness of Giving," "The Glory of the Latter Temple," "The First Psalm," "The New Birth," "He is Our Peace," "The Perfect Man," and other kindred themes or texts. He often revealed a gift of pathos which was tremendous; his tenderness was penetrating and sometimes overwhelming; a trifling incident in his hands was susceptible of marvelous possibilities in its effects upon an audience, and his absolute genuineness, his loving spirit, his unpretentious manner—the perfection of gracefulness and aptness in oratory—and a certain peculiarity of voice which got hold of the emotions and quickly found its way to the heart of his auditors,—all these qualities, and others which can not now be analyzed, made him a preacher of remarkable power. Whatever that subtle, mystical, comprehensive word "unction" may mean at its best, there can be no question but that Thomas Bowman has enjoyed it as a divine gift in an unusual manner in his public ministrations for many years. Not infrequently there have appeared in his public preaching, commanding and majestic elements which have lifted his ministrations far out of the ordinary, and which are still recalled by those who heard him as memorable exhibitions of an ennobled and prophetic personality, presenting a message from the Almighty.

Beloved by countless friends in many lands, honored by the whole Church, fond of little children, endowed with a passionate gift for friendship, a pattern of sincerity, integrity, affableness, and benignity, God has graciously lengthened

out his days to the eve of his ninetieth birthday. He belongs to a long-lived family; an uncle died at ninety-four, and many of his kinsmen have lived to bring fruit in extreme old age. Our readers will rejoice, we are sure, at the sight of his portrait, reproduced for this issue, and their hearts will glow with new admiration and affection, we doubt not, as they recall his beautiful and attractive personality, and the great work which through the years of early and middle and later life, he has been permitted by God's grace to accomplish. May his closing days be bright with the glory that shines from the face of the King!

"The Ideal Minister's Wife"

The Methodist Times, of London, has been indulging its columns with a discussion, or rather symposium, on the subject "The Ideal Minister's Wife,"—no new theme, by the way, for periodically the subject is broached by some religious paper, and the whole matter thoroughly weighed. Evidently our English minister's wife has no easy road to travel, if the prize essay is any criterion of excellence required of the mistress of the manse. Here is the best estimate according to the judges:

"The Ideal Minister's Wife' is queen in her home, ruling her affairs with discretion and looking well to the ways of her household. She has a keen interest in her husband's people and spares no pains to get to know them. Unselfish as regards her husband's company, because of the many claims made upon him, she waives what seems to be her rights and finds her joy in knowing he is helping others. She practices the happy art of adapting herself to circumstances, and is able to converse easily with the intellectual and the unlearned. Her manners are perfectly natural and entirely free from any tincture of patronage. Her dress is becoming, without dowdiness or loudness. She is not over-sensitive to criticism. She is discreet with her lips and thoroughly good in heart, and loves to second her husband's efforts in all the Church work. She avoids being the leader of any clique, but acts in such a way that all feel they can approach her easily and confide in her perfectly. She listens to the sorrows of the people and feels with them and rejoices in their joys. She knows how to entertain and how to be entertained. She keeps abreast of the times in reading and delights in self-culture. Knowing for what special branch of work in the Church she is gifted, she devotes herself to it with all her heart. Amiable, bright, patient, tactful, ever striving to unlock human hearts with the key of love that she may lead them to the Divine Lover, she finds the minister's wife's lot, though 'onerous and difficult,' yet delightful and blessed, and the 'heart of her husband (and his people) will safely trust in her.'"

This reminds us of the advertisement inserted in the Western some time ago by some Western presiding elder, who wanted a preacher for his district who "must be well educated, be a good pastor, mix well with the people, a good revivalist, and have the pluck to stick to his job." The salary compensation for such a man was from \$400 to \$600. We have never heard whether this bargain hunter got his man or not. We seriously doubt whether he was loose just at that time.

We hardly think the qualities necessary to successfully fill the place of a minister's wife are so unusual as to be a special subject of discussion. The theme could more properly be considered by eliminating the term "minister" and make it "The Ideal Wife," for after all, a wife is a wife, be she minister's or physician's, and she is the ideal wife of any man who is best fitted to inspire him in his work and induce happiness and love to the hearth-stone.

The New York Observer, speaking of the appreciation of the printer's art as a help in Church work, commends very highly the artistic invitation gotten out by the First Methodist Episcopal Church of Syracuse,—a gem typographically, and in design,—and also the bulletin published by the Methodist Episcopal Church of Washington Heights, New York City. We believe our pastors could make their Church work much more effective if they would study the artistic possibilities of type and illustrations for their Church calendars.

Bishop Bowman Translated.

It could have been only a very brief space from earth to heaven when the aged Saint, Bishop Bowman, went home. So many years he had lived in heavenly places in Christ Jesus, so long his dwelling place had been in Beulah land amid presences that whispered of infinite riches of love which were



HOUSE IN WHICH HE WAS BORN.

already his, that when on Monday of last week he fell asleep on earth, it was to open them in heaven. He was ninety-seven. And ninety-seven is a long road. And all these years, covering years of so great moment to humanity, to the Church, to the program of his Lord and Savior, had been so thoroughly, so benignly, so truly lived, that he was not only ready for that which heaven alone could have in store, he was waiting, expectantly waiting, for its revelation.

II.

It is a long way back to 1817. The great Napoleon was still living. The United States had but six states other than the original thirteen, and the population of the entire nation was less than twice that of New York City today. From such a population to a hundred millions is quite a leap, during the lifetime of one man. What hath the God of Nations wrought!

And as for the blessings conferred upon the human race by inventive genius, when Bishop Bowman's father died, April 2, 1843, the service was delayed a day because his only son—the future bishop—was attending Conference, and then he did not hear of the death until he was well nigh home, in Northumberland, and the funeral had been held several days before. The telegraph had only been invented seven years before and was still a toy; and travel was by carriage. Think what was done in discovering and in grasping the forces of Nature during the life time of this man! He lived to see men travel in carriages without horses, to see men fly through the sky, to see them talk on wires stretching across a continent, making the ooze and floor of the ocean a whispering gallery, and sending messages scurrying through the sky across the very ocean from Washington on the Potomac to the Eiffel tower on the Seine. What hath man wrought! And what is left for future discovery?

III.

When Thomas Bowman was born there were but nine Conferences in all Methodism; there were but three bishops; there were less members than there are in two Ohio Conferences today, the total being less than 250,000. Again, what hath God wrought! This man lived to see the handfull of corn on the tops of the mountains wave like the cedars of Lebanon, the membership of the Methodist communions numbering today more than seven millions. He was born whilst the fathers were still living. His father was born only two years after the "Christmas Conference" in Lovely Lane, Baltimore, when the Methodist Episcopal Church, under firman from John Wesley, was first organized. His father was a legislator and so staunch a Methodist as well as so true and generous a citizen that his home on the Pennsylvania frontier, on the "Berwick Barrens" was the headquarters of Methodist itinerants and notables.

IV.

Here on the "Berwick Barrens," July 15, 1817, Thomas Bowman, the only son, was born. Those who knew the father saw a replica in the son. The father was tall and slender, with an ease of bearing and of gait that told the perfect physique. His hair was brown, eyes blue, his presence striking, genial to limit, but having behind it an iron strength of character. He was agreeable, with a kind word for all. His

This was John Bowman, the business man and legislator.

But is it not also an exact description of his great son? Handsome as a lad, gentle by instinct, happy as a boy, carefully cultured, impressionable, with a spirit of fun and merry making that made his a radiant spirit till the very latest moment of his almost one hundred years.

Such a home, such a training, example forever for the making of men! At fourteen he was sent to ancient Wilbraham in the Connecticut Valley—contemplate that in those early days. A year later he was matriculated at old Cazenova, there not so very far from Rochester, N. Y. He was here two years—and what a wrench it must have meant to that beautiful mother of his that her only son should be so long away. Here he was converted and joined the Church. Among his classmates destined to fame was Krastus Wentworth, the distinguished editor, in time editor of the *ADVOCATE* that evolved into the *CENTRAL ADVOCATE*.

In the fall of 1835, when eighteen years of age, he entered the Junior class of Dickinson College, whose faculty had such names as Durbin, Emory and McClintock. He graduated a Bachelor of Arts at twenty, receiving the highest honors.

V.

He matriculated for the law. He had as classmates a future governor of Pennsylvania and a distinguished judge. He made eminently satisfactory progress. But over whispering within was a Voice calling him to the highest of vocations, the ministry of Jesus Christ. Accordingly, in 1839, when twenty-one, his Christian parents, who had prayed so much and hoped so much for their only son, had the great satisfaction of knowing that he had been received on trial in the Baltimore Conference, that year meeting in Baltimore.

He was sent to Hardscrabble—to the coal mountains of Beaver Meadows. He was happy here. But in a year he was called back to Dickinson as vice principal of the Grammar School, where he remained three happy years. His own shattered health and his father's failing health called him back to Berwick and to a supernumerary relative.

VI.

Those were stirring times. Theological debates in camp meetings, school houses, court rooms, were, as we all know, very common. The knights of that generation expected to win their spurs by cracking their swords in their rivals in the lists of debate. The Calvinists, the Baptists, and the "Campbellites" were out hunting for some Methodist preacher to eat up. There was a distinguished Baptist from Philadelphia raging through the Berwick plains when the young professor of twenty-five clambered out of the stage in his native village. All eyes turned to him.

At length the journey was arranged. More than eight



AT THE AGE OF 29. HIS WIFE AND TWO OLDEST CHILDREN.

months had elapsed. The Baptist gladiator sent far and wide the invitation to his friends to come and see him whip the

travel in carriages without horses, to see men fly through the sky, to see them talk on wires stretching across a continent, making the ooze and floor of the ocean a whispering gallery, and sending messages scurrying through the sky across the very ocean from Washington on the Potomac to the Eiffel tower on the Seine. What hath man wrought! And what is left for future discovery?

III.

When Thomas Bowman was born there were but nine Conferences in all Methodism; there were but three bishops; there were less members than there are in two Ohio Conferences today, the total being less than 250,000. Again, what hath God wrought! This man lived to see the handfull of corn on the tops of the mountains wave like the cedars of Lebanon, the membership of the Methodist communions numbering today more than seven millions. He was born whilst the fathers were still living. His father was born only two years after the "Christmas Conference" in Lovely Lane, Baltimore, when the Methodist Episcopal Church, under firman from John Wesley, was first organized. His father was a legislator and so staunch a Methodist as well as so true and generous a citizen that his home on the Pennsylvania frontier, on the "Berwick Barrens" was the headquarters of Methodist itinerants and notables.

IV.

Here on the "Berwick Barrens," July 15, 1817, Thomas Bowman, the only son, was born. Those who knew the father saw a replica in the son. The father was tall and slender, with an ease of bearing and of gait that told the perfect physique. His hair was brown, eyes blue, his presence striking, genial to limit, but having behind it an iron strength of character. He was agreeable, with a kind word for all. His Christian life was exemplary, known of all. He was fond of a good story, could tell one; he had a happy word for children.



AT THE AGE OF 29. HIS WIFE AND TWO OLDEST CHILDREN.

months had elapsed. The Baptist gladiator sent far and wide the invitations to his friends to come and see him whip the "school boy." It would be entertaining, doubtless, as a study

On another page today we print the bold arraignment by William H. Crawford, D.D., LL.D., President of Allegheny College, in which he challenges at once Bishop Leete in erecting a sightly church in Atlanta, Ga., and the action of the General Committee on Home Missions and Church Extension, at Champaign last November, in making the appropriation which makes that new church in Atlanta possible. Dr. Crawford is right in opposing what he believes to be a mistake, no matter by what authority the mistake is committed. And it must be said that whilst his language is very pointed, even barbed, and his appeal to the Church is almost a command, there is a loyalty to our best which though mistaken is profound. Dr. Crawford has invited us to review and if possible contradict any weak statement in his article. We will accept the invitation.

Another preliminary word; not one syllable in anything we write, now or ever, must by anybody North or South be interpreted from any other than the most friendly attitude towards our great sister Methodism. We would hate to say one word which would cause the bishops, editors, educators, who are our personal friends, to withdraw from us the hand of fellowship. They will not do that. We understand each other too well. We are both aiming at the identical goal, namely, a ground-work for the best possible understanding and cooperation and mutuality—and for that one event to which we trust our whole creation moves, when there shall no longer be twain, but one flesh, and when it shall be said from the altars and the housetops: "What God hath joined together let not man put asunder." And in this, the Southern leaders, as well as ourselves, perfectly understand that nothing is really gained by diplomatic ambiguity or indirection.

As to Dr. Crawford's article:

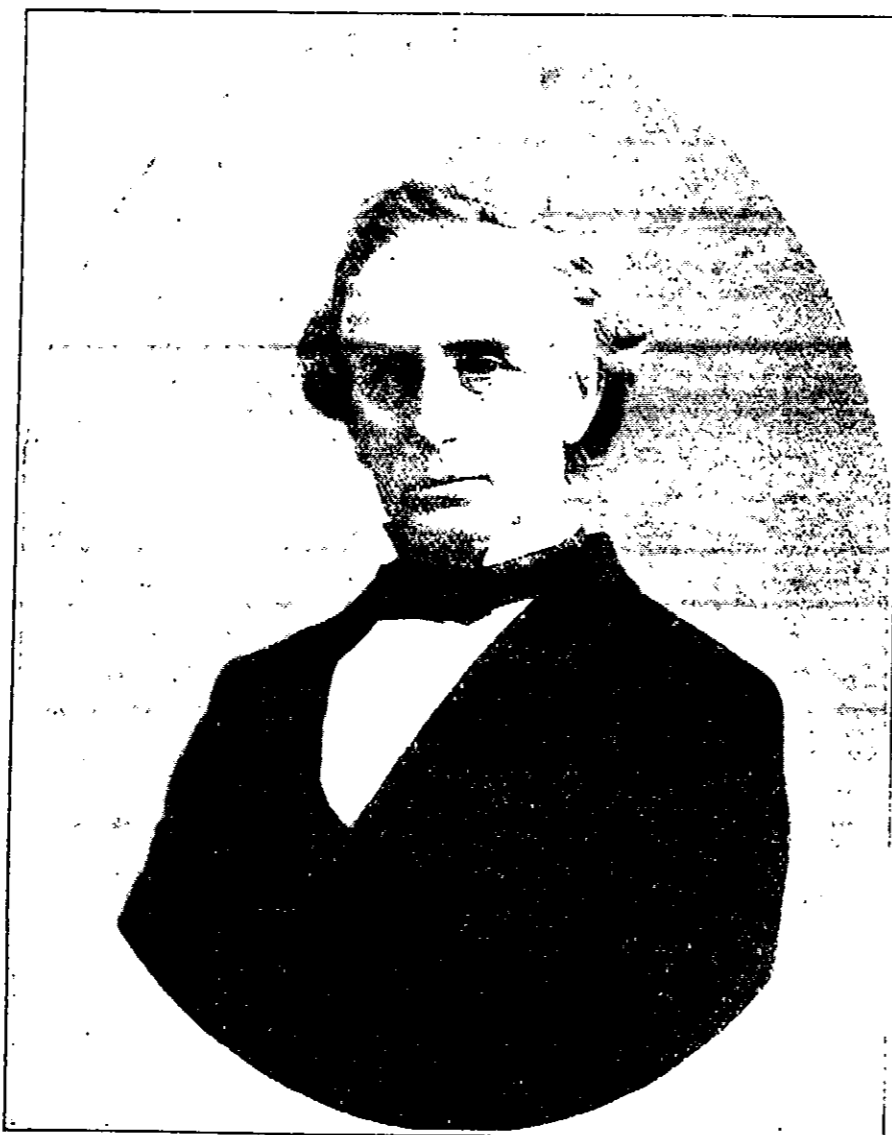
Dr. Crawford opens with a quotation from Dr. Edward Laird Mills of the Montana Conference in which our much esteemed Montana friend exclaims: "It is an amazing procedure"; it is "belligerency, pure and simple."

We are glad it was our friend, Edward Laird Mills, who said that. Through Dr. Crawford we will ask Dr. Mills a question. He lives in Montana. There is a Montana Conference

not stand it." But we did. Where were those "ringing editorials"? We never heard the first complaint. At the very moment the Church was going up, this writer for news wrote to a number of our leading people in Portland and elsewhere to see if there were such complaints. We never got a single answer except one of good will. Kindly reread that sentence. The fact is we "stood it" first rate; in not a single instance either in Portland or anywhere else, in Oregon, Idaho, Montana, Washington, Nebraska, Colorado, Illinois, etc., where the Church, South, is operating have we ever drawn back the hand of fraternity that we might reach it for the hilt of the sword. We invite Dr. Crawford to give us any exceptions to this rule. In Denver, where we had twenty churches and the Church, South, one, and a pastorless mission, our ministers elected that one pastor president of the Methodist preachers meeting, a meeting attended by Henry White Warren, William

tion. He lives in Montana. There is a Montana Conference said that. Through Dr. Crawford we will ask Dr. Mills a question. We are glad it was our friend, Edward Laird Mills, who cedure? It is "better, pure and simple." esteemed Montana friends.

on the habits of the times as well as a fine silhouette of the future bishop, to tell in detail the story; but we have seventy years yet to travel and we must make haste. There were three great days. The auditorium was packed to suffocation. The older man badgered, side-stepped, assumed the airs of "the superior person," lost his temper, treated the "school boy" with poorly veiled contempt. The young professor, gentle, never flurried, always prepared, held his steady way, his lance penetrating the coat of mail at every onslaught. At last, he handed the "superior person" his own Greek Testament; the "superior person" held it upside down. When all was over, the mighty antagonist used some insulting words. There was commotion. The Senator who was presiding spoke very



BISHOP BOWMAN, WHEN PRESIDENT OF DE PAUW (ASHBURY) UNIVERSITY.

plainly, and a moderator or juror, one of the mighty man's own flock, ended his castigation of his former chieftan's exhibition of himself by declaring, "Sir, I am not a fighting cock, but if I were, I should prefer to fight with one who hadn't already had his comb picked—as yours is. Sir! Such audacity deserves reproof."

There was intense excitement. But the "school boy," the quiet, self-poised, hearty, sincere, magnificently trained son

In 1864, when the president was forty-seven, two distinctions sought him out, both without his knowledge; he was elected chaplain of the United States Senate, and in conjunction with Bishop Janes he was sent as fraternal delegate to the Wesleyan Conference in England.

VIII.

In 1872 the General Conference met in Brooklyn. Baker, Kingsley, Thomson and Clark, of the bishops, had died. Morris, Janes, Scott, Simpson and Ames were living, but Morris was seventy-eight, dying two years later. To strengthen the Episcopal force eight were elected, and that galaxy of eminent ministers of our Lord and Savior, Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven and Peck, eight in all, were summoned to the human headship of our denomination. What men! Giants for the most part, and each peculiarly a gift from the Head of the Church for leadership amidst tremendous expansion and responsibilities of the denomination. The younger men now in the ministry have felt the inspiring touch of their masterful powers and deep devotion. Add to them the names of Janes and Simpson and what a constellation they were.

The years passed. Each did his work not as unto man but as unto the God and Master of all. And as the years flew by, one after another fell, the southron Janes, the mighty Simpson, the blazing Haven, the cultured Wiley, the theologian Foster, the weighty Peck, the jurist Merrill, the statesman Harris, the erudite master Andrews, until now for years in an urbane and saintly silver age the first of the group of seventy-two stood alone.

IX.

Bishop Bowman was only fifty-four when he was consecrated bishop. He exercised his episcopal task for twenty-four years. His episcopal residence was fixed at St. Louis, and always there will endure there the fragrance of his presence, approachable, unaffected, sincere, kind, a friend, blessing many family circles as guest, easy to entertain, himself a magnetic story teller, pure, true, always a minister of Christ Jesus, touching individual lives as Fenelon touched them, proclaiming the Gospel by his daily influence as subtle and as unconscious as sunshine or the song of the meadow lark. St. Louis will never outgrow or forget that radiant spirit who dwelt in her midst, a son of God.

He was much abroad. We understand that he administered every Conference in the United States, and added to them, the Conferences in Eastern and Southern Asia, in Europe and Mexico. He dedicated a thousand churches. He was in great demand at colleges. He was always asked for on great occasions. And as he could find time, he was responsive to invitations to lecture. His style of lecturing, like his preaching, was conversational, cumulative, without straining for rhetorical effects or mere ornament. Under his influence it was easy to go to difficult appointments; it was easy and natural to hold oneself to perfect transparency and the surest ideals, to spirituality, to holiness and devotion. In that his memory is indeed at once a pervasive perfume and a morning star. He was urbane as a presiding officer. Sinners were converted by his Conference sermons.

X.

In the bishops' meetings he had sat with Simpson and Janes and Ames and the great eight and as they came in

UNIVERSITY.

plainly, and a moderator or juror, one of the mighty man's own flock, ended his castigation of his former chieftan's exhibition of himself by declaring, "Sir, I am not a fighting cock, but if I were, I should prefer to fight with one who hadn't already had his comb picked—as yours is. Sir! Such audacity deserves reproof."

There was intense excitement. But the "school boy," the quiet, self-poised, hearty, sincere, magnificently trained son of the village was a hero from that hour.

VII.

In 1848, when thirty-one, Thomas Bowman was called to the presidency of Williamsport Dickenson Seminary. He was there ten years. Several large buildings were erected and for that day the attendance was phenomenal. He returned to the pastorate in 1858, but was immediately elected President of Indiana Asbury University, now De Pauw.

We have spent what time we could spare this afternoon browsing on the early annals of old De Pauw. The young Matthew Simpson, then twenty-eight, was its first president, selected in response to the strong recommendation of Dr. Charles Elliott (second editor of the CENTRAL CHRISTIAN ADVOCATE). Dr. Simpson was there ten years, resigning to assume the editorship of the *Western Christian Advocate*. He was succeeded by Dr. Lucian W. Berry, who resigned to go to the presidency of Iowa Wesleyan. The great Daniel Curry came next. Then came Thomas Bowman, "who brought with him," says the Annals, "a beautiful spirit and a thorough education." It was through his influence that "ladies were admitted to the halls of the university as students upon the same conditions as gentlemen." Several buildings were erected, the endowment was increased three fold, the student body quadrupled.

husband, Hon. B. D. Caldwell, being an eminent railroad official, and now president of the Wells Fargo Express. It is a tradition in East Orange, that kindly face that always lit up at the sight of children and which could not pass them by without a loving word, a smile and often a kiss. Unselfish, he grew in love of all and in triumphant optimism as the cares of life vanished into mist in his last childlike years. His wife, loved and almost worshipped, died in 1879, whilst he was presiding over the Italy Conference. For thirty years he looked forward to the reunion in heaven.

XII.

Thus Thomas Bowman lived his life. And thus, when almost ninety-seven he passed into the mansions of the Father's house. His name is a priceless inheritance to his children and to the Church and to Christianity. Today he represents the Church no longer on earth but in heaven.

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X.

In the bishops' meetings he had sat with Simpson and Janes and Ames, and the great eight, and, as they came on with the years, with Warren, Foss, Hurst, Haven, Ninde, Fowler, Mallalieu, FitzGerald, Joyce, Newman, Goodsell, Vincent, Walden. What a fellowship! What knights of the round table and knights of holy war! When his release from the itinerant duties of his office was conveyed to him by the Cleveland Conference in 1896 his interest did not abate, and as with the slackening vitality of years far beyond four score he drew again to a second childhood, his genial soul, always that of a child, expressed itself in little notes penned with his own hand to those, his colleagues and intimates.

Not long ago, a year the general committees met on the Atlantic coast, his colleagues paid a visit to him at East Orange, and it was thrilling to hear them tell that evening of the aged saint's prayer. They could not speak of it without moistened eyes.

XI.

The General Conference of 1896 excused Bishops Bowman and Foster from the arduous responsibilities of traveling through the connection to administer the heavy Annual Conferences. Not one word of censure ever passed their lips. Bishop Bowman made his home with a daughter, fit in every characteristic to bear his name; being in affluence, it was easy as it was her delight to anticipate his every wish. For some years their home has been in East Orange, N. J., her

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show was "pulled off" recently is the increasing toll of death exacted by automobiles. In New York the automobile killed more people than all other kinds of traffic combined. The



BISHOP BOWMAN, ON HIS 94TH BIRTHDAY.

BISHOP BOWMAN JOURNEYS ON.

FOLLOWING so soon after the report that Bishop Thomas Bowman had recovered from a severe illness and was enjoying his usual health, the announcement of his death on Tuesday was unexpected. This grand old man of the Church would have reached the age of 97 had he lived until July 15th next. No other Bishop in the history of our Church ever reached this age. He entered the Methodist ministry of the Baltimore Conference in 1839, seventy-five years ago, and gave himself to active service until his retirement in 1896. He was elected to the bishopric in 1872 at Brooklyn, from the presidency of Indiana Asbury University (DePauw). Thus for twenty-four years he was in the active relation as a bishop. He served for a year as chaplain of the United States Senate (1864-5) and became acquainted with Abraham Lincoln. He early became suspicious of attempts to assassinate Lincoln and was one of the first to warn him.

Bishop Bowman was a student of Cazenovia Seminary and it was there he was converted and decided to give his life to Christian service. His career was marked with an unusually courteous and sweet spirit. He was a careful student and able leader in the affairs of the Church. His presidency over conferences was always marked by a most brotherly consideration of all the brethren.

These latter days have been spent in the delightful atmosphere of the home of his daughter, Mrs. B. D. Caldwell, wife of the President of the Wells Fargo Express Company, in Orange, New Jersey. His life reminded one of St. John. He was very fond of children, and it was common to see him upon the streets in recent years surrounded by little children, who loved him as their friend.

He was the twenty-second minister to be elected to the high position of Bishop of the Methodist Episcopal Church. Since that time forty-seven others have been thus honored, only twenty-seven of whom are living. Since 1884 he has been the senior bishop.

The announcement of the passing of this grand life, so full of nobleness and sweetness came just as we were going to press. A fuller account will be given later. The funeral will be held Friday, at Greencastle, Indiana.

STIAN ADVOCATE.

March 5, 1914.

BISHOP BOWMAN.

By J. A. Hingeley, D.D., General Secretary of the General Conference.

WHILE Bishop Bowman passed out of the view of Methodism during the quiet of his Episcopal retirement, he lives in the memory of thousands of his brethren as a fine type of the older Bishops, dignified, cordial, unaffectedly receiving the loving respect of preachers and people. More than perhaps any of the retired bishops he fully retired from public view after 1896 when he was placed on the superannuated list. He did not seek to continue work along the many lines of activity in which bishops subsequently retired have filled many busy years of their retirement. His name was often on the lips of the older members of the church, particularly in the Central West, which was the scene of his career as college president.

As a Bishop he was an attractive and persuasive preacher, a most careful administrator, and had most loving and tender relations with the pastors, especially when the exigencies of cabinet affairs produced conditions which brought distress on pastors and their families.

The death of Bishop Bowman, elected in 1872, leaves Bishop Vincent, elected sixteen years later as Senior Bishop and closes a generation of the old time bishops.

The newer men may have newer and it may be harder duties but may we emulate the kindness, brotherliness and courtesy of the Bishop who for twenty years has held the revered title of Senior Retired Bishop.

Bishop Thomas Bowman celebrated the ninety-sixth anniversary of his birth July 15th at his home in Orange, N. J. Bishop Bowman entered the Baltimore Conference in 1839, gave about thirty years to the educational work of the Church and twenty-four years to the active work of the episcopacy, to which he was elected in 1872.

great chorus of leaders who point out this necessary help to success in church work.

In urging the pastors in the territory of the Western Christian Advocate to each get six new subscribers on the first Sunday in March as the date officially set aside by the presiding bishops as Advocate Day he gives five reasons why the pastors should be active in this cause. The reasons apply with equal force in New York and Pennsylvania.

"1. Your church paper must have larger financial support.

"2. Your local church needs the paper in every home.

"3. Every new family must be assimilated into the spirit and polity of Methodism. The church paper is a reliable agency in this process.

"4. Every family should be kept informed concerning the advance of the church.

"5. Denominational loyalty is greatly stimulated by the church paper. The Advocate may always be counted upon as an efficient assistant to the pastor."

Dear Readers, for these very cogent reasons can you not push the claims of the Northern Christian Advocate? Your co-operation in this work will be greatly appreciated.

FOREIGN MISSION STATISTICS.

THE United States and Canada gave last year for Protestant Christian missions outside of these countries, \$16,458,069.67. In this sum is included \$420,867.19 spent by educational and medical organizations and \$414,413.91 used by home missionary societies outside of these countries. This shows a slight increase over the most reliable total given for last year.

In this connection it is gratifying to note that \$3,855,286.32 was contributed from native sources to support work under American auspices.

There is on the foreign field a force of 9,785 American foreign missionaries including 2,807 wives and 2,778 other women. In addition to this force are 48,454 native workers and the full communicant membership of our American foreign work is 1,366,551. This is over 200,000 more church members than were reported from the field last year.

In the missions operated by our American so-

Northern Christian

Editorial and Business Office, 432

Founded in 1841.
Vol. LXXIV. No. 10. Whole Number 3813

THURSDAY

REMEMBER JESUS CHRIST.

ON the Sabbath we attended a large city church. The service was one of communion, especially so owing to the celebration of Our Lord's Supper. The great church was filled. As the organ softly sounded, following the elder's invitation, hundreds in turn made their way to the altar where they partook of the emblems of His body and blood. A few, not twenty-five, made their way out but the great congregation stayed to remember Him. What a fellowship there is in this observance, the great family of God by this one sign the world over signifying their oneness with Christ. "This do in remembrance of me" were his words. In remembrance of Him those sacred elements pass the believers' lips. As this congregation moved quietly to the altar where men, set apart to administer in His name, performed this most sacred function, our mind went over land and sea to Palestine. We wondered if, with us, our fellow communicants followed the life which we were remembering in

July W. Fiddian Moulton
30-13
one man has had to pay ten thousand
pounds in costs for having brought
them. The party leaders now unctu-
ously declare that they never thought
for one moment that there had been
any corruption, but only gross indis-
cretion on the part of public servants.
Nevertheless they refuse to accept the

**PATRIARCH OF METHODIST CHURCH
PASSES AWAY.**

LAST week we made announcement of the death of Bishop Bowman. This fuller sketch of his long and useful life is now furnished from the home offices of the Church:

Bishop Thomas Bowman, the oldest Bishop of the Methodist Episcopal Church, died March 3, at the home of his daughter, Mrs. B. D. Caldwell, in Orange, New Jersey.

Just two years before the Missionary Society of the Methodist Episcopal Church came into existence, Thomas Bowman was born at Briar Creek, Pa., July 15, 1817. His boyhood days were spent on a farm in Eastern Pennsylvania. His early education was received at Wilbraham Academy in Massachusetts, and at Cazenovia Seminary in New York. He entered Dickinson College and at graduation was valedictorian of his class. Although he had purposed to become a lawyer, while in college he decided to enter the ministry, entering the Baltimore Conference in 1839.

From 1840 to 1844 he was a teacher in Dickinson College, and then went to Williamsport, Pa., where he founded Dickinson Seminary, of which he was the first president. He continued as head of that institution for ten years and brought about the erection of many of the seminary buildings.

In 1859 he became president of the Indiana Asbury (now DePauw) University, holding that office for fourteen years. He was the first to open the doors of that institution for the education of women.

In 1864 Dr. Bowman was chosen chaplain of the United States Senate, holding that post for two years and becoming a warm personal friend of Abraham Lincoln. He used to tell how he had warned Lincoln of the danger of assassination five days before Booth killed him.

During the General Conference of 1872, held at Brooklyn, N. Y., he was elected Bishop of the Methodist Episcopal Church. Since his retirement in 1896 he has continued to enter into religious activities with rare zest made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist Church in East Orange, N. J., of which he was a member.

In 1878 Bishop Bowman went as American representative to the Methodist Conference in Great Britain, and then to the Fair in Paris. From there he journeyed to Norway, Sweden, Denmark, and Germany, carrying greetings from the American Church. He next went to Calcutta, Bombay and other Indian cities, visiting the mission posts.

Through his influence a rich Chinese merchant, Ah Hok, contributed \$10,000 for the purchase of the mission site in Foochow. The Chinese and all his family were converted to Christianity, and this was regarded by the Bishop as one of the most noteworthy incidents of his career.

He had dedicated about 1,200 churches, one at least in every state of the Union, and a number in all the foreign lands visited.

Questioned one time as to his early experiences by the Michigan Christian Advocate, the Bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"See here! I said to the congregation in much excitement, 'either that performance must stop, or mine will!' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"Bah! bleated the old fellow.

"This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, 'Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This also was at a country school house; and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with his head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful."

Revered by the whole Church, characterized by innate sincerity, graciousness and power, he will be mourned by hosts of friends the world over who knew the benediction of his influence.

EVANGELISM IN SOME COLLEGES AND SCHOOLS OF METHODISM.

February Activity.

FEBRUARY has been a busy month in the records of the Student Work Committee of the Commission on Evangelism. In a score of our schools and colleges, evangelistic work has been in progress, with more than usual success. From many quarters, reports are coming in as to the thoroughness of the work of the leaders and the definiteness of the results. Emphasis has been laid on stated things. Decision for the Christian life has been urged and acknowledgment encouraged, and dedication to life service has been stressed; and the season will close with a splendid company of young people committed to various forms of Christian work as their life purpose.

From Samuel Huston College, our large colored school at Austin, Texas, recently came a joyous note of President Lovinggood, that, out of their two hundred boarding students, the last one, through the campaign there, had taken an open stand for the Christian life. While this is good news, it is not unusual. In more than one of our preparatory schools word has gone forth this year that practically the whole student body has become professedly Christian. Under such conditions the leaders of student work are coming more and more to emphasize in their campaigns the thought of dedication of life to the service of

METHODIST FEDERATION FOR SOCIAL SERVICE.

A CHICAGO College professor put on his oldest suit of clothes one morning recently, pulled his hat down over his eyes, and started out to look for work. Before night came, he had picked up four different jobs. He offers the experience as a contribution to the solution of what has been justly called "our greatest industrial evil," unemployment.

In the same city, not long after, several hundred of the jobless, led by a fiery young spirit not yet subdued by long years of job-hunting, paraded the streets demanding work. A delegation of police was necessary to break up the parade, and throw the leader and some of his followers into jail.

Four, at least, of the several hundred might have found the professor's four jobs had they been appraised in a fashion which would have made them acceptable applicants for the places; had they been well-fed and comfortable, and most important of all had they been able to bear themselves with an indifference born of confident security; but lacking these necessary qualifications and being unable to wield pick and shovel, pen and type with equal facility, they broke into what the newspapers next morning called a "Bread Riot."

There are a few groups of people throughout the country, however, who know that unemployment is not so simple a matter as the professor's experience would seem to indicate. Among them is the American Association for Labor Legislation. For two years it has had a special committee at work upon this question; but in the years when the situation is not acute, public indifference is the rule. Now, when the widespread suffering caused by this evil is fresh in the public mind, the Association is calling a special session to consider the problem, and it expects on the last days of the month, to gather together the interested people from all over the country and devise a practical program for systematic prevention of this growing trouble. Watch your church papers for an account of the plans adopted. It will be an interesting and hopeful reading.

DANIELS URGES BIBLE STUDY.

IN three speeches made to the men of the Atlantic Fleet at the Naval Y. M. C. A., near Brooklyn Navy Yard, Secretary of the Navy Daniels urged the men of our Navy to take an interest in naval affairs. Mrs. Finley J. Shepard, who as Miss Helen Gould gave the original building of the naval branch, and her husband attended the meeting and presented leather-bound Testaments to seventy-five officers and men who have been active in the work of the Y. M. C. A. at sea. Mrs. Shepard shook hands with each man as she handed him the Testament and spoke a few words to each of them. Secretary Daniels stood beside Mrs. Shepard and also shook hands with each of the men and repeated his congratulations to the men who have risked the scoffing cries of "Bible back!" which greeted the Y. M. C. A. men in the Navy. Secretary Daniels has issued an order making it compulsory for all enlisted men of the Navy who are not well grounded in the common school branches and have not yet completed two years' service in the Navy to attend the service schools which will be held aboardship and at training stations and yards. Junior officers only recently out of the Naval Academy will act as instructors. Instruction in reading, writing, arithmetic, spelling, geography and history will be continued until each man has attained a satisfactory standard.

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In the missions operated by our American so-

Pen Portrait of Bishop Thomas Bowman.

I contemplated him with very great pleasure in the midst of old friends and memories. The ample forehead, too pale for health; blue eyes, very pure and pleasing in their expression; the whole face spiritual and crowned with a golden shadow of hair! a cheerful smile, lapsing always into a seriousness; a voice clear and sweet, with a suspicion of pathos in its cadences, such as one lingers to hear; the slight form; the manner exceedingly simple graceful and direct—a manner which, without design, wins at once the confidence of man, woman or child—all these are photographed on my mind, a part of the agreeable reminiscences of a summer's travel.

The next day, as we climbed, in the good old-time coach-and-four the Laurel Mountain, and conversation wandered here and there, like a bee for honey (having time), one of the party inquired of our oracle, "What of Professor Bowman?" To which the oracle replied: "He is graceful enough to be a courtier, simple enough for a Puritan, frank enough for a child, grave as a judge, and pleasant as a woman. His common sense and conciliatory spirit will probably keep him by still waters and in pretty good pastures." The oracle spoke truly.

At the expiration of a year, I was thrown into a position which brought me into almost daily contact with him for a term of years, during which time all my first impressions of him were confirmed.

I early noticed his dislike of display and the severe simplicity which marked his surroundings, and which intercourse with people of the world, eminent in rank and fashion, never for a moment modified; a quality needed then, and still more now, as a reproof and example to our people, whose tendency is to ostentation rather than to genuine refinement and intellectual culture. His influence in this regard was decided upon the young ladies and gentlemen in his care. They dreaded the playful remark, without censure, without sarcasm, with which he rebuked any manifestation of frivolous display. His own agreeable appearance made the offender feel that he had violated the law of taste, while the serious character of the reprover indicated worthier and higher pursuits.

No elegant gifts ever decoyed him from the neat and modest style which was natural to him, and which he also conscientiously maintained as a Christian gentleman. Even the little children understood this. His little tell-tale boy once entertained me with the history of "Papa's boots," elegant and noticeable boots presented him by some friend, which "papa had gone and given away, because if he wore them when he went

to see the folks, they would think he was getting proud."

He succeeded in correcting this fondness for display in his students, a word from him being sufficient; and those who have undertaken this task will know that to be no common success.

In the recitation room, he was hailed with delight. "He makes everything as clear as a sunbeam," was the common criticism. Quite as much a favorite in the pulpit we were not often favored with his appearance there. The charge of a large family and of a seminary of learning left him little time for pulpit preparation; but nevertheless, he sometimes, like a giant refreshed with wine, moved an audience deeply with the might of his eloquence. Possessing preaching talent of the first order—clear, logical, direct, fervent, and eloquent—with his never-failing naturalness of gesture, such a man could not be otherwise than a general favorite. He had, however, a native dignity which repelled undue familiarity, notwithstanding the smallness of his person; and an urbanity and personal charm which disarmed all dislike and opposition. He was claimed on all social occasions. The country Thanksgiving festivity waited for him as much as the reception at the governor's. Always the same simple, unpretending man, he recalls the example of Him who was equally at home and about his Father's business, whether in the cottage at Bethany or the palace of the ruler.—*From The Ladies' Repository, August, 1874.*

* * *

An outgrowth of this work in Kansas City was the use made of many vacant lots and plots of ground which were plowed and harrowed and put in shape for family gardens. These plots were advertised in all the daily papers and a call made for families to work them, which met with a hearty response, thus bringing to the poor the comforts and financial aid of a garden.

The City Club, Athenaeum (woman's club), principals and teachers were untiring in their devotion and application to the work, keeping in close touch with the movement from first to last. The visiting committee visiting the schools several times during the season, talking to the children and urging them to get ready for the exhibit at the fair in the fall. Through the daily papers (in full sympathy with the work), parents were asked to give support, assistance and encouragement to the children in the work. In this way not alone the children but the parents became interested and thus the good work was perpetuated.

A clean-up crusade was also instituted. Many schools in the city joined this movement. The children went from house to house with a general clean-up pledge to the people and a special pledge to the property owners which met much favor.

Squads of children were assigned by the schools to clean up vacant lots. The street commissioner and chief of police became interested and a great work was accomplished. Compositions were written on the subject, pupils telling what they did, especially through the Eastern vacation, to beautify their homes and adjacent vacant lots. A great moral and civic education to the children.

* * *

General Pledge: "We the undersigned

to schools.

Government reports delivered, 70 copies to schools.

Cleveland report for 1910, 55 copies to schools.

Pictures taken of all school gardens.

An Exhibit "A" of garden products was made at the Missouri Valley Fair held at Electric Park in the fall of 1911.

A \$50 loving cup was awarded the school having the best exhibit from school gardens, and a like cup for the best exhibit from home gardens. This display of flowers and vegetables was a surprise to all and called forth many words of praise.

In 1912 the work was taken over by the Board of Education and a supervisor of horticulture, Mr. Ernest de Vigne of Edinburgh, appointed. Under Mr. de Vigne the work has been carried on in a more scientific way, eight ward school gardens organized, children worked outside school hours, and attended gardens regularly during the entire vacation period under Mr. de Vigne's supervision, resulting in perfect rotation of crops and sightly fall gardens. Excess of produce donated to charitable institutions and hospitals.

It is noticeable that a minimum of 240 girls and boys, combined, worked in these gardens under supervision during the vacation months, their work being voluntary.

One might well ask the question: What other study would fascinate children to such a degree as to make them voluntarily and willingly give up what might be termed playtime?

The work on this small scale proved so satisfactory in 1912 that the Board of Education authorized extension of the work in 1913.

So the season of 1913 commenced with 31 school gardens which proved to be as great a success as the eight gardens of 1912 and this during a season of drouth.

During this year an agricultural class was organized at Westport High School, the response of voluntary pupils was truly pleasing, numbering over 60 boys and girls. Their interest in farm science resulted in the Board of Education erecting a greenhouse for experimental work, which is now in full operation.

* * *

The school gardens have created universal interest in those sections where they are located, showing that a home owner needed and still needs help along all lines of gardening.

So in 1913, in the eight districts that operated gardens in 1912—those home gardens wishing help received it free of charge—the number of home gardens directly connected with the school system in this the first year of the work numbered 548, including some vacant lots.

The success of this work demonstrated that agricultural education is desired by adults in addition to children, so a night school class in agriculture was organized this winter at Central High School and the attendance numbered about three

whether I could preach it. I said to myself that if I failed that would be an indication that God had not called me to preach, and if I did well it would be accepted as God's call. The people who heard me said I did all right, and that is how I got my start in preaching.

"Tell you some of my early experiences? Why, yes, of course, I will. One day, soon after I began, I was preaching in a little school house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. Then, at every angry shake of his head the bell tolled out its mournful tones. This thing was kept up for some time, and my patience gave out.

"See here!" I said to the congregation in much excitement. 'Either that performance there must stop or this one here will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"Bah!" bleated the old fellow.

"This was too much for the congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon, and simply said:

"Brethren, we will sing the doxology and be dismissed."

"Another incident happened while I was still a young man. This was also at a country school house, and as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I suddenly looked toward one of the open windows, and there with a solemn, pensive expression, and with head and neck far into the room, stood a big donkey. My sermon evidently impressed him deeply, for just then he began a series of exclamations which must have been intended as hearty approval. The people struggled to keep sober, and all of them did not struggle successfully. The children and young people had a merry time. I had the hardest time preaching that morning I ever had before or since."

HOW BISHOP BOWMAN BEGAN

J. F. B., in Methodist Times

The senior bishop of the Methodist Episcopal Church will soon celebrate his ninety-sixth birthday. He is in excellent health, and does not look to be beyond seventy-five. This is remarkable, and has been the occasion of much recent newspaper comment. A while ago I talked with the venerable bishop about his early life, and he told me how he came to enter the ministry of our church, a story that will be of special interest just now.

Young Bowman prepared for college at Cazenovia Seminary, an institution which has graduated many eminent men. Bowman was fifteen years old when he entered the seminary, and the old-fashioned debating society was in its glory. Before long that society "put down" the new student for a declamation. How well he succeeded I will let him tell in his own words.

"My first attempt was a flat failure. I broke down completely. I tried it again and had a similar experience. By that time I was much discouraged. Yet I was firmly resolved to succeed, so I came on once more with my declamation. This time I came off with flying colors.

"You want to know how I became a minister? Well, I graduated at Dickinson when I was twenty. I entered the office of Hon. John Reed, of Carlisle, Pa., as a law student. Some months after Mr. Reed, though not a Christian man, sent for me. I responded and with some timidity went into his presence. Mr. Reed said, 'Bowman, you will make a good enough lawyer, but I have a strong impression that you are called of God to preach. I do not know what your personal feelings may be, but I must say to you that if you have these impressions that you should study law and one that you should preach, by all means, preach.'

"A few days later the president of the col-

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"A few days later the president of the college, Dr. Durbin, invited me to take tea with him. I supposed, of course, that others of his friends would be there. What was my amazement to find myself the only guest. After tea we went to the library and Dr. Durbin began a very vigorous poking of the coals in the grate. I knew something was coming. Suddenly he turned around and said: "See here, Bowman, we are all disappointed in you.'

" 'Why so?' said I.

" 'We all thought you would become a preacher, and here you are studying law.'

"That was a good deal for me to stand. There was a growing conviction in my soul that I ought to be a preacher. That very week my pastor, Rev. C. T. Thornton, came to the office and said he wanted me to preach for him the following Sunday.

" 'Why, I can't do that,' I replied. 'Besides, I have no license.'

" 'I license you now,' he instantly replied.

"There seemed no other way out of it, and so I determined to write a sermon and see

of exclamations which must have been intended as hearty approval. The people struggled to keep sober, and all of them did not struggle successfully. The children and young people had a merry time. I had the hardest time preaching that morning I ever had before or since."

Michigan

JAMES H. POTTS, D. D., Editor.
JAMES E. JACKLIN, D. D., Associate.

Editorial

IS LIQUOR MONEY RESPECTABLE?

The managing editor of a great newspaper recently told William H. Anderson, superintendent of the Anti-Saloon League for Maryland, that "the greatest victory which the temperance folks have won to date is the creation of a public sentiment to the effect that wealth derived from liquor is not as respectable as 'clean money,' and which has put its possessors on the defensive."

This led Mr. Anderson to publish a signed letter in the People's Letter column of the Baltimore Sun in discussing the rejection by certain charitable organizations of certain gifts from a race track organization that permits gambling. It appeared as a statement concerning the awakening sense of social justice. It was claimed by R. L. Ulman, a former whisky salesman and son of a retired distiller, to be a reflection upon the wives and mothers of those engaged in the liquor traffic and was the basis of his attempted assault with a whip upon the superintendent of the Anti-Saloon League. The letter read as follows:

"Before long, when a brewer buys an automobile, people will figure how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a speciality of liquor blossoms out in a diamond necklace at the theater, the margins

A savage attack on the methods of preaching of Billy Sunday has been made by Washington Gladden in the Congregationalist of May 29. Mr. Sunday's "intolerance and violence," his "vitriolic temper," his "immoral theology" and his "commercial spirit" are among the charges made by Mr. Gladden, himself a Congregational clergyman.

Mr. Sunday is alleged to take out of a town he visits enough money to pay the salaries of six average ministers, and the evangelist insists that it is "nobody's business too."

But Dr. Gladden concedes that "many are truly converted" under Mr. Sunday's ministry, though he thinks that they soon retrograde when the evangelist's peculiar power of creating excitement is taken away.

Allow that this so, it does not follow that Mr. Sunday should be suppressed.

It would be a boon to many of our American cities if the rogues and bums and toughs could be made to writhe even for one minute as they often do for a full hour, or day, or week under Mr. Sunday's scathing denunciations.

As for the extravagant remuneration exacted by the evangelist, it isn't a tithe compared with the bushels of coins and bills raked in by the demoralizing picture shows and sensational theaters every Lord's day.

Isn't an earnest man, even though he be eccentric, who preaches Christ in a way that makes sinners weep and hypocrites quail, and fairly well entitled to excessive pay as are the professional sports and folly promoters who never do a thing to make bad men better, or to keep young people from going to the pit?

Dr. Gladden warns pastors not to become responsible for Mr. Sunday's peculiar type of evangelism. This may be a wise caution, but any pastor who would lay a straw in the way of Mr. Sunday's energetic efforts to tur-

heaven by the stuff which he sold for profit,

knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a speciality of liquor blossoms out in a diamond necklace at the theater, the margins

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Dr. Gladden warns pastors not to become responsible for Mr. Sunday's peculiar type of evangelism. This may be a wise caution, but any pastor who would lay a straw in the way of Mr. Sunday's energetic efforts to turn wicked people out of the road that leads to hell takes upon himself a fearful responsibility.

* *

A VIGOROUS EXECUTIVE

During the four months of his administration President Wilson has certainly taken hold of the affairs of government with a vigor unsurpassed by that of any of his predecessors.

He may, as some allege, be a theorist in public policies, but he has the courage of his convictions and a peculiar tact in bringing to pass the measure upon which he has set his heart.

A Democrat to the center, he is busily engaged in incorporating the espoused ideas of his party into the practical workings of the government and is fearless as to the result upon the nation's civil, commercial and social life.

Already he has the difficult task of a thorough tariff revision well under way, and he

A Bishop's Healing Through Prayer.

Bishop Thomas Bowman gives the following from his own experience: "In the fall of 1858, while visiting Indiana, I was at an Annual Conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes: 'Let us spend a moment in prayer for the recovery of Bishop Simpson.' William Taylor was called to pray, and such a prayer I have never heard since. I made a minute of the time of day, and when I next saw Bishop Simpson I inquired how he recovered from his sickness. He replied: 'I cannot tell. My physician said it was a miracle. He thought that I must die, but within an hour a marvelous change occurred in the disease.' And I found it was the very hour when the preachers were engaged in prayer at this Conference."

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Mrs. Fanny N. Gamble, widow of William A. Gamble and daughter of the late Rev. William Nast, D. D., died March 19, 1914, in Cincinnati, O. Mrs. Gamble was a sister of Rev. Dr. Albert J. Nast, editor of the *Der Christliche Apologete*, Cincinnati, O. A tribute to her memory will be published later.

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Patriarch of Methodist Church Passes Away

Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal church, died March 3, at the home of his daughter, Mrs. B. D. Caldwell, in Orange, New Jersey.

Just two years before the Missionary Society of the Methodist Episcopal church came into existence, Thomas Bowman was born at Briar Creek, Pa., July 15, 1817. His boyhood days were spent on a farm in Eastern Pennsylvania. His early education was received at Wilbraham Academy in Massachusetts, and at Cazenovia Seminary in New York. He entered Dickinson College and at graduation was valedictorian of his class. Although he had purposed to become a lawyer, while in college he decided to enter the ministry, entering Baltimore conference in 1839.

From 1840 to 1844 he was a teacher in Dickinson college, and then went to Williamsport, Pa., where he founded Dickinson Seminary, of which he was the first president. He continued as head of that institution for ten years and brought about the erection of many of the seminary buildings.

In 1859 he became president of the Indiana Asbury (now De Pauw) University, holding that office for fourteen years. He was the first to open the doors of that institution for the education of women.

In 1864 Dr. Bowman was chosen chaplain of the United States Senate, holding that post for two years and becoming a warm friend of Abraham Lincoln. He used to tell how he had warned Lincoln of the danger of assassination five days before Booth killed him.

During the General Conference of 1872, at Brooklyn, N. Y., he was elected bishop of the Methodist Episcopal church. Since his retirement in 1896 he has continued to enter into religious activities with rare zest made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist church in East Orange, N. J., of which he was a member.

In 1878 Bishop Bowman went as American representative to the Methodist conference in Great Britain, and then to the Fair in Paris. From there he journeyed to Norway, Sweden, Denmark and Germany, carrying greetings from the American church. He next went to Calcutta, Bombay and other Indian cities, visiting the mission posts.

Through his influence a rich Chinese merchant, Ah Hok, contributed \$10,000 for the purchase of the mission site in Foochow. This merchant and all his family were converted to Christianity, and this was regarded by the bishop as one of the most noteworthy incidents of his career.

He had dedicated about 1,200 churches, one at least in every state of the Union and a number in all the foreign lands visited.

Questioned one time as to his early experiences by the Michigan Christian Advocate, the bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little schoolhouse near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, with his teeth. At every angry shake of his head the bell telled out its mournful tones. This kept up for so long that my patience gave out.

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"This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, 'Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This was also at a country school house; and

as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful."

Revered by the whole church, characterized by innate sincerity, graciousness, and power, he will be bemoaned by hosts of friends the world over who knew the benediction of his influence.

CURRENT SECULAR NEWS NOTES

Dispatches from Vera Cruz give accounts of a battle between the Mexican Federalists and the Constitutionalists ten miles west of Tampico, Mexico, on Sunday, the 8th, in which the Federalists were defeated.

* * * *

The number of arrests for drunkenness at Chattanooga, for the month of February 1914, was 58, as compared with 235 for the same month last year when the saloons were open, a little more than four arrests with the open saloon to one with the closed saloon.

* * * *

In Australia the maximum working time for all women and children is limited to forty eight hours in the week.

On Thursday, March 5, distinct earthquake shocks were felt here in Athens and at many others points throughout the country.

* * * *

The city and county officers at Knoxville are taking vigorous measures to enforce the nuisance law in that city and they are receiving the active and effective co-operation of the Federation of the churches. Gambling dens are broken up and the houses of ill fame are being closed. The inmates of these houses are receiving all proper care by the charitable organizations of the city.

* * * *

In Cincinnati on the 24th of last month warrants were issued for the arrest of four prominent men, Col. Brent Ardeled, general freight agent of the L. & N., railroad; Hugo Goldsmith, a manufacturer; Isaac Newton Fox, a jeweler, and C. B. House, representative of a New York firm with headquarters at Louisville, Ky. The charge against the men was contributing to the delinquency of a fourteen year old girl.

* * * *

One day last week a man claiming that he had invented an absolutely fireproof helmet and suit of clothing allowed himself to be enveloped in flames for five minutes in order to prove his claim. At the end of the five minutes he stepped out without the smell or touch of fire on his clothes on his person. The helmet is of metal with two layers of water and fireproof canvas. A simple attachment carries a stream of water between the canvas layers, protecting the wearer from the heat. The same water rushes between similar layers of canvas that form the inside of the suit from shoulder to feet. Vents at the hands allow the water to escape. The exterior of the suit is fireproof canvas.

* * * *

Before a committee of the lower house of congress last week a Chicago man who had for years been a member of the Chicago Board of Trade charged that board with acting in concert with ware house men of that city with creating and maintaining an organized monopoly of the grain business of the country. It was alleged that Chicago, Minneapolis and other large grain producing centers are in the combination and that they have for years controlled 95 per cent of the cash transactions in wheat throughout the country.

* * * *

On Saturday night, the 7th a party of Texas ranchers crossed the Rio Grande into Mexico and proceeding to Hidalgo about six miles from the border disinterred the body of Vergara, the Texas ranchman, and brought it back with them. Vergara had been decoyed across the border by a band of Mexicans, February 13th, and was assassinated at Hidalgo on the 15th. An examination of the body showed that Vergara had been shot and his head crushed, after which he had been hanged. The Mexican federal authorities, although pretending to have an investigation of the circumstances of the killing, were evidently trying to conceal rather than make known the facts in the case. The matter caused great excitement along the American border in Texas.

* * * *

The Pure Food Law is making no end of trouble for the scoundrels who have long been accustomed to impose upon the people by placing adulterated foods on the market. Three barrels labeled "Condensed Milk" were recently seized at Cincinnati, it being alleged by the government authorities that the milk was adulterated. Nine cases of Peeled Tomatoes were seized at Philadelphia because the labeling was deceptive. Over ninety boxes of Macaroni were seized in Pennsylvania, part at Philadelphia and part at Johnstown, because of adulteration and misbranding. Two barrels of desiccated eggs were seized at Los Angeles, on the ground that they consisted in part of animal substance unfit for human food. And six hundred bags of wheat bran were recently seized at Cincinnati on the ground that the bran was a mixture with chaff and screenings and saw dust.

—Bishop Thomas Bowman, senior bishop of the Methodist Episcopal Church, is said to have dedicated 1,200 new churches during his ministry.
—The Rev. Albion E. Smith, secretary of

BISHOP BOWMAN, AT THE AGE OF NINETY- four years, stands at the head of the list of famous old people living in 1913. The official list gives only those from the age of sixty-five upwards. Thomas Edison is thus placed among the famous old people, for he has just turned sixty-five.

*Rec. Chron.
Advocate
May 14, 13*

—Bishop Thomas Bowman, senior bishop of the Methodist Episcopal Church, is said to have dedicated 1,200 new churches during his ministry.

—The Rev. Albion E. Smith, secretary of the Good Home League and member of the West Wisconsin Conference, was a welcomed caller at this office recently.

—It is reported from Syracuse, N. Y., that Syracuse University is the recipient of a gift of \$34,000 from Mrs. Russell Sage. This city was her girlhood home.

—Bishop David H. Moore was the guest of honor at the South Bellaire, Ohio, Methodist Episcopal Church on Homecoming and Rally Sunday. Pastor A. T. Foster reports a splendid day.

—The Rev. Dr. W. F. Sheridan, general secretary of the Epworth League, represented that work at the Kentucky Conference. Mr. E. Deets Pickett spoke for the Church Temperance Society.

—The matriculation day address at Garrett Biblical Institute this year is to be given on Thursday afternoon, September 25th, by Sir William Ramsay, the eminent humanist and archæologist.

*Christian Advocate
July 18, '12*

Bishop Thomas Bowman attained the ninety-fifth anniversary of his birth on Monday last. He was elected Bishop in 1872,

when president of Indiana Asbury (now Dr. Pauw) University. He was placed upon the retired list in 1896, and since then has made his home with his daughter, Mrs. Caldwell, now residing at Orange, N. J. The recent General Conference sent to him a tender expression of its greetings.

Pacific Adv. 7. 21/13

... as Jehovah, that I should hearken
Where is the God of the oppressed, do
s many difficult problems, questions with-
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d must not delay to strike brave blows

In one aspect the plagues are studies in
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or deliverance, and that therefore every
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ver was not an important incident of the
t was the disclosure of the very spirit
l the loyalty, the courage, the sacrificial
f the people found their noblest expres-

... you, Matt. 20:18; That our church may have
a self-sacrificing readiness to face its entire responsi-
bility at home and abroad. "Lift up your eyes and
look on the fields." John 4:35; That those whom God
would have to lead the church to larger achievements
may be assigned as delegates and may be enabled to
attend the convention; That in arranging the program
and convention details the general and local committees
may have Divine guidance; That the convention may

"Whoever hath the world's goods, and hehaleth

THE KOREA

To meet the present urgent
Church and to make pos-
sible the purchase of
equipment in that field, I pledge

Conference.....

Church.....

Kindly use this card in making
Central Fund.
Make all checks or money orders
payable to the order of
The Korea, New York, from whom an or-

Bishop Thomas Bowman.

The son of sturdy Methodist parents, Thomas Bowman early yielded himself to the Grace of God in Christ. Educated in a preparatory school and college of the church, he entered the ministry of Methodism and in various types of pastorates won many to the knowledge of our Blessed Lord. Called to be the head of one of our higher institutions of learning, he compelled the love of a great state and trained future governors and senators and ministers and missionaries. Touching the life of the nation in the period of the Civil War he became one of the friends and counsellors of Abraham Lincoln, and was duly elected Chaplain of the United States Senate. Chosen in 1872 a Bishop of the Methodist Episcopal Church, he proved himself a preacher of grace and power, an administrator of firmness and brotherliness, a persuasive apostle of the love of God. Twenty-four years an effective Bishop and for almost eighteen years a retired Bishop, his career extended over well-nigh a century. Living far beyond his own generation, he died crowned with the love of the new day and so joined the multitude of friends and loved ones who gave him welcome to "the eternal tabernacles."

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Pae. Chris

Adv. Dec 9 1914

A lay brother, who in mid-life, was powerfully converted by the grace of God, he became by his intense consecration one of the voices of God to our modern Methodism. Cordially impatient with inefficiency he haunted our councils with an insistent call to earnestness. By amazing labor he won for himself a large fortune which he dedicated to his Lord. Possessed of the world's wealth, he never yielded to the lure of pomp or pride or display. Simple in garb, simple in manner, simple in method, he remained to the last simple in heart. Passionate and eager in his efforts to diffuse missionary information, to circulate our periodicals and to quicken the evangelistic mood of the church, his voice knew no rest until the close of life.

He leaves to his noble and consecrated son, not simply a large fortune, but a heritage of earnest Christian character and service. From his estates on earth, where streams flow and trees are grouped into forests, Truman D. Collins surely went to rest by the River of God, along whose borders grow the trees of life, bearing all manner of fruit.

After the reading, Bishop Hughes called upon Bishop Quayle to lead the committee in prayer. It was a singularly unique and beautifully tender utterance. We should very much like to have all of Bishop Quayle's words but no stenographer was present. One of the editors, however,

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Patriarch of Methodist Church Passes Away

Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal church, died March 3, at the home of his daughter, Mrs. B. D. Caldwell, in Orange, New Jersey.

Just two years before the Missionary Society of the Methodist Episcopal church came into existence, Thomas Bowman was born at Briar Creek, Pa., July 15, 1817. His boyhood days were spent on a farm in Eastern Pennsylvania. His early education was received at Wilbraham Academy in Massachusetts, and at Cazenovia Seminary in New York. He entered Dickinson College and at graduation was valedictorian of his class. Although he had purposed to become a lawyer, while in college he decided to enter the ministry, entering Baltimore conference in 1839.

From 1840 to 1844 he was a teacher in Dickinson college, and then went to Williamsport, Pa., where he founded Dickinson Seminary, of which he was the first president. He continued as head of that institution for ten years and brought about the erection of many of the seminary buildings.

In 1859 he became president of the Indiana Asbury (now De Pauw) University, holding that office for fourteen years. He was the first to open the doors of that institution for the education of women.

In 1864 Dr. Bowman was chosen chaplain of the United States Senate, holding that post for two years and becoming a warm friend of Abraham Lincoln. He used to tell how he had warned Lincoln of the danger of assassination five days before Booth killed him.

During the General Conference of 1872, at Brooklyn, N. Y., he was elected bishop of the Methodist Episcopal church. Since his retirement in 1896 he has continued to enter into religious activities with rare zest made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist church in East Orange, N. J., of which he was a member.

In 1878 Bishop Bowman went as American representative to the Methodist conference in Great Britain, and then to the Fair in Paris. From there he journeyed to Norway, Sweden, Denmark and Germany, carrying greetings from the American church. He next went to Calcutta, Bombay and other Indian cities, visiting the mission posts.

Through his influence a rich Chinese merchant, Ah Hok, contributed \$10,000 for the purchase of the mission site in Foochow. This merchant and all his family were converted to Christianity, and this was regarded by the bishop as one of the most noteworthy incidents of his career.

He had dedicated about 1,200 churches, one at least in every state of the Union and a number in all the foreign lands visited.

Questioned one time as to his early experiences by the Michigan Christian Advocate, the bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little schoolhouse near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, with his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"See here!" I said to the congregation in much excitement, 'either that performance must stop, or mine will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"Bah!" bleated the old fellow.

"This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, 'Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This was also at a country school house; and

as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful."

Revered by the whole church, characterized by innate sincerity, graciousness, and power, he will be mourned by hosts of friends the world over who knew the benediction of his influence.

CURRENT SECULAR NEWS NOTES

Dispatches from Vera Cruz give accounts of a battle between the Mexican Federalists and the Constitutionalists ten miles west of Tampico, Mexico, on Sunday, the 8th, in which the Federalists were defeated.

* * * *

The number of arrests for drunkenness at Chattanooga, for the month of February 1914, was 58, as compared with 235 for the same month last year when the saloons were open, a little more than four arrests with the open saloon to one with the closed saloon.

* * * *

In Australia the maximum working time for all women and children is limited to forty eight hours in the week.

On Thursday, March 5, distinct earthquake shocks were felt here in Athens and at many others points throughout the country.

* * * *

The city and county officers at Knoxville are taking vigorous measures to enforce the nuisance law in that city and they are receiving the active and effective co-operation of the Federation of the churches. Gambling dens are broken up and the houses of ill fame are being closed. The inmates of these houses are receiving all proper care by the charitable organizations of the city.

* * * *

In Cincinnati on the 24th of last month warrants were issued for the arrest of four prominent men, Col. Brent Ardeled, general freight agent of the L. & N., railroad; Hugo Goldsmith, a manufacturer; Isaac Newton Fox, a jeweler, and C. B. House, representative of a New York firm with headquarters at Louisville, Ky. The charge against the men was contributing to the delinquency of a fourteen year old girl.

* * * *

One day last week a man claiming that he had invented an absolutely fireproof helmet and suit of clothing allowed himself to be enveloped in flames for five minutes in order to prove his claim. At the end of the five minutes he stepped out without the smell or touch of fire on his clothes on his person. The helmet is of metal with two layers of water and fireproof canvas. A simple attachment carries a stream of water between the canvas layers, protecting the wearer from the heat. The same water rushes between similar layers of canvas that form the inside of the suit from shoulder to feet. Vents at the hands allow the water to escape. The exterior of the suit is fireproof canvas.

* * * *

Before a committee of the lower house of congress last week a Chicago man who had for years been a member of the Chicago Board of Trade charged that board with acting in concert with ware house men of that city with creating and maintaining an organized monopoly of the grain business of the country. It was alleged that Chicago, Minneapolis and other large grain producing centers are in the combination and that they have for years controlled 95 per cent of the cash transactions in wheat throughout the country.

* * * *

On Saturday night, the 7th a party of Texas ranchers crossed the Rio Grande into Mexico and proceeding to Hidalgo about six miles from the border disinterred the body of Vergara, the Texas ranchman, and brought it back with them. Vergara had been decoyed across the border by a band of Mexicans, February 13th, and was assassinated at Hidalgo on the 15th. An examination of the body showed that Vergara had been shot and his head crushed, after which he had been hanged. The Mexican federal authorities, although pretending to have an investigation of the circumstances of the killing, were evidently trying to conceal rather than make known the facts in the case. The matter caused great excitement along the American border in Texas.

* * * *

The Pure Food Law is making no end of trouble for the scoundrels who have long been accustomed to impose upon the people by placing adulterated foods on the market. Three barrels labeled "Condensed Milk" were recently seized at Cincinnati, it being alleged by the government authorities that the milk was adulterated. Nine cases of Peeled Tomatoes were seized at Philadelphia because the labeling was deceptive. Over ninety boxes of Macaroni were seized in Pennsylvania, part at Philadelphia and part at Johnstown, because of adulteration and misbranding. Two barrels of desiccated eggs were seized at Los Angeles, on the ground that they consisted in part of animal substance unfit for human food. And six hundred bags of wheat bran were recently seized at Cincinnati on the ground that the bran was a mixture with chaff and screenings and saw dust.

✦

BISHOP BOWMAN

The church will be interested in the statement that on July 15, the ninety-sixth anniversary of Bishop Bowman's birth, a dinner was given by his daughter, Mrs. B. D. Caldwell, in Orange, N. J. This saint was born in Berwick, Pa., July 15, 1817. At that time George Washington alone of the presidents was dead. Asbury had died but four months before. McKendree lived almost twenty years after Thomas Bowman was born. All but Coke, Asbury and Whatcoat—who was bishop only six years and was sixty-four when elected, lived during his lifetime. The church was small in membership. There were but nine annual conferences and the general conference after his birth had but ninety-three members—a fair sized prayer meeting. Thomas Bowman has lived until there are 132 annual conferences and a general conference with 819 members.

Dr. Bowman was fifty-five when elected and ordained bishop. He was the twenty-second in the office. He sat with Morris, Janes, Simpson, Ames. Since his ordination forty-seven have been chosen. No bishop now on the bench sat with him, though Dr. J. M. Walden "retired" was a colleague for twelve years. Dr. Cranston was elected the year the venerable bishop was relieved of his episcopal responsibilities.—Central Christian Advocate.

✦

Bishop Bowman as Student and Teacher

On the evening of March 27 a memorial service was held in Cazenovia Seminary chapel for Bishop Thomas Bowman. Reminiscences were given by President emeritus Isaac N. Clements, after which Dr. Edmond M. Mills, superintendent of Syracuse West District, delivered a helpful and inspiring address on the subject, "Lessons from the Life of Bishop Bowman."

Bishop Bowman was converted while a student at Cazenovia and was its valued friend throughout his long life. It is interesting to note that the same General Conference which elected him to the episcopal office also elevated two other Cazenovia men—Bishop Andrews and Bishop Peck. The last time Bishop Bowman visited Cazenovia he was in residence one week and each morning gave an address in chapel to the great profit of the students and friends.

Bishop Bowman was a student at Wesleyan Academy, Wilbraham, in 1832. Shortly before his recent death he wrote to Principal Douglas, as follows:

"DEAR BROTHER: I still feel the warmest attachment for 'Old Wilbraham' and often talk about it. Best wishes and brightest hopes for the 'New Wilbraham.' Very truly,

"THOMAS BOWMAN."

The letter was read at the meeting of the New York Alumni, at the Craftsman Club, New York, March 6, when officers were elected as follows: President, Charles F. Bishop; secretary, Miss Caroline M. Eichborn; treasurer, James Anderson.

Memorial Service for Bishop Bowman

On Sunday evening, March 15, in Calvary Church, East Orange, an impressive memorial service was held in honor of the late Bishop Thomas Bowman, for many years a communicant there. A large delegation of ministers from Newark Conference, the entire official board of Calvary Church and the men's Bible class were seated together and the body of the auditorium was filled with men. Bishop Wilson presided and made the invocation. President Tipple, of Drew Theological Seminary, read the Scriptures. Prayer was offered by Dr. Thomas Nicholson, secretary of the Board of Education. There were four addresses: President Eugene A. Noble, of Dickinson College, speaking on "The College Days of the Deceased"; President B. C. Conner, of Dickinson Seminary, giving "Traditions of the Bishop's Seminary Days at Williamsport"; Bishop Wilson's theme was "Episcopal Memories," and Dr. Fred Clare Baldwin, pastor of Calvary Church, spoke on "The Aftermath." Ex-President Henry A. Buttz read the resolutions adopted by the faculty and students of Drew Seminary and offered prayer, after which Bishop Wilson pronounced the benediction.

=====
Bishop Bowman is the second of our general superintendents to find his last resting place at Greencastle, Ind. The remains of Bishop Robert R. Roberts were interred on the campus of De Pauw University (Indiana Asbury) in March, 1843.

September 7, 8 and 9. All persons are cordially invited to be present. The work is just about completed and the changes have been so thorough as to practically give a new church. About \$16,000 have been expended. Rev. Frederick Spence will be glad,



Mich. C. Adv.
Arts Aug 23-31

CATECHISM

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ANTHRACITE MISSION CHURCH

Chris Adv.
May 14-14

small building which rents for \$10 per month. The income from this property is to be used to support a deaconess to do city missionary work, immigrant work or nursing.

One morning in the spring a company of earnest women met before a morning service in First Methodist Episcopal Church for special prayer. The sermon by the pastor, Dr.



brew and upon "The Ethics of the Old Testament."

The assistant librarian of the Imperial University, at Tokyo, Japan, Y. Uyematsu, has asked Professor Caleb T. Winchester, of Wesleyan University, for the privilege of translating into the Japanese language his well-known volume *On Some Principles of Literary Criticism*. *Chris Adv.*

Dr. Newell Dwight Hillis will deliver the address before New York Annual Conference anniversary Woman's Foreign Missionary Society, to be held in Eighteenth Street Church, on Friday, April 3, at 2 p. m. Subject, "The Strategic Note in Modern Missions." Madame Maud Gaudreaux, soprano, will sing; S. Ridgeway Payne, of the New York Arion Society, will play the trumpet; Professor Edward Kinney will be at the organ. The speech of welcome and introduction will be made by Chancellor James R. Day, of Syracuse University. *March 26-14*

Samuel M. Konizeski has been appointed by the publishing agents of The Methodist Book Concern as manager of the Kansas City (Mo.) depository. He entered the employ of this house in boyhood and has risen by character and ability to his present responsible position. In announcing his appointment to succeed the late Dr. Jerome W.

Chris Adv.
March 26-14

ness of thinking, energy of utterance, grasp of the momentous occasion. For dignity, clearness of the Bishop was worthy in every respect of the membership in the Conference and the address of the body of the men—was received into full membership. On Saturday morning the class—a fine class—was very acceptable.

Sept 27
1913

BISHOP BOWMAN ILL

Vainly Warned President
Lincoln of Assassin.

SLIGHT CHANGE OF RECOVERY

Relatives Called to His Bedside at Orange—Was Assistant Chaplain of U. S. Senate During the War and His Suspicion Aroused on Slayer of Lincoln.

Orange, N. J., Sept. 27. — Bishop Thomas Bowman, senior bishop of the Methodist Episcopal church and the man who vainly warned President Lincoln that he was in danger of assassination, is dying at the home of his son-in-law, E. Durbin Caldwell, president of the Wells Fargo Express company, at 21 High street.

Bishop Bowman, who passed his ninety-sixth birthday on July 25, has been ill for a month and because of his advanced age little hope is felt for his recovery. His sons and daughters have been summoned to his bedside. They are besides Mrs. Caldwell, with whom he has made his home for a number of years, Theodore G. Bowman of Los Angeles, Thomas M. Bowman and Charles G. Bowman of St. Louis, Samuel B. Bowman of Denver, Secellus B. Bowman of Chattanooga and Mrs. Mary C. Smith of Baltimore.

Bishop Bowman was born at Berwick, Pa., in 1817. He was educated at Dickinson college and was ordained at the Baltimore conference in 1839. He served for some time as president of Dickinson seminary. Dr. Bowman was created a bishop in May, 1872, and retained that office until his retirement in 1896. (For more than forty years before his retirement he had told his friends he was too busy with his church work ever to take a vacation.) As bishop he had toured the world many times, attending conferences in Europe, India, China, Japan and Mexico.

Dr. Bowman was assistant chaplain of the United States senate during the civil war and on several occasions saw John Wilkes Booth acting suspiciously about the capitol when President Lincoln was there on official business. So strongly were his suspicions aroused that Dr. Bowman warned Lincoln.

SEPTEMBER 27, 1912



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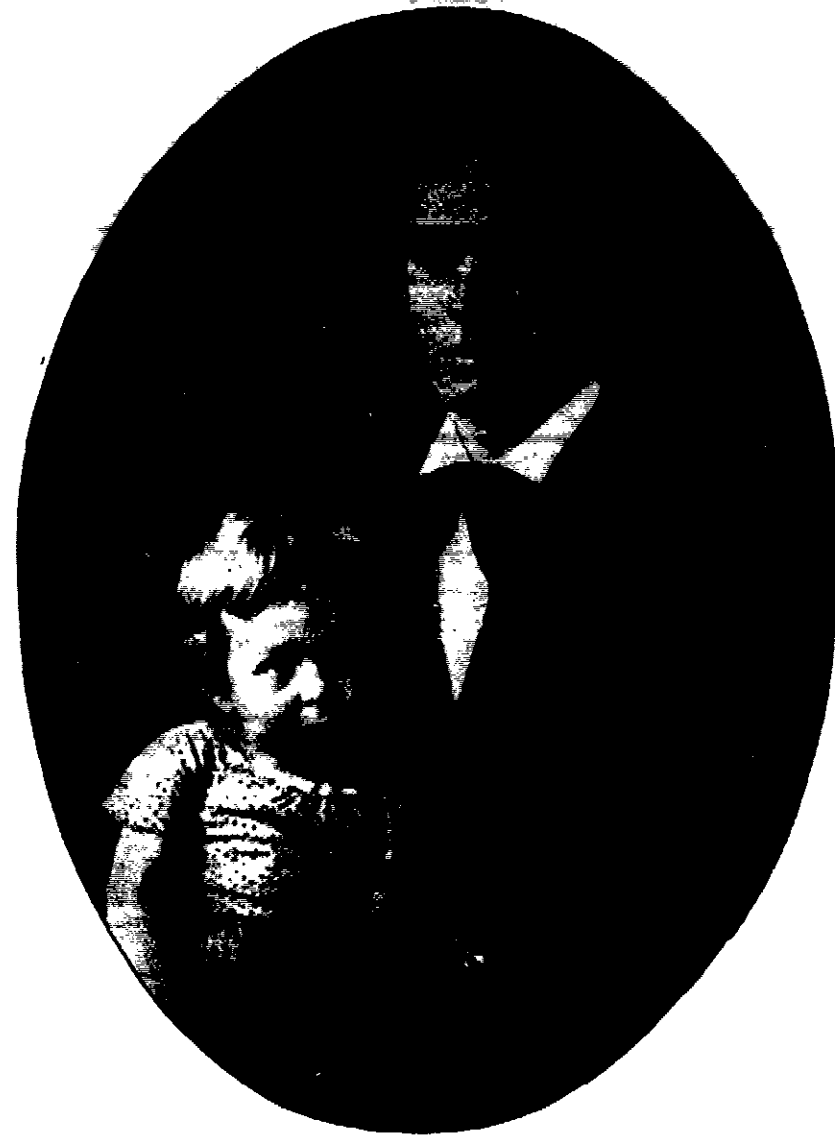
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ITEMS OF INTEREST FOR
SEVENTH-DAY BAPTISTS



BISHOP BOWMAN AT TWENTY-SEVEN

The Bishop is shown in this portrait, which is taken from an old daguerreotype, holding his eldest child in his arms

Bishop Bowman at Twenty-seven

WE are privileged to publish on our cover this week a portrait of Bishop Thomas Bowman at the age of twenty-seven. He is shown holding in his arms his eldest child. The reproduction is made from an old daguerreotype in the possession of Bishop Bowman's daughter, Mrs. B. D. Caldwell, with whom the Bishop has made his home, in Orange, N. J., during the many years of his retirement. It is so long since Bishop Bowman left the active ranks that to many of the present generation he seems but a memory, as one of the early historical personages of Methodism. And such he is to a great extent. He was the twenty-second bishop to be elected; Bishop Thirkield, the last to enter the board, is the sixty-ninth. He entered the ministry in 1839, that is, before the active men of today, for the most part, were born. He was consecrated a bishop in 1872, being elected from the presidency of Indiana Asbury University—now De Pauw—which has also given to the episcopacy Bishops Hughes and McConnell.

Bishop Bowman is now in the ninety-seventh year of his age. He has not been in good health for some little time. A few weeks ago, as a matter of fact, he was so seriously ill that his friends became alarmed. He rallied, however, and is now comfortable in the enjoyment of the tender ministries of his loved ones. In the evening of a long life spent in the service of God and of his fellow men, his are the rich blessings of one who has thus devoted himself to the advancement of the

best in the extension of the kingdom of Christ.

... who herded men
... than cattle are
... one above another
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... of sleeping humanity,
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... to blame. There is no
... use of closets under
... for the storage of rub-
... fire escape had been
... upon the building, but
... oney, and such expendi-
... nto incomes. The fire

on—Annual Meeting

... sentative character of the
... ation is indicated by the
... the roll-call of bishops,
... attending the meeting of
... Washington, Montana,
... sylvania, Maryland, New
... Massachusetts. The ever-
... business required two extra
... sessions preceding two legal
... discussion of interests as
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... nancial Aid to Institutions,
... elations, Religious Work, in
... d in state institutions, Edu-
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... death or other cause, Re-
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... the new plans for opening
... rsity, laid tribute on the
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... of giving expert counsel,
... rely financial aid to institu-
... tic centers was abundantly
... cuous case of Chattanooga
... the action of last year, as

... the timely reinforcement of the whole denom-
... ination.

... Very promising beginnings have been made at
... four or more state universities in providing for
... the religious care of the multitudes of our own
... young people, hitherto largely left as sheep
... without a shepherd, and no man caring for their
... souls.

... The new plans adopted by the American Uni-
... versity, which contemplate a novel and inval-
... uable form of co-operation with other institu-
... tions already established, commanded the unani-
... mous approval of the Board. A committee was
... raised for the further study and promotion of
... the scheme.

Worcester District Adopts Indianapolis Plan

... THE New England Conference is fast falling
... into line in formulating plans for the
... adoption of the Indianapolis program of church
... work. Two weeks ago Boston District, under
... the leadership of its aggressive superintendent,
... Rev. Dr. Dillon Bronson, met in People's Tem-
... ple—the first district in New England to take
... up the consideration of the subject. Last Tues-
... day, Rev. Dr. George B. Dean, who is proving
... such an inspiring and effective leader of the af-
... fairs on Worcester District, invited his preach-
... ers and representative laymen from each of the
... charges on his district to meet at Trinity
... Church, Worcester, for this purpose. The at-
... tendance was remarkably large, nearly all of
... the charges being represented.

... When great bodies of citizens come to-
... gether in times of national crises the orator
... knows that beneath all the seething pas-
... sions of race and religion and politics there is
... a strong undercurrent of national sympathy
... and mutual understanding which unites his
... audience and gives the orator a basis for
... his appeal. The new education will change
... all this. The popular orator will address a
... great number of groups of independently
... trained men and women. Every man in
... each group will know far more about one
... thing than did any person trained under
... the old method, but the individual expert
... will be almost or entirely lacking in the
... broad general training which would bring
... him into literary contact with the members
... of other groups. Each group will lead an
... intense, productive, isolated life. Men will
... have but few points of contact with other
... men outside their own group. When
... specialist meets fellow specialist the talk
... will be of special interest to both; when
... members of different specialties come to-
... gether they will find few points of sympa-
... thetic or intellectual contact.

... But the love of culture is not dead; there
... will always be at least a few persons
... whose financial means will enable them to
... pursue learning for its own sake, undis-
... turbed by the thought of the necessity of
... turning literature into lucre. We cannot
... without solicitude look forward to the day
... when general culture will be in the exclu-
... sive possession of the wealthy and the

... the episcopal residen
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... that the mission must
... remove. To give up
... advantage for its wor
... blow to the mission, s
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... By Jan. 1, \$700 must
... amount only half has
... and Mrs. David Reid, 1

Zions Herald,
Dec. 24-13

BISHOP BOWMAN'S EXPERIENCES.

"TELL you some of my early experiences? Why, yes, of course I will. One day soon after I began, I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. Then at every angry shake of his head the bell tolled out its mournful tones. This thing was kept up for some time, and my patience gave out.

"See here!" I said to the congregation in much excitement 'either that performance there must stop or this one here will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"Bah!" bleated the old fellow.

"This was too much for the congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon, and simply said:

"Brethren, we will sing the Doxology and be dismissed."

"Another incident happened while I was still a young man. This was also at a country school-house, and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate I suddenly looked toward one of the open windows, and there with a solemn, pensive expression, and with head and neck far into the room, stood a big donkey. My sermon evidently impressed him deeply, for just then he began a series of exclamations which must have been intended as hearty approval. The people struggled to keep sober, and all of them did not struggle successfully. The children and young people had a merry time. I had the hardest time preaching that morning I ever had before or since."—Michigan Christian Advocate.

BISHOP BOWMAN NINETY-SIX.

ON Tuesday of this week Bishop Thomas Bowman, the oldest living chief pastor of our church, celebrated the ninety-sixth anniversary of his birth. This greatly beloved bishop has been permitted a long span of life covering a wonderful period in the world's history, as well as in the history of the Church and nation.

It will be of interest to our readers to know some of the facts concerning this distinguished leader who has been granted life long after those who were elected to the episcopacy with him have gone to their reward.

Thomas Bowman was born at Berwick, Pennsylvania, on July 15, 1817. After attending the local schools he entered the preparatory department of Dickinson College, but later attended Cazenovia Seminary where he was soundly converted. It is from this famous old school that he dates the beginning of his real Christian activity. He later completed his academic course in Dickinson College and became a teacher in the grammar school of this college. In 1848 he organized Dickinson Seminary at Williamsport, Pennsylvania, and was for ten years its president. From this position he was elected in 1858 president of Asbury (now DePauw) University located at Greencastle, Indiana, which institution he directed for fourteen years, during this period he served two years as Chaplain of the United State Senate. At the General Conference of 1872, which was held in Brooklyn, he was elected to the bishopric by his brethren, in which position he rendered most efficient service, his episcopal duties taking him to all the conferences in the United States, Europe, India, China, Japan and Mexico. During the past few years he has made his home at Orange, N. J.

It is a benediction to the Church to have spared to it through a long period of years one so distinguished in its service.



University Block, Syracuse, N. Y.

NOVEMBER 30, 1913.



H. Fahs
Chas. Fifth Ave
150

11-17-13



July 17, 1913.

LISTON H. PEARCE, } Editors.
H. E. WOOLEVER, }

on all the subjects of importance on which he must write but must displease some folks. There are certain great Christian principles and truths and certain messages of the Gospel and of the church of which he must speak for them for they are matters of our common faith and love; but in his method of presenting these and on a multitude of other vital subjects he will hold views which, as a courageous and conscientious public teacher, he must present and for which some of his readers will severely berate him. He makes record of the following conclusions:

"1. That whenever we express an emphatic judgment on any weighty question we are fairly certain of displeasing a respectable portion of our readers. 2. That by the same action we are likely to gratify a correspondingly influential fraction of our readers. 3. That we could not expect the universal approval of our readers by taking a mediating stand on any momentous issue. 4. That, measured alone by the opinions of our readers, it would appear that our chances of being regarded right on a given matter are about equal, whatever may be the side we espouse."

This opens a wide and interesting field of editorial reflection. It comes to mind how some readers cannot endure an editor when he expresses a view in which they differ from him and at once order the paper stopped, in language either curt or vitriolic. Others express their dissent in such a pleasant spirit that it is almost a pleasure to have their objecting letters. On the other hand the letters of commendation and praise that come to every editor are so many and delightful that he is likely to be deceived into believing that he is a great success when, indeed, he is very far from that. It takes a courageous, wise man to calmly walk the road without being "exalted

Mr. Fahs Editor.
July 17-13

Christian Advocate *Nov. 17, 1910*

The Bishops Visit Bishop Bowman

Since the death of Bishop SIMPSON in 1884, THOMAS BOWMAN has been the senior Bishop of the Methodist Episcopal Church. He was elected at the General Conference of 1872, and retired from active duty in 1896. During these years he has resided at the home of his daughter, Mrs. BURNS DURBIN CALDWELL, of East Orange, and latterly of Orange, N. J.

In journeying from Philadelphia, where the Freedmen's Aid Society held its annual meeting, to New York, where the General Committee of Home Missions and Church Extension was to convene, the Bishops traveled in a body, and it was their pleasure to pause at Orange for an hour or two on Thursday morning and pay a visit to their venerable colleague. The Bishops were received most graciously at the door by Mr. and Mrs. Caldwell, Dr. FRED C. BALDWIN, of Calvary Church, and by Bishop Bowman himself, whose greeting was peculiarly joyful and tender. Some time was spent in conversation, each visitor expressing to his venerable colleague his personal satisfaction in the privilege of meeting him again. Then the company sang feelingly "Blest be the tie that binds," after which Bishop WARREN spoke of the appreciation of all the Bishops for the hour of rare fellowship, and especially that they had found the senior Bishop so well and happy. Bishop WALDEN led in prayer. Just before the separation Bishop Bowman was asked to pronounce the benediction. This he did in clear voice and with deep feeling. When the Bishops had departed and were passing down the walk, the venerable senior Bishop was seen standing upon the porch waving his handkerchief in farewell to his guests.

Bishop Bowman is now ninety-three, and is in excellent health. He eats and sleeps like a youth, and enjoys a walk every day when the weather will permit. He is radiant and optimistic—the same sweet-spirited man the Church knew during the days of his active ministry. He is tenderly cared for by his devoted daughter and her husband in their beautiful home, and is awaiting with confidence the day of his translation.

The Bishops were the guests of Mr. Caldwell at luncheon at the terminal dining-room of the Delaware and Lackawanna Railroad, of which corporation Mr. Caldwell is vice-president.

Kindly use this card in making subscriptions, in order that the money may be credited to the
Confidential Fund.
Make all checks or money orders payable and send all remittances to Homer E.
Avenue, New York, from whom an official acknowledgment will be received.

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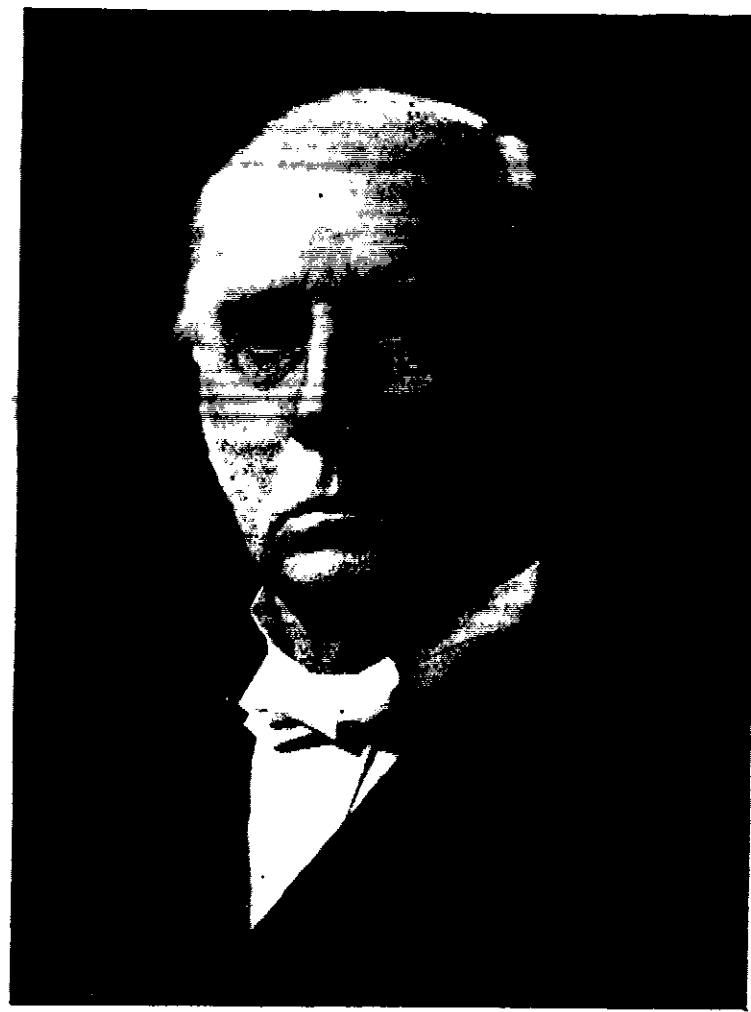
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they contain simply ordinary prisoners, I did not enter. It was possible, also, to secure a view of the interior without a formal entrance, for the summer sun shone upon the buildings and certain of the wards could be seen from end to end.

The prison in which men are confined for great crimes, for life, is an imposing structure and is so situated as to enhance the effect. I went to this prison twice, but could not obtain admission. My courier assured me he had been told that I could be conducted through the prison when a "certain person" arrived, but that uncertain person did not arrive on either occasion.

In a small town in Portugal I went past what we would call the local jail. The prisoners were allowed to thrust out through the iron bars poles from six to ten feet in length, on the ends of which were hung tin cups or kettles, after the ancient method of taking a collection with a long pole with a bag at the end. These poles were thrust out to persons riding in carriages, who were asked for money or gifts of any kind.

The prisoners were a desperate looking set. I threw some money into the receptacles, amounting in all, perhaps, to fifty cents of our money. They could not spend it for rum, but undoubtedly the most of it went for tobacco. Savage as they appeared when unmoved, their faces were lighted up by the gifts. Some of them bowed like gentlemen of the boudoir. The barred windows were large enough for an outsider in a carriage to see the prisoners in the back part of the room as well as in the front. A similar privilege is given the prisoners in Cintra. There they are behind a double row of iron cross bars and spend most of their time begging from the passers by. Sometimes their acquaintances stand in the street below and talk with them by the hour and pass up food and tobacco to them, the prisoners letting down their caps with a string at the end of a pole.

I spent an hour in the Court of Lisbon and saw several cases disposed of. Though I could not understand a word of what was said, I could easily tell the nature of the case and what disposition was made, for I sat among the families of the persons exculpated. When those who were discharged came back, fears and laughter were plenteous:



BISHOP THOMAS BOWMAN

Whose Ninety-Fifth Birthday Occurs July 15

Biog.
Zion's Herald

July 10, 1912

perament, sunny countenance, keen eye, with a cleanly shaven face, very plainly attired, unobtrusive manners, modest, unassuming, and shuns opportunities to thrust himself before the public for mere notoriety."

Such was Bishop Bowman as he appealed to the men of his time, to those who were bearing the heat and burden of the day when he was in the prime of his strength. He was born in a Methodist family, his grandfather, after whom he was named, being a Methodist preacher. The atmosphere of the home was religious, with family prayers morning and evening. At Cazenovia Seminary he experienced conversion. He was then fifteen years of age. In 1837 he was graduated from Dickinson College, and the next year began the study of law. His call to the ministry came in a strange manner. His pastor sent him out into the country one day to hold a session of Sunday school. He did it, and also spoke at some length upon the lesson, out of which there came a desire to preach. Soon he was licensed, and a year later united with the Baltimore Conference, beginning that long ministerial career which was to be of such great service to the church.

Bishop Bowman was placed upon the retired list in 1896, and since then has made his home in East Orange, N. J., ministered to by loved ones in the declining years of his life. His health is naturally delicate. The recent General Conference sent him a tender message of felicitations, to which he feelingly responded. And now, on this the ninety-fifth anniversary of his birth, the church at large will unite in heartiest good wishes and prayers that this servant of God may continue to find it very light in the evening tide of his life.

BISHOP BOWMAN AT NINETY-FIVE

GREETINGS today to Bishop Thomas Bowman, who next Monday will attain the ninety-fifth anniversary of his birth! For forty years a bishop of the Methodist Episcopal Church, he comes to this ripe old age honored and revered, the recipient of the heartiest felicitations on the part of the church on his long and eminent career of usefulness.

It was forty years ago that Dr. Thomas Bowman was elected to the episcopacy. He was at that time president of Indiana Asbury University, at Greencastle, now known as DePauw University. The sketch that was published of him in the *Daily Christian Advocate* of that year states that he had been long prominently mentioned in connection with the episcopacy, and had any new bishops been elected in 1868 he would doubtless have been chosen at that time. So there was no surprise when he was the first to be elected in 1872. In this same class were seven others—eight new bishops, a large number at any time and particularly large in those days.

It is interesting to note after all these years who these men were who together went into the episcopal board, and whence they came—Bishop Bowman, as we have seen, from the college presidency; then Bishop Harris, who was at that time missionary secretary; Bishop Foster, who went out of the presidency of Drew Seminary; Bishop Wiley, who was editor of the *Ladies' Repository*; Bishop Merrill, the editor of the *Western Christian Advocate*; Bishop Andrews, who came from the pastorate; Bishop Gilbert Haven, editor of *ZION'S HERALD*; and Bishop Peck, another pastor. And now all have gone home save this veteran, the anniversary of whose birth the church notes at this time.

There is a human interest, to the men and women who are in the active life of today, in the character sketch that was published at the time of Bishop Bowman's election. "President Bowman," it was written of him then, "is a prince among pulpit speakers, and combines all the elements of a pulpit orator. The doctor is of medium height, compactly built, active tem-

July 10, 1912

ZION'S HERALD

ernment, and is the first since the impeachment trial of Judge Charles Swayne of the Northern District of Florida, who was acquitted on Feb. 27, 1905. The judge is charged with using his office for personal gain.

— A serious brawl between Panama police and United States marines on shore leave July 4 has resulted in an investigation by the United States legation. It is expected nothing more serious will come out of it than to emphasize the hostile feelings that the Panamanians have for all Americans.

— Desiring to do away with all foreigners, the Chinese National Assembly has passed the first reading of a bill providing for Chinese control of the post-office. If it becomes a law, about 150 foreigners will be dismissed. Commercial interests in China are aroused, and ask that the Powers intervene, as they believe foreign management is necessary.

— Arrangements have been made by the German Government so that all passenger vessels of the Zeppelin Aerial Transport Company are to carry mails. An imperial official collects the letters, sorts and specially postmarks them on board, and takes them to the nearest office on landing.

— President Taft has just made considerable changes in National Forests in Montana, Arizona, Nevada, Utah, and California, through proclamations modifying the boundary lines, the net result being to bring down the total gross area of the National Forests to about 187,400,000 acres, of which nearly 27,000,000 acres are in Alaska.

— The Tariff Board appointed by President Taft to make a scientific study of the tariff has been forced to abandon its work because Congress refused to appropriate money for its support. Its incomplete data has been turned over to the President. The board was created in October, 1909.

— In order to meet the situation caused by President Taft's veto of the Army appropriation bill, due to the "rider" that it contained preventing Major General Wood from continuing as chief of staff, Congress passed a joint

lines 114, the Pennsylvania 100, the Long Island 150, the West Jersey and Sea Shore 175, and the rest is in the Detroit River, St. Clair and Hoosac tunnels, with a stretch of a dozen miles on the Great Northern, where it climbs the Cascade Mountains. The present plans of the New Haven and the New York Central lines will about double this total by the end of 1913.

A Message to the Church

To Our Fellow Methodists:

Four weeks ago the General Conference summoned from other fields of service three men, and set them at the foreign missionary task of Methodism. The month's span is short for the measurement of an enterprise so large. It is early to present an analysis or to project a program. Yet it is the church's right to know what we find, what we plan, and what we ask.

What We Find

1. A loyal purpose of co-operation on the part of noble men, who in their turn have heroically confronted the opportunities and the problems of the earlier years.
2. The prompt welcome, not only of an efficient working staff, but of a wise and devoted board of managers, and of scores and hundreds throughout the church whose letters reveal the burning zeal of an unquenched missionary purpose.
3. Nearly eight hundred missionaries, incurable optimists, inspired to new sacrifices by the clear vision of God's Spirit moving among the peoples, sturdy under pressure, wise in perplexity, undaunted as the thin advancing line pushes forward — the evangelists, the teachers, the physicians, the ministers of the awakened millions.
4. Heart-breaking appeals for relief and reinforcement from every mission field on Methodism's map of the world.
5. A financial emergency which curbs enterprise abroad and appeals for confidence at home, an emergency which, in spite of generous special gifts and unshaken loyalty on the part of multitudes of devoted people, creates confusion and threatens disaster.
6. A debt of \$172,000 lessened by \$32,000 raised by special effort during the seven months past, but increasing month by month because of declining income from collections.
7. An overdraft of \$50,000 advanced to the Africa Jubilee Commission and the Korea Quarter Centennial Commission. This is gradually being reduced, and it is hoped will ultimately be extinguished from undesignated gifts to these special funds.
8. A decline of \$39,000 in the regular receipts from the Spring Conference of the present year. If the Fall Conferences proportionately decrease, it will mean a decline of \$90,000 in the regular receipts by the end of the fiscal year.
9. Necessary expenditures, unprovided for in the General Committee appropriations, amounting to over \$43,000, including emergency and incidental needs of mission fields, unprovided interest on the debt, and increased outlay as a result of General Conference action.
10. Over \$85,000 required in cash before Nov. 1 to enable the Bishops admin-

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Pen Portrait of Bishop Thomas Bowman

FROM THE LADIES' REPOSITORY, AUGUST, 1874

OUR Portrait—In our current number, steel and printer's ink have done their best—or worst, as the case may be—toward preserving and handing down to posterity the features of Bishop Thomas Bowman, as they were limned by light itself on the collodion plate, when he was fifty-seven years of age. We wish we could place alongside of it the picture, hung with others in the gallery of memory, as he appeared in the flush of sixteen-year-old boyhood, when he entered Cazenovia Seminary, to prepare for college, in 1832. W. C. Larrabee was principal; William H. Allen and John Johnston were teachers; B. F. Tefft, H. Bannister, S. M. Vail, and others now widely known, were his schoolmates. Between Christmas and New Year of that year, the seminary was visited with one of those sweeping revivals which have so often characterized Methodist institutions. The tide of feeling and interest arose so high that, for a day or two, recitations were suspended, and the voice of prayer and penitence went up from rooms and hearts all over the building. One morning several of us repaired to the house of a devoted woman of Cazenovia village, "Sister Cobb" (the mention of whose name will call up a thrill in many a bosom), and there wrestled with God for the conversion of our weeping companions. At noon we returned to the seminary, and, in place of repairing to the dining-hall, turned into the spacious room on the first floor, at the left of the hall, in the old chapel building. Principal Larrabee led the meeting, and it was one of power. In that meeting young Bowman and his cousin (General) S. M. Bowman, and, if we mistake not, (Doctor) S. M. Vail, with others, first publicly confessed Christ.

A lady correspondent at our instance writes: "It was in the summer of 1850 that I first met the Rev. Thomas, now bishop, Bowman. Our party, eastward bound, had stopped for the night at Williamsport—a beautiful town, nestled in the magnificence of the Susquehanna Valley, in northern Pennsylvania—then only a country village of a few thousand inhabitants, but now a thriving city.

"We sat talking and resting in the dusk of the summer eve, when one of our number (Dr. H. M. Johnson of precious memory) suddenly remarked: 'Here is where Bowman is principal of a new seminary,' and immediately went out in quest of him. After a brief absence, he returned, bringing the gentleman with him, and the warm and kindly greetings of old friends followed; for such they had been long ago, as school fellows at Cazenovia (N. Y.) Seminary.

"I was the stranger, and the audience. I alone had no reminiscences to recall, no new experiences to relate, no tidings of mutual friends to recount; but listened with unabated interest, on toward the wee small hours, to those of these people who had parted at the threshold of life, and, by providence, led in paths widely apart through eventful years, had this evening met again for the first time.

"I do not know whether Bishop Bowman would interest me now as then, looking at him through the enthusiastic eyes of youth. I contemplated him with very great pleasure that evening, in the midst of old friends and memories. The ample forehead, too pale for health; blue eyes, very pure and pleasing in their expression; the whole face, spiritual and crowned with a golden shadow of hair; a cheerful smile, lapsing always into seriousness; a voice clear and sweet, with a suspicion of pathos in its cadences, such as one lingers to hear; the slight form; the manner exceedingly simple, graceful, and direct—a manner which, without design, wins at once the confidence of man, woman, or child—all these are photographed on my mind, a part of the agreeable reminiscences of a summer's travel.

"The next day, as we climbed, in the good old-time coach-and-four, the Laurel Mountain, and conversation wandered here and there, like a bee for honey (having time), one of the party inquired of our oracle, 'What of Professor Bowman?' To which the oracle replied, 'He is graceful enough to be a courtier, simple enough for a Puritan, frank enough for a child, grave as a judge, and pleasant as a woman. His common sense and conciliatory spirit will probably keep him by still waters and in pretty good pastures.' The oracle spoke truly.

"At the expiration of a year, I was thrown into a position which brought me into almost daily contact with him for a term of years, during which time all my first impressions of him were confirmed.

"I early noticed his dislike of display, and the severe simplicity which marked his surroundings, and which intercourse with people of the world, eminent in rank and fashion, never for a moment modified; a quality needed then, and still more now, as a reproof and example to our people, whose tendency is to ostentation rather than to genuine refinement and intellectual culture. His influence in this regard was decided upon the young ladies and gentlemen in his care. They dreaded the playful remark, without censure, without sarcasm, with which he rebuked any manifestation of frivolous display. His own agreeable appearance made the offender feel that he had violated the law of taste, while the serious character of the reprove indicated worthier and higher pursuits.

"No elegant gifts ever decoyed him from the neat and modest style which was natural to him, and which he also conscientiously maintained as a Christian gentleman. Even the little children understood this. His little tell-tale boy once entertained me with the history of 'papa's boots,' elegant and noticeable boots presented him by some friend, which 'papa had gone and given away, because if he wore them when he went to see the folks they would think he was getting proud.' He succeeded in correcting this fondness for display in his students, a word from him being sufficient; and those who have undertaken this task will know that to be no common success.

"Bishop Bowman was at that time an advocate of the coeducation of the two sexes. He also favored the medical education of ladies, and had large faith in what woman is, and can be.

"He required that a young lady should be genuine in her education and accomplishments; mistress of principles rather than a seeker of effects; sensible, serious, and lovely; industrious and skillful in whatever pertains to her domestic sphere—all of which were of equal importance. 'A noble woman nobly planned was the formula for the moral atmosphere he created around the ladies of the seminary, and one to which many of them have nobly responded.

"In the recitation room, he was hailed with delight. 'He makes everything as clear as a sunbeam,' was the common criticism. Quite as much a favorite in the pulpit we were not often favored with his appearance there. The charge of a large family and of a seminary of learning left him little time for pulpit preparation; but nevertheless, he sometimes, like a giant refreshed with wine, moved an audience deeply with the might of his eloquence. Possessing preaching talent of the first order—clear, logical, direct, fervent, and eloquent—with his never-failing naturalness of gesture, such a man could not be otherwise than a general favorite. He had, however, a native dignity which repelled undue familiarity, notwithstanding the smallness of his person and an urbanity and personal charm which disarmed all dislike and opposition. He was claimed on all social occasions. The country Thanksgiving festivity waited for him as much as the reception at the governor's. Always the same simple, unpretending man, he recalls the example of him who was equally at home and about his Father's business whether in the cottage at Bethany or the palace of the ruler."

Northwestern Christian Advocate

Vol. LXII

Chicago, Illinois, Wednesday, March 18, 1914

No. 12

A Governor Coming Into the Light

I HAVE seen the trail of liquor in the criminal courts where I have prosecuted crime. I know and have been a participant in its paralyzing and corroding influence in the social life and public life of our national capital. As the governor of Tennessee, I have seen it a veritable and raging center of storm around which gathered its defenders and assailants, and from which sprang divisions in parties, disputes in families, and dissensions in Churches.

Going through life, I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my first-born—the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have felt its foul and stealthy blow as it turned upon me in its deadly and shaming wrath—upon me, who had pleaded before the people for its very existence. Men have called me strong; and while I could see its harm in others, I thought myself immune, as thousands before my time have thought and suffered for the thought.

All this I knew and felt without a revelation of the deep pathos and meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, which is the severest penalty a man may inflict upon himself, I thought of the oft-repeated phrases about personal liberty, of the power of the human will to resist temptation, with which I had beguiled myself, and I found them as unsubstantial as the fabric of a dream.

When logic failed and reason gave no answer, I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of Almighty God. There, on bended knees, I asked for light and strength and they came. The curtains of the night parted, and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured, and the purposes of life stand revealed. From a critic of others, I looked within. From an accuser, I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man—out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith, and ready to testify

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Bishop Bowman's Aversion to Place-Seeking

The Rev. Ezra F. Hasty

There have doubtless been place-seekers even in the Church for thousands of years; at least we find them among the twelve apostles before our Savior was crucified. However, in their case it was not a Church position, but one in a supposed temporal or earthly kingdom that they desired. We do not find that spirit among them after the day of Pentecost, and perhaps it can rarely be found among those who have a genuine Pentecostal experience.

Forty-six years ago the North Indiana Conference of President Bowman's Church elected him as leading delegate to the General Conference by a vote of 99 out of 107. During the next quadrennium there were matters of special interest to the Conference under discussion, and it was suggested by one of our leading ministers that, as I was well acquainted with President Bowman, I write to him and ascertain his views upon the question before us. I did so, and gave him to understand that we were thinking (at least, some of us) of again voting for him as delegate to the General Conference. He sent a letter of several pages, which I still have. It was entirely satisfactory, but in that letter he was careful to say: "I have never sought a place or office in the Church, and never expect to." In a few weeks he was again elected as delegate upon the first ballot, having the second place; also again received 99 votes, this time out of 115.

Some years afterward, during the session of a certain General Conference, bishops were being elected and only one more to elect. Bishop Bowman came to me and asked, "Who is likely to be elected?" And then said, with evident earnestness, "I do hope that no one will be elected who is seeking it." He seemed to know or gravely suspect that there were seekers.

Our Civic

INDIANAPOLIS

—Indianapolis expresses through the Methodist Ministers' Association the request that the Indiana Annual Conference of 1915 be held in Indianapolis.

—St. Paul's Church enjoyed a great day with the associate editor of the Western Christian Advocate in the pulpit on Sunday morning, April 26th. The Rev. E. C. Wareing is always welcome in the city of Indianapolis.

—The Rev. Dr. Gustavus E. Hiller, pastor of the First German Church, is the author of a beautiful epic poem entitled, "The Story of Christ's Passion." The poem contains one hundred and twenty stanzas of six lines each. It was written in German, and has been translated into English by Dr. Hiller.

—Word received from Russell P. Jewett, the youngest son of the Rev. and Mrs. Edward Jewett of Howard Place Church, is full of encouragement for his rapid recovery from nervousness due to overwork. Russell has been traveling through Oklahoma and Kansas, and recently has gone to Denver.

—The subject of "Church Architecture" was treated in two excellent papers in the Methodist Preachers' Meeting on Monday, April 20th. The first speaker was the Rev. Oscar E. Allison, of Broad Ripple Church, and the second speaker was the Rev. John W. J. Collins, of Mapleton Church. A fruitful discussion followed.

—Mrs. Orintha H. Robertson, 65 North Ritter Avenue, is recovering from a several weeks' illness. Sister Robertson has suffered great distress on account of her eyes. She has been in the care of specialists from time to time. She is privileged with the constant skill of her son,

was almost completely paid. The debt incurred in repressive. Recently it to raise a part if needed to free the pec day proved a comp sum of \$1,100 was pl Aid Society started t a pledge of \$50. To for \$50 was added b Bell. Addresses we Bell, Judge Edward George S. Henninge J. M. Bennington, an man. The ladies of lunch and dinner fo It is proper to add Rev. Lyman C. Murr did and able leader.

CLEVE

—John S. Rutledge, the Anti-Saloon League, address at the meeting of the Ministerial Association discussed in a vigorous manner "The Workings of License Law." Although the principle of the law, its enactment, he said the Saloon League was every possible way of the drink evil. "We were deceived by it, its ultimate effect would be the coming of prohibition adopted strongly disapproved by Russell, who is in the picture exhibition committee on City Meeting." The great campaign of a fund of \$500.

WEDNESDAY, MARCH

BISHOP BOWMAN DIES IN HIS 97TH YEAR

"Patriarch of the Methodist
Church" Was Dedicator of
More Than 1,100 Churches.

PREACHED IN MANY LANDS

Founder of Dickinson Seminary and
Once Chaplain of Senate—Warned
Lincoln of His Danger.

Bishop Thomas Bowman, the oldest Bishop of the Methodist Episcopal Church, died yesterday afternoon of old age, at the home of his daughter, Mrs. Burns D. Caldwell, 81 High Street, Orange, N. J. He was in his ninety-seventh year. Bishop Bowman was called "The Patriarch of the Church." He had dedicated more than 1,100 churches, visited every State in the Union and made two trips around the world and officiated at religious gatherings in Mexico, Europe, India, China and Japan. He was a friend of President Lincoln and, it has been said, warned Mr. Lincoln, five days before he was assassinated, that John Wilkes Booth was prowling around the White House.

Bishop Bowman was born at Briar Creek, Columbia Co., Penn., July 15, 1817. He spent his boyhood days on a farm in Eastern Pennsylvania. His education was obtained at Wilbraham Academy in Massachusetts and the Cassanovia Seminary in New York. Later he attended Dickinson College at Carlisle, Penn. He attended the law school there, but after a year of study decided to enter the ministry. He joined the Baltimore Conference in 1833.

From 1840 to 1844 Bishop Bowman taught in Dickinson College and then went to Williamsport, Penn., where he founded the Dickinson Seminary of which he was the first President. He remained at the head of that institution for ten years and brought about the erection of many of the seminary buildings. In 1859 he became President of the Indiana Asbury (now De Pauw) University, holding that office for thirteen years. By that time he had made a name for himself as an organizer and a preacher. He served as Chaplain of the Senate in 1864 and 1865.

In 1878 Bishop Bowman went as the American representative to the Methodist conference in Great Britain and then to the fair in Paris. From there he proceeded to India to investigate the condition of the mission posts at Calcutta, Madras, Bombay and other points.

Bishop Bowman was a man of extraordinary vitality and breadth of intellect and despite his advanced age he maintained his connections with the church up to the time of his death. Even after he passed his ninetieth birthday he preached occasionally from the pulpit of the Calvary Methodist Church at East Orange, N. J., of which he was a member.

Bishop Bowman had been confined to his bed by illness due to his advanced age, for the last six months. He is survived by two daughters and five sons. Mrs. Caldwell, Mrs. George P. Smith, of Baltimore; Theodore G. Bowman, of Los Angeles; Charles and Thomas Bowman, of St. Louis; S. B. Bowman, of Denver, and C. B. Bowman, of Chattanooga.

The funeral will be held at Greencastle, Ind., on Friday afternoon in charge of the Faculty of De Pauw University.

BISHOP BOWMAN DEAD AT 96

He Warned Lincoln of Booth
and Dedicated More Than
1,200 Churches.

Bishop Thomas Bowman, of the M. E. Church, famous as the greatest of church builders and for having warned President Lincoln of his assassination five days before the tragedy, died to-day at Orange.

He passed away at the home of his daughter, Mrs. Burns D. Caldwell, 81 High street, where he had lived for many years.

Death was due to old age, the bishop having been ill for six months. His funeral will be held Friday morning at De Pauw University, Greencastle, Ind., of which he was a former president. The sermon will be preached by Bishop John H. Vincent.

Dr. Bowman was chaplain of the United States Senate in 1865 and occasionally called on President Lincoln, who was his warm friend. On one occasion he saw John Wilkes Booth prowling around the White House and warned the President to be on his guard, but Lincoln only smiled and said he did not believe any one would murder him.

Started in Law Course.

Bishop Bowman was the oldest bishop in his church. He was born July 15, 1817, near Berwick, Pa. He was educated at Wilbraham Academy, Massachusetts; Cazenovia Seminary, this state, and Dickinson College, Pennsylvania, entering the college in the junior year and graduating with honors. Then he attended the Dickinson Law School, but after a year decided to enter the ministry. In 1839 he joined the Baltimore conference.

During his bishopric, to which he was elected in 1872, he twice made a tour of the world and addressed religious gatherings in Europe, Mexico, China, Japan, India—in fact, wherever there was a Methodist Episcopal church.

Dedicated 1,200 Churches.

The bishop was retired by the conference which met at Cleveland on May 14, 1896. He was at one time president of Indiana Asbury University, now defunct, and later acted as trustee of that institution. He dedicated about 1,200 churches, at least one in every state.

H. H. FRAZEE'S
LONG ACRE
BROAD
& 48th

*"Hits The Public
Squarely in the*

*"Ho
Thi*
**THE
LAST
RESOL**

By GEORGE SCARBOROUGH.
STAGED by J. C. HUFFMANN.

A good play—very good play. Holds

Attacks the judiciary violently. Held
interested by the force of its story and pow

A HERO, A HEROINE A

48TH ST. THEATRE East

27 BARGAIN MATINEE TO

HERE IS THE LONG LOOKER
SOUNDING THE WARNING TH.
OTHER AGENCY TO PRESERVE

TO

By GEORGE BROADHURST

5 REASONS WHY "TO-DAY" IS

1. Because it exposes the danger
dress.
2. Because it points out the pitfall
their own sex.
3. Because it reveals the evils of
for dancing.
4. Because it discloses the mena
pearances.
5. Because it demonstrates the p
much time to the pursuit of pl.

IT IS THE GREAT AMERICAN
GREAT AMERICAN SUBJECTS

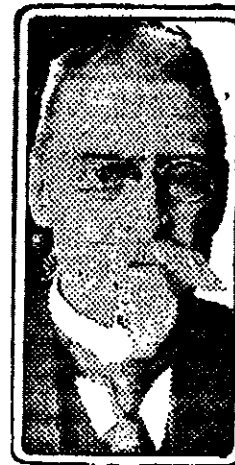
Opens To-Mo:
TRAVEL, VA

Sportsma

Outdoor Trap-Shooting Tourn
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e Roman

*he came
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e, he en-
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I. HAYNES.

Waldensian and a Roman, he
will not fail.

**Servant! Yet He Served
No Man, but an Idea,
a Purpose.**

When he went back he could
speak very fairly in English. He
conversed freely that last day
and wanted to be kept in mind.
In his room, laid out where it
could not fail to be discovered
promptly after he had gone, lay
the Italian-English Bible which
we had used at first so much in
his learning the language. It
was left for me. What is the
difference in the appeal of this
Book to the Italian or the Ameri-
can? Certainly none whatever.
Do we forget that when so often
we contemptuously regard the man
from a far country?

Pietro Tagliferri, of the prov-
ince of Perugia, no doubt it is
hoping too much that you will see
these gentle honors which here
are recorded about you. I called
you servant, did I? You were on
my plane of morals, you held my
faith. You work from motives
that I hold to be the highest in-
spiration of life. For home, for
father, for children. You were
far stronger than I in endurance
of the shadows of life. You kept
your body the servant of your
soul, and you asked only what
was duty. Servant, indeed! Are
there many such servants? If so,
happy the name, for it is better
than master. You served no man,
but an idea, rather. The vineyard
under the blue Italian sky was

Mrs. Sallie Bowman Caldwell, of Orange, N. J., daughter of Bishop Bowman, was present, with her husband, Burns D. Caldwell, at Greencastle, Ind., December 20, when the noble Bowman memorial organ, their gift to De Pauw University, was formally dedicated in McHarry Chapel. The instrument has 1,993 pipes, electro-pneumatic action, and as demonstrated in the dedicatory recital by Charles Galloway, of Saint Louis, is an organ of wonderful power and variety of effect. It cost about \$10,000. Bishop Bowman, as president, was one of the factors in giving Indiana Asbury its high educational rank.

movement, offered prayer. Bishop Wilson, president of the Board of Foreign Missions, spoke briefly and introduced Mrs. W. R. Blackie to represent the Woman's Foreign Missionary Society. She introduced Dr. W. F. Oldham to conduct a world tour of missions, with five-minute stops in the several countries, under such competent local guides as John W. Butler, of Mexico; Marvin A. Rader, Philippines; H. B. Haskell, Jerusalem; Ernest E. Count, Bulgaria; Lewis E. Linzell, India, and H. F. Rowe, China.

Then, in response to Secretary Oldham's call, the workers came to the platform, first a

W. F. Oldham
Jan 14 1915

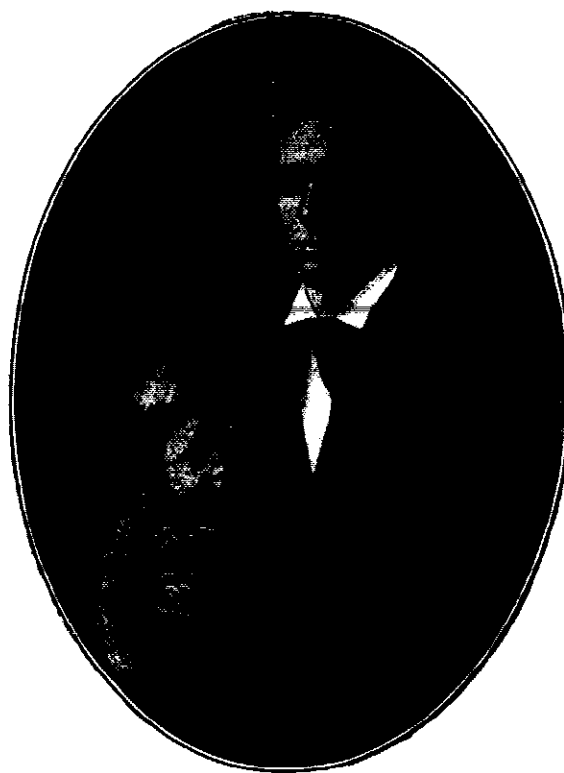
The Last Years of Bishop Bowman

By Fred Clare Baldwin, D.D., Pastor Calvary Church,
East Orange, N. J.

It was in the year 1890 that Bishop Bowman, following his retirement from active episcopal service, took up his residence with Mr. and Mrs. Burns D. Caldwell—the latter of whom was his younger daughter—in East Orange. Along with them he immediately identified himself with the life and interests of Calvary Church—an honor which that institution will never cease to hold in grateful memory. The writer of this article became the pastor of Bishop Bowman, therefore, in the spring of 1901, since which time he has been in close and almost continuous touch with the life of this truly great servant of God, and he now deems it a peculiar privilege and honor to be asked to give some account of the impressions made upon this church and these communities, as well as upon himself by the presence of this wonderful man in the years of his ripening peace and splendor.

What most impressed us was his absolute simplicity. This was the underlying trait of all his greatness. By this one and all too rare a grace such supplemental virtues as honor, integrity and fidelity were given the clear and entrancing perspective which they held in his life.

The Bishop was a regular and deliciously humble attendant at all the means of grace. Until a very few years ago, when his children, as he was wont so fondly to call them, removed to the neighboring city of Orange, he could be found in his pew at any service of the church, whether of morning or evening. He frequently led the congregation in prayer; and his rendering of the prayer of consecration, in the Lord's Supper, was always accompanied with spiritual results that defy either analysis or description. His simplicity of manner, imparting so true a dignity to the



BISHOP BOWMAN AT THE AGE OF 28
(With his eldest child)

occasion; his profound and contagious humility; his magnetism of love; his tender, yet triumphant pathos—these were among the qualities of mind and heart that made his ministrations such scenes of spiritual power. At the mid-week prayer service his testimonies were marvels of hortatory grace and power. Everything he said or did was tinged with the gentleness and love that flowed continuously from his heart—a stream that gathered volume with the flight of years. No word of bitterness was ever heard to fall from his lips, and no word of complaint, save one—the manfully expressed regret of having

been compelled by circumstances to lay down the burden of official care! Yes, there was one thing that grieved him yet more deeply—the command of his physician that he should cease to preach. To both these deprivations he gradually became reconciled—so far as outward view was concerned. In the luster of an obedient love he had hidden his sorrow! But nothing could keep such a man from preaching: his life was a sermon. Children, youth, men and women from the humble walks of life, men of large business affairs, had but to meet him upon the street and the sermon was preached. He was the subject of universal veneration in both these communities, a man who could not remain unobserved.

Bishop Bowman was a great reader, and he kept up his habit of reading almost to the end. Nor was his repertoire a narrow one. It included, first of all, books of devotion, with the Bible, of course, at the head of the list. Then came that realm of romance, so dear to his heart, the literature of missions. But books of a more technical character were not wanting. He did not cultivate the backward look. He did not cavil at progress; he did not fear the truth; nor did he entertain any idle fears concerning the truth.

For the past six months, practically, our beloved Bishop was confined to his bed. It was evident enough to those who had watched him that the great change was approaching. His wonderfully knit frame was at last yielding itself to the strain of the years—do we realize it, almost an hundred? But his mind kept its balance and that great heritage of character, which would so soon descend to those whose tender love deserved it all, shone forth in an ever-increasing wealth of glory. "On the afternoon of February 4," writes Mrs. Caldwell, "I had the following conversation with our dear father, and which I wrote down at the time, word for word: 'You are happy and comfortable, aren't you, father?' 'Yes, I am happy on my way to the better world.' 'Are you

vated, the shops are open, and the streets are crowded, but the soldiers are everywhere, especially along the line of the railroads. In spite of the matter-of-factness of the day-time appearances, however, one experiences everywhere a feeling of suspense and of apprehension. After six o'clock at night the streets are deserted and for very good reason. Any Mexican found on the streets after that hour is likely to be seized and forwarded to the army as a volunteer. A very good story is told of one of these collectors of volunteers. The collector had seized a number of men, bound their hands behind them, and forwarded them to Mexico City. He reported to his superior officer the shipment of the consignment of volunteers, as he called them, and then added sententiously: "Please send back the ropes." At night time the trains are heavily guarded. I made two night trips through frequently contested territories and in each case the train was loaded with soldiers.

Huerta's soldiers do not present an imposing appearance. They are undersized and many of them are evidently mere boys. The more recent recruits are not uniformed. Their outfit consists simply of a rifle and of belts of cartridges. The men march well and they seem to have almost inconceivable self-control while standing stiffly at arms, but they evidently are not drilled to the use of their weapons. The universal testimony is that they are very poor shots.

There seems to be a sort of general understanding that the railroads are the lines of operations of the Huerta soldiers and that the open countries and the back spaces belong to the rebels. This does not mean that the railroad lines are not frequently cut. Hardly a day passed during my stay in Mexico that some train was not attacked, and in almost every case of attack there was loss of life. The open country is overrun with bandits, or "rebels," as they prefer to call themselves. This is not intended as disparagement to the Constitutionalist cause, but we may be perfectly sure from the character of the operations of these roving bands in central Mexico that their primary object is loot and plunder. The bands operate by night and dissolve into their constituent elements through the day. The peon peace-

line to Vera Cruz. I asked a score of people why that "Mexican" line has not been cut, and each man had a different answer. One man said that it was because the line is an English line and that the English have a right to land troops and protect it. Another that the people along the line of the railroad are better contented than other persons; another that the opposition of the railroad destroyers is only to government lines; another that the line is so well fortified, etc., etc. Not one reason, however, is conclusive. The fact remains that that line is open, or is as these lines are being written. There is no physical reason why it could not be cut at any time.

Slight Anti-Foreign Feeling

The great danger in the country just at present is from this thorough disorganization of everything that makes for law and order. There is no anti-foreign feeling that I was able to discover. I have been watching the Mexican situation pretty closely for the past two years and have yet to hear of an American being killed simply because he was an American. There was little danger that I could discover from mob uprising. In the day-time and on the streets of the larger cities people are probably as safe now as they ever have been, but the great danger is just this—danger of a lack of police effectiveness. After dark nobody is safe. I do not apprehend that many persons will be killed in riots, no matter what turn events may take so far as relations to the government are concerned, but deaths by raids and ambush and assassination are becoming more frequent every day. I took a train at dead of night in Puebla shortly after my arrival in Mexico, and asked the Negro porter if there was much danger in the trip to Apizaco. "No," he replied, "this line is rather safe; they only use bullets against us here. We do not consider the line dangerous until they begin to use dynamite."

Huerta

There is in Mexico City a kindlier feeling toward Huerta than we might expect. In the first place, very few people think that Huerta was in any direct way responsible for Madero's death.

Bishop Bowman's Aversion to Place-Seeking

The Rev. Ezra F. Hasty

There have doubtless been place-seekers even in the Church for thousands of years; at least we find them among the twelve apostles before our Savior was crucified. However, in their case it was not a Church position, but one in a supposed temporal or earthly kingdom that they desired. We do not find that spirit among them after the day of Pentecost, and perhaps it can rarely be found among those who have a genuine Pentecostal experience.

Forty-six years ago the North Indiana Conference of President Bowman's Church elected him as leading delegate to the General Conference by a vote of 99 out of 107. During the next quadrennium there were matters of special interest to the Conference under discussion, and it was suggested by one of our leading ministers that, as I was well acquainted with President Bowman, I write to him and ascertain his views upon the question before us. I did so, and gave him to understand that we were thinking (at least, some of us) of again voting for him as delegate to the General Conference. He sent a letter of several pages, which I still have. It was entirely satisfactory, but in that letter he was careful to say: "I have never sought a place or office in the Church, and never expect to." In a few weeks he was again elected as delegate upon the first ballot, having the second place; also again received 99 votes, this time out of 115.

Some years afterward, during the session of a certain General Conference, bishops were being elected and only one more to elect. Bishop Bowman came to me and asked, "Who is likely to be elected?" And then said, with evident earnestness, "I do hope that no one will be elected who is seeking it." He seemed to know or gravely suspect that there were seekers.

Our Civic

INDIANAPOLIS

—Indianapolis expresses through the Methodist Ministers' Association the request that the Indiana Annual Conference of 1915 be held in Indianapolis.

—St. Paul's Church enjoyed a great day with the associate editor of the Western Christian Advocate in the pulpit on Sunday morning, April 26th. The Rev. E. C. Wareing is always welcome in the city of Indianapolis.

—The Rev. Dr. Gustavus E. Hiller, pastor of the First German Church, is the author of a beautiful epic poem entitled, "The Story of Christ's Passion." The poem contains one hundred and twenty stanzas of six lines each. It was written in German, and has been translated into English by Dr. Hiller.

—Word received from Russell P. Jewett, the youngest son of the Rev. and Mrs. Edward Jewett of Howard Place Church, is full of encouragement for his rapid recovery from nervousness due to overwork. Russell has been traveling through Oklahoma and Kansas, and recently has gone to Denver.

—The subject of "Church Architecture" was treated in two excellent papers in the Methodist Preachers' Meeting on Monday, April 20th. The first speaker was the Rev. Oscar E. Allison, of Broad Ripple Church, and the second speaker was the Rev. John W. J. Collins, of Mapleton Church. A fruitful discussion followed.

—Mrs. Orintha H. Robertson, 65 North Ritter Avenue, is recovering from a several weeks' illness. Sister Robertson has suffered great distress on account of her eyes. She has been in the care of specialists from time to time. She is privileged with the constant skill of her son.

was almost complete debt incurred in re- tensive. Recently it to raise a part if no needed to free the pe day proved a com sum of \$1,100 was pl Aid Society started t a pledge of \$50. To for \$50 was added t Bell. Addresses we Bell, Judge Edward George S. Henninge J. M. Bennington, an man. The ladies of lunch and dinner fo: It is proper to ad Rev. Lyman C. Murr did and able leader.

CLEVE

—John S. Rutledge, the Anti-Saloon Le address at the meeti Ministerial Associati discussed in a vigoro ner "The Workings License Law." Altho principle of the law, its enactment, he sh Saloon League was every possible way of the drink evil. N were deceived by it, ultimate effect woul coming of prohibitio adopted strongly dis tor" Russell, who is ing picture exhibitio rogatory report hav by H. B. Lewis, che mittee on City Metl —The great campai of a fund of \$500.

FROM WILLARD D. PRICE, SECRETARY PUBLICITY DEPARTMENT
BOARD OF FOREIGN MISSIONS, METHODIST EPISCOPAL CHURCH
ONE-HUNDRED-FIFTY FIFTH AVENUE, NEW YORK CITY, N. Y.

March 4, 1914

PATRIARCH OF METHODIST CHURCH PASSES AWAY

Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal Church, died March 3, at the home of his daughter, Mrs. B. D. Caldwell, in Orange, New Jersey.

Just two years before the Missionary Society of the Methodist Episcopal Church came into existence, Thomas Bowman was born at Briar Creek, Pa., July 15, 1817. His boyhood days were spent on a farm in Eastern Pennsylvania. His early education was received at Wilbraham Academy in Massachusetts, and at Cazenovia Seminary in New York. He entered Dickinson College and at graduation was valedictorian of his class. Although he had purposed to become a lawyer, while in college he decided to enter the ministry, entering the Baltimore Conference in 1839.

From 1840 to 1844 he was a teacher in Dickinson College, and then went to Williamsport, Pa., where he founded Dickinson Seminary, of which he was the first president. He continued as head of that institution for ten years and brought about the erection of many of the seminary buildings.

In 1859 he became president of the Indiana Asbury (now De Pauw) University, holding that office for fourteen years. He was the first to open the doors of that institution for the education of women.

In 1864 Dr. Bowman was chosen chaplain of the United States Senate, holding that post for two years and becoming a warm friend of Abraham Lincoln. He used to tell how he had warned Lincoln of the danger of assassination five days before Booth killed him.

During the General Conference of 1872, at Brooklyn, N. Y., he was elected Bishop of the Methodist Episcopal Church. Since his retirement in 1896 he has continued to enter into religious activities with rare zest made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist Church in East Orange, N. J., of which he was a member.

In 1878 Bishop Bowman went as American representative to the Methodist Conference in Great Britain, and then to the Fair in Paris. From there he journeyed to Norway, Sweden, Denmark and Germany, carrying greetings from the American Church. He next went to Calcutta, Bombay and other Indian cities, visiting the mission posts.

Through his influence a rich Chinese merchant, Ah Hok, contributed \$10,000 for the purchase of the mission site in Foochow. The Chinese and all his family were converted to Christianity, and this was regarded by the Bishop as one of the most noteworthy incidents of his career.

He had dedicated about 1,200 churches, one at least in every state of the Union and a number in all the foreign lands visited.

Questioned one time as to his early experiences by the Michigan Christian Advocate, the Bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"'See here!' I said to the congregation in much excitement, 'either that performance must stop, or mine will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"'Baa!' bleated the old fellow.

"This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, "'Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This also was at a country school house; and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful.

Revered by the whole Church, characterized by innate sincerity, graciousness, and power, he will be mourned by hosts of friends the world over who knew the benediction of his influence.

Bishop Bowman Translated.

It could have been only a very brief space from earth to heaven when the aged Saint, Bishop Bowman, went home. So many years he had lived in heavenly places in Christ Jesus, so long his dwelling place had been in Beulah land amid presences that whispered of infinite riches of love which were



HOUSE IN WHICH HE WAS BORN.

already his, that when on Monday of last week he fell asleep on earth, it was to open them in heaven. He was ninety-seven. And ninety-seven is a long road. And all these years, covering years of so great moment to humanity, to the Church, to the program of his Lord and Savior, had been so thoroughly, so benignly, so truly lived, that he was not only ready for that which heaven alone could have in store, he was waiting, expectantly waiting, for its revelation.

II.

It is a long way back to 1817. The great Napoleon was still living. The United States had but six states other than the original thirteen, and the population of the entire nation was less than twice that of New York City today. From such a population to a hundred millions is quite a leap, during the lifetime of one man. What hath the God of Nations wrought!

And as for the blessings conferred upon the human race by inventive genius, when Bishop Bowman's father died, April 2, 1843, the service was delayed a day because his only son—the future bishop—was attending Conference, and then he did not hear of the death until he was well nigh home, in Northumberland, and the funeral had been held several days before. The telegraph had only been invented seven years before and was still a toy; and travel was by carriage. Think what was done in discovering and in grasping the forces of Nature during the life time of this man! He lived to see men travel in carriages without horses, to see men fly through the sky, to see them talk on wires stretching across a continent, making the ooze and floor of the ocean a whispering gallery, and sending messages scurrying through the sky across the very ocean from Washington on the Potomac to the Eiffel tower on the Seine. What hath man wrought! And what is left for future discovery?

III.

When Thomas Bowman was born there were but nine Conferences in all Methodism; there were but three bishops; there were less members than there are in two Ohio Conferences today, the total being less than 250,000. Again, what hath God wrought! This man lived to see the handfull of corn on the tops of the mountains wave like the cedars of Lebanon, the membership of the Methodist communions numbering today more than seven millions. He was born whilst the fathers were still living. His father was born only two years after the "Christmas Conference" in Lovely Lane, Baltimore, when the Methodist Episcopal Church, under firman from John Wesley, was first organized. His father was a legislator and so staunch a Methodist as well as so true and generous a citizen that his home on the Pennsylvania frontier, on the "Berwick Barrens" was the headquarters of Methodist itinerants and notables.

IV.

Here on the "Berwick Barrens," July 15, 1817, Thomas Bowman, the only son, was born. Those who knew the father saw a replica in the son. The father was tall and slender, with an ease of bearing and of gait that told the perfect

This was John Bowman, the business man and legislator.

But is it not also an exact description of his great son? Handsome as a lad, gentle by instinct, happy as a boy, carefully cultured, impressionable, with a spirit of fun and merry making that made his a radiant spirit till the very latest moment of his almost one hundred years.

Such a home, such a training, example forever for the making of men! At fourteen he was sent to ancient Wilbraham in the Connecticut Valley—contemplate that in those early days. A year later he was matriculated at old Cazenova, there not so very far from Rochester, N. Y. He was here two years—and what a wrench it must have meant to that beautiful mother of his that her only son should be so long away. Here he was converted and joined the Church. Among his classmates destined to fame was Erastus Wentworth, the distinguished editor, in time editor of the *ADVOCATE* that evolved into the *CENTRAL ADVOCATE*.

In the fall of 1835, when eighteen years of age, he entered the Junior class of Dickinson College, whose faculty had such names as Durbin, Emory and McChimtock. He graduated a Bachelor of Arts at twenty, receiving the highest honors.

V.

He matriculated for the law. He had as classmates a future governor of Pennsylvania and a distinguished judge. He made eminently satisfactory progress. But ever whispering within was a Voice calling him to the highest of vocations, the ministry of Jesus Christ. Accordingly, in 1839, when twenty-one, his Christian parents, who had prayed so much and hoped so much for their only son, had the great satisfaction of knowing that he had been received on trial in the Baltimore Conference, that year meeting in Baltimore.

He was sent to Hardscrabble—to the coal mountains of Beaver Meadows. He was happy here. But in a year he was called back to Dickinson as vice principal of the Grammar School, where he remained three happy years. His own shattered health and his father's failing health called him back to Berwick and to a supernumerary relative.

VI.

Those were stirring times. Theological debates in camp meetings, school houses, court rooms, were, as we all know, very common. The knights of that generation expected to win their spurs by cracking their swords in their rivals in the lists of debate. The Calvinists, the Baptists, and the "Campbellites" were out hunting for some Methodist preacher to eat up. There was a distinguished Baptist from Philadelphia raging through the Berwick plains when the young professor of twenty-five clambered out of the stage in his native village. All eyes turned to him.

At length the journey was arranged. More than eight



AT THE AGE OF 29. HIS WIFE AND TWO OLDEST CHILDREN.

was less than twice that of New York City today. From a population of one man. What hath the God of Nations wrought!

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IV.

Here on the "Berwick Barrens," July 15, 1817, Thomas Bowman, the only son, was born. Those who knew the father saw a replica in the son. The father was tall and slender, with an ease of bearing and of gait that told the perfect physique. His hair was brown, eyes blue, his presence striking, genial to limit, but having behind it an iron strength of character. He was agreeable, with a kind word for all. His Christian life was exemplary, known of all. He was fond of a good story, could tell one; he had a happy word for children.

On another page today we find

William H. Crawford, D.D., LL.D., President of Allegheny College, in which he challenges at once Bishop Leete in erecting a slighty church in Atlanta, Ga., and the action of the General Committee on Home Missions and Church Extension, at Campaign last November, in making the appropriation which makes that new church in Atlanta possible. Dr. Crawford is right in opposing what he believes to be a mistake, no matter by what authority the mistake is committed. And it must be said that whilst his language is very pointed, even barbed, and his appeal to the Church is almost a command, there is a loyalty to our best which though mistaken is profound. Dr. Crawford has invited us to review and if possible contradict any weak statement in his article. We will accept the invitation.

Another preliminary word; not one syllable in anything we write, now or ever, must by anybody North or South be interpreted from any other than the most friendly attitude towards our great sister Methodism. We would hate to say one word which would cause the bishops, editors, educators, who are our personal friends, to withdraw from us the hand of fellowship. They will not do that. We understand each other too well. We are both aiming at the identical goal, namely, a ground-work for the best possible understanding and cooperation and mutuality—and for that one event to which we trust our whole creation moves, when there shall no longer be twain, but one flesh, and when it shall be said from the altars and the housetops: "What God hath joined together let not man put asunder." And in this, the Southern leaders, as well as ourselves, perfectly understand that nothing is really gained by diplomatic ambiguity or indirection.

As to Dr. Crawford's article:

Dr. Crawford opens with a quotation from Dr. Edward Laird Mills of the Montana Conference in which our much esteemed Montana friend exclaims: "It is an amazing procedure"; it is "beligerency, pure and simple."

We are glad it was our friend, Edward Laird Mills, who said that. Through Dr. Crawford we will ask Dr. Mills a question. He lives in Montana. There is a Montana Conference of the Methodist Episcopal Church, and there is a Montana

Those were stirring times. Theological debates in camp meetings, school houses, court rooms, were, as we all know, very common. The knights of that generation expected to win their spurs by cracking their swords in their rivals in the lists of debate. The Calvinists, the Baptists, and the "Campbellites" were out hunting for some Methodist preacher to eat up. There was a distinguished Baptist from Philadelphia raging through the Berwick plains when the young professor of twenty-five clambered out of the stage in his native village. All eyes turned to him.

At length the tourney was arranged. More than eight

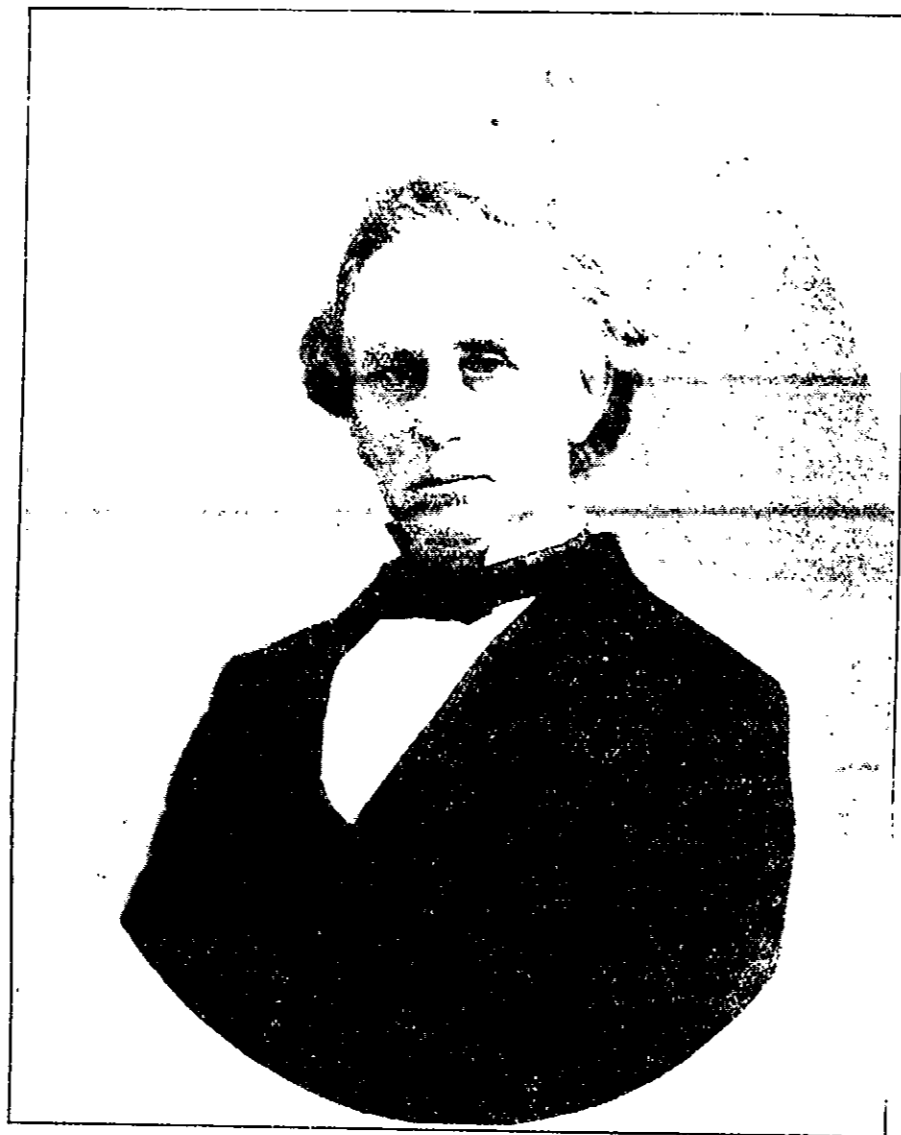


AT THE AGE OF 29. HIS WIFE AND TWO OLDEST CHILDREN.

months had elapsed. The Baptist gladiator sent far and wide the invitations to his friends to come and see him whip the "school boy." It would be entertaining, doubtless, as a study

torials"? We never heard the first complaint. At the very moment the Church was going up, this writer for news wrote to a number of our leading people in Portland and elsewhere to see if there were such complaints. We never got a single answer except one of good will. Kindly reread that sentence. The fact is we "stood it" first rate; in not a single instance either in Portland or anywhere else, in Oregon, Idaho, Montana, Washington, Nebraska, Colorado, Illinois, etc., where the Church, South, is operating have we ever drawn back the hand of fraternity that we might reach it for the hilt of the sword. We invite Dr. Crawford to give us any exceptions to this rule. In Denver, where we had twenty churches and the Church, South, one, and a pastorless mission, our ministers elected that one pastor president of the Methodist preachers meeting, a meeting attended by Henry White Warren, William

on the habits of the times as well as a fine silhouette of the future bishop, to tell in detail the story; but we have seventy years yet to travel and we must make haste. There were three great days. The auditorium was packed to suffocation. The older man badgered, side-stepped, assumed the airs of "the superior person," lost his temper, treated the "school boy" with poorly veiled contempt. The young professor, gentle, never flurried, always prepared, held his steady way, his lance penetrating the coat of mail at every onslaught. At last, he handed the "superior person" his own Greek Testament; the "superior person" held it upside down. When all was over, the mighty antagonist used some insulting words. There was commotion. The Senator who was presiding spoke very



BISHOP BOWMAN, WHEN PRESIDENT OF DE PAUW (ASBURY) UNIVERSITY.

plainly, and a moderator or juror, one of the mighty man's own flock, ended his castigation of his former chieftan's exhibition of himself by declaring, "Sir, I am not a fighting cock, but if I were, I should prefer to fight with one who hadn't already had his comb picked—as yours is. Sir! Such audacity deserves reproof."

There was intense excitement. But the "school boy," the quiet, self-poised, hearty, sincere, magnificently trained son of the village was a hero from that hour.

VII.

In 1848, when thirty-one, Thomas Bowman was called to the presidency of Williamsport Dickenson Seminary. He was there ten years. Several large buildings were erected and for that day the attendance was phenomenal. He returned to the pastorate in 1858, but was immediately elected President of Indiana Asbury University, now De Pauw.

We have spent what time we could spare this afternoon browsing on the early annals of old De Pauw. The young Matthew Simpson, then twenty-eight, was its first president, selected in response to the strong recommendation of Dr. Charles Elliott (second editor of the CENTRAL CHRISTIAN ADVOCATE). Dr. Simpson was there ten years, resigning to assume the editorship of the *Western Christian Advocate*. He was succeeded by Dr. Lucian W. Berry, who resigned to go to the presidency of Iowa Wesleyan. The great Daniel Curry came next. Then came Thomas Bowman, "who brought with him," says the Annals, "a beautiful spirit and a thorough education." It was through his influence that "ladies were admitted to the halls of the university as students upon the same condi-

In 1864, when the president was forty-seven, two distinctions sought him out, both without his knowledge; he was elected chaplain of the United States Senate, and in conjunction with Bishop Janes he was sent as fraternal delegate to the Wesleyan Conference in England.

VIII.

In 1872 the General Conference met in Brooklyn. Baker, Kingsley, Thomson and Clark, of the bishops, had died. Morris, Janes, Scott, Simpson and Ames were living, but Morris was seventy-eight, dying two years later. To strengthen the Episcopal force eight were elected, and that galaxy of eminent ministers of our Lord and Savior, Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven and Peck, eight in all, were summoned to the human headship of our denomination. What men! Giants for the most part, and each peculiarly a gift from the Head of the Church for leadership amidst tremendous expansion and responsibilities of the denomination. The younger men now in the ministry have felt the inspiring touch of their masterful powers and deep devotion. Add to them the names of Janes and Simpson and what a constellation they were.

The years passed. Each did his work not as unto man but as unto the God and Master of all. And as the years flew by, one after another fell, the southron Janes, the mighty Simpson, the blazing Haven, the cultured Wiley, the theologian Foster, the weighty Peck, the jurist Merrill, the statesman Harris, the erudite master Andrews, until now for years in an urbane and saintly silver age the first of the group of seventy-two stood alone.

IX.

Bishop Bowman was only fifty-four when he was consecrated bishop. He exercised his episcopal task for twenty-four years. His episcopal residence was fixed at St. Louis, and always there will endure there the fragrance of his presence, approachable, unaffected, sincere, kind, a friend, blessing many family circles as guest, easy to entertain, himself a magnetic story teller, pure, true, always a minister of Christ Jesus, touching individual lives as Fenelon touched them, proclaiming the Gospel by his daily influence as subtle and as unconscious as sunshine or the song of the meadow lark. St. Louis will never outgrow or forget that radiant spirit who dwelt in her midst, a son of God.

He was much afield. We understand that he administered every Conference in the United States, and added to them, the Conferences in Eastern and Southern Asia, in Europe and Mexico. He dedicated a thousand churches. He was in great demand at colleges. He was always asked for on great occasions. And as he could find time, he was responsive to invitations to lecture. His style of lecturing, like his preaching, was conversational, cumulative, without straining for rhetorical effects or mere ornament. Under his influence it was easy to go to difficult appointments; it was easy and natural to hold oneself to perfect transparency and the surest ideals, to spirituality, to holiness and devotion. In that his memory is indeed at once a pervasive perfume and a morning star. He was urbane as a presiding officer. Sinners were converted by his Conference sermons.

X.

In the bishops' meetings he had sat with Simpson and Janes and Ames, and the great eight, and, as they came on with the years, with Warren, Foss, Hurst, Haven, Ninde, Fowler, Mallalieu, FitzGerald, Joyce, Newman, Goodsell, Vincent, Walden. What a fellowship! What knights of the round table and knights of holy war! When his release from the itinerant duties of his office was conveyed to him by the Cleveland Conference in 1896 his interest did not abate, and as with the slackening vitality of years far beyond four score he drew again to a second childhood, his genial soul, always that of a child, expressed itself in little notes penned with his own hand to those, his colleagues and intimates.

Not long ago, a year the general committees met on the Atlantic coast, his colleagues paid a visit to him at East Orange, and it was thrilling to hear them tell that evening of the aged saint's prayer. They could not speak of it without moistened eyes.

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The General Conference of 1896 excused Bishops Bowman and Foster from the arduous responsibilities of traveling through the connection to administer the heavy Annual Conferences. Not one word of censure ever passed their lips.



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husband, Hon. B. D. Caldwell, being an eminent railroad official, and now president of the Wells Fargo Express. It is a tradition in East Orange, that kindly face that always lit up at the sight of children and which could not pass them by without a loving word, a smile and often a kiss. Unselfish, he grew in love of all and in triumphant optimism as the cares of life vanished into mist in his last childlike years. His wife, loved and almost worshipped, died in 1879, whilst he was presiding over the Italy Conference. For thirty years he looked forward to the reunion in heaven.

XII.

Thus Thomas Bowman lived his life. And thus, when almost ninety-seven he passed into the mansions of the Father's house. His name is a priceless inheritance to his children and to the Church and to Christianity. Today he represents the Church no longer on earth but in heaven.



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show was "pulled off" recently is the increasing toll of death exacted by automobiles. In New York the automobile killed more people than all other kinds of traffic combined. The



BISHOP BOWMAN, ON HIS 94TH BIRTHDAY.

Pittsburgh Christian Advocate

JOHN J. WALLACE, Editor

THURSDAY, MARCH 12, 1914

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A good man who was useful during a longer ministry and cheerful during longer years of waiting than fall to the common lot of God's servants, has been gathered in to the rest that remains.

The Exclusive Use of Psalms

A correspondent has sent us an article published in the "Christian Union Herald," on "Psalms and Hymns," which seems to have troubled his mind and hindered his enjoyment of the praise service of the church when hymns and spiritual songs are used. The article is a report on psalmody prepared by a minister of the Reformed Presbyterian Church, and adopted by its Synod. The title given to the article printed in the "Union Herald" is significant: "Why Covenanters and United Presbyterians Sing Psalms." It is really a defense of the exclusive use of the Old Testament psalms in Christian worship. This exclusiveness demands explanation, and such an explanation the compiler of the report attempts. It is not simply the use of the psalms which he seeks to justify, but the rejection of all forms of lyrical praise not found in the Book of Psalms. This leads him to depreciate the whole body of Christian hymnody in a way no thoughtful, well-informed person would use if he were not defending a narrow view.

He makes a claim for the Divine authorization of the exclusive use of the Book of Psalms which he would hardly care to press to its logical conclusion. He says: "From the beginning God zealously safeguarded the whole system of his worship by definite instructions and commands. He authorized what he would accept, and gave unmistakable evidence that he would accept only what he authorized." Does he mean that all the Old Testament instructions about worship—assemblies, feasts, sacrifices, etc., are still binding, and that the only worship acceptable to God is that which was commanded in the law and practiced in the Jewish temple and synagogues? When were these instructions found in the Old Testament concerning worship, even to its smallest detail, abrogated? If it be said that the coming of Christ made a difference, what reason have we for assuming that the coming of Christ had no effect upon the songs used in Divine praise?

The writer goes on to say: "The Book of Psalms clearly bears the seal of his authorization. 'Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.' Psa. 95. 2." Now whatever the word "psalms" means in the passage quoted, it certainly has not reference to the Book of Psalms as we know it. In the Psalter the word "psalms" is never used for the whole collection. Whoever wrote this particular psalm, or "song" as Delitsch translates the word, is simply calling upon the people to use the psalms or songs then available in the worship of God. Calling upon the people to use the songs then written is about as remote from a command to use only the one hundred and fifty Hebrew poems in the worship of the Father of Jesus Christ as anything we could imagine. That many of the psalms were used in the temple and synagogue worship of the Jews undoubtedly is true; that many of them were written for that express purpose also is true; that many of them are available in Christian worship no one doubts; that great comfort and much spiritual vigor comes from their use is very certain.

But to claim, as the writer of the article does, that the Book of Psalms is a complete manual of praise for Christian people, that the Psalms are such a delineation of God's character, of his glorious perfections, so full of Christ, that they cover the widest range of human expe-

rience, supply such rich nourishment for the soul and carry such assurance that they alone are acceptable to God—to make such a claim for the Psalms and their exclusive use as is made in this report is simply to plead for the entire adequacy of the revelation of God in the Old Testament.

We do have a priceless treasure in the Old Testament revelation of God, but Jesus Christ came to complete that revelation. God did "speak to the fathers at divers times and in divers portions, but in these last days he has spoken to us in his Son." It would be just as reasonable to contend that he gave men a perfect manual of conduct in the moral law of the Old Testament and a perfect ritual of worship in the ceremonial law as to contend that the Psalter is an exclusive manual of praise. Jesus came to fulfill the law and the prophets, and he has opened up a new fountain of praise. The Spirit "takes of the things of Christ, and shows them unto" us. He "leads men into all truth." We are progressively learning the meaning of God's revelation in Christ. That meaning is nowhere more clearly or forcefully expressed than in the hymns of praise which holy men and women have written in this age of the Spirit, who came in the fullness of his life and power at Pentecost, and has been in all Christian history. To say that we must not go to the treasury of Christian song with which the Spirit has enriched the church because God provided his people under the former dispensation with songs of praise, some of which are still precious and available, is perilously near to a denial of the presence of the Spirit in the church and of the validity of Christ's own promises. To say that Christian people have not found comfort and joy and strength in the use of hymns and spiritual songs is to contradict experience, and make void Christian testimony concerning any matter relating to that experience. To assert that God is displeased with those who voice his praise in the great and precious hymns which the church has learned to prize is simply a piece of arrogant or ignorant presumption.

There is no evidence anywhere, in reason or Scripture, that God commanded the exclusive use in Christian worship of the songs of praise which he gave to his people of old. The poverty of the argument for such exclusive use is shown by the texts quoted for the rejection of hymns. The writer of the report says: "Well might the worshiper pause and listen to God's challenge: 'When ye come to appear before me, who hath required this at your hands?' (Isaiah 1. 12). Required what? The trampling of the courts of the temple in offering the very sacrifices prescribed by the law, and the celebration of the feasts and official ritual! It was simply a prophetic protest in Jehovah's name against the spirit of formal legal worship which was offered as an attempt at compromise with God, in lieu of repentance and faith. A case is certainly desperate when such a citation of Scripture proof is made in these days.

This text also is quoted: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22. 18). The curse is directed against those who add to the words of the prophecy of the Book of Revelation. The writers of hymns have not sought to incorporate their productions in that particular book of Scripture, nor in the canon of the Scriptures. Have any of the plagues written in that book been visited

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The writer goes on to say: "The Book of Psalms clearly bears the seal of his authorization. 'Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.' Psa. 95. 2." Now whatever the word "psalms" means in the passage quoted, it certainly has not reference to the Book of Psalms as we know it. In the Psalter the word "psalms" is never used for the whole collection. Whoever wrote this particular psalm, or "song" as Delitsch translates the word, is simply calling upon the people to use the psalms or songs then available in the worship of God. Calling upon the people to use the songs then written is about as remote from a command to use only the one hundred and fifty Hebrew poems in the worship of the Father of Jesus Christ as anything we could imagine. That many of the psalms were used in the temple and synagogue worship of the Jews undoubtedly is true; that many of them were written for that express purpose also is true; that many of them are available in Christian worship no one doubts; that great comfort and much spiritual vigor comes from their use is very certain.

But to claim, as the writer of the article does, that the Book of Psalms is a complete manual of praise for Christian people, that the Psalms are such a delineation of God's character, of his glorious perfections, so full of Christ, that they cover the widest range of human expe-

rience, supply such rich nourishment for the soul and carry such assurance that they alone are acceptable to God—to make such a claim for the Psalms and their exclusive use as is made in this report is simply to plead for the entire adequacy of the revelation of God in the Old Testament.

We do have a priceless treasure in the Old Testament revelation of God, but Jesus Christ came to complete that revelation. God did "speak to the fathers at divers times and in divers portions, but in these last days he has spoken to us in his Son." It would be just as reasonable to contend that he gave men a perfect manual of conduct in the moral law of the Old Testament and a perfect ritual of worship in the ceremonial law as to contend that the Psalter is an exclusive manual of praise. Jesus came to fulfill the law and the prophets, and he has opened up a new fountain of praise. The Spirit "takes of the things of Christ, and shows them unto" us. He "leads men into all truth." We are progressively learning the meaning of God's revelation in Christ. That meaning is nowhere more clearly or forcefully expressed than in the hymns of praise which holy men and women have written in this age of the Spirit, who came in the fullness of his life and power at Pentecost, and has been in all Christian history. To say that we must not go to the treasury of Christian song with which the Spirit has enriched the church because God provided his people under the former dispensation with songs of praise, some of which are still precious and available, is perilously near to a denial of the presence of the Spirit in the church and of the validity of Christ's own promises. To say that Christian people have not found comfort and joy and strength in the use of hymns and spiritual songs is to contradict experience, and make void Christian testimony concerning any matter relating to that experience. To assert that God is displeased with those who voice his praise in the great and precious hymns which the church has learned to prize is simply a piece of arrogant or ignorant presumption.

There is no evidence anywhere, in reason or Scripture, that God commanded the exclusive use in Christian worship of the songs of praise which he gave to his people of old. The poverty of the argument for such exclusive use is shown by the texts quoted for the rejection of hymns. The writer of the report says: "Well might the worshiper pause and listen to God's challenge: 'When ye come to appear before me, who hath required this at your hands?' (Isaiah 1. 12). Required what? The trampling of the courts of the temple in offering the very sacrifices prescribed by the law, and the celebration of the feasts and official ritual! It was simply a prophetic protest in Jehovah's name against the spirit of formal legal worship which was offered as an attempt at compromise with God, in lieu of repentance and faith. A case is certainly desperate when such a citation of Scripture proof is made in these days.

This text also is quoted: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22. 18). The curse is directed against those who add to the words of the prophecy of the Book of Revelation. The writers of hymns have not sought to incorporate their productions in that particular book of Scripture, nor in the canon of the Scriptures. Have any of the plagues written in that book been visited

THE CHRISTIAN ADVOCATE

GEORGE P. ECKMAN, Editor
JAMES R. JOY, Assistant Editor

Vol. LXXXIX

New York, Thursday, March 12, 1914

No. 11
Whole No. 4,567

The Methodist Book Concern
Publishers

Bishop Bowman

The noble record of Bishop THOMAS BOWMAN, now completed by his decease, makes all the more notable his ancestral heritage, which took its rise, so far as Methodist influences are concerned, in an incident in FRANCIS ASBURY'S ministry in 1780, when that pioneer was making a tour in the Delaware Water Gap region. He was entertained by a hospitable woman at her comfortable home one night on his journey and invited by her to hold service in her big "Pennsylvania barn." She sent out her boys to invite the neighbors to come, and in the service held that night the hostess, Mrs. SUSAN BANKS BOWMAN, was converted, with her two sons. These two boys became exhorters and local preachers, and years later were ordained by Asbury, as recorded in his Journal. Under his direction they became pioneer leaders and planters of Methodism through a great territory reaching from the northern New York boundary down to the lower Susquehanna.

One of these pioneer preachers, named THOMAS BOWMAN, was the grandfather of Thomas Bowman, the Bishop. Out of that itinerant visit of Asbury came by direct descent

from Susan Banks Bowman, or by marriage to one of her descendants, a body of nearly thirty itinerant preachers, half a dozen of whom are still active in the ministry, and hundreds of lay workers.

JOHN BOWMAN and his wife, SARAH, the father and mother of the future Bishop, were devout, intelligent, discerning Methodists of the old-fashioned type, and yet anticipatory representatives of the new Methodism, which believes in education as well as evangelism, and is not tied down to mere traditional methods. The lad spent his childhood in the Bowman home in Briarcreek Township, near Berwick, Pa. After he had been taught in the log school-house and at home until he was fourteen he was sent to Wilbraham for a year, and then to Cazenovia, where, on the first of January, 1833, he was brought into conscious relations with Christ and into the Church. Then, being ready for the junior class, and Dickinson College, at Carlisle, Pa., having recently come into our possession as a denomination, Thomas Bowman entered that institution, graduating at the head of his class with

the valedictory, at the age of twenty, in 1837—the first class to be graduated under our denominational auspices.

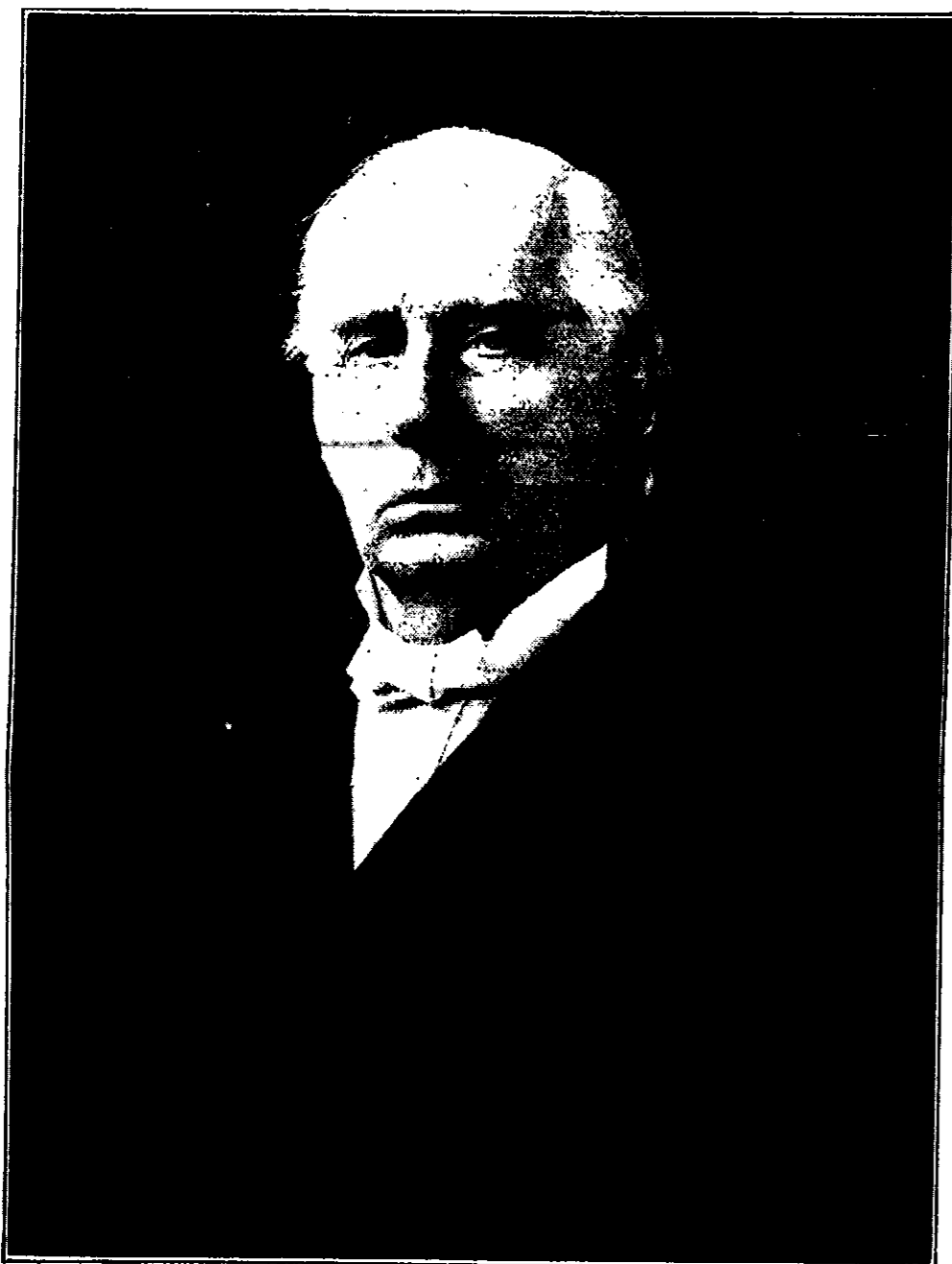
The impression made on the young man by the faculty, during the two years he spent at Carlisle, was never effaced. The professors—DURBIN, EMORY, ALLEN, McCINTOCK and CALDWELL—could not have been surpassed as teachers and examples in any institution in the country at that time, and they put the stamp of their influence and devotion, as well as high scholarship, upon Thomas Bowman; and a little later, when the young man had served as teacher in the grammar school of the institution, they helped him to the assured conviction that he was "called to preach the gospel." Accordingly he entered the ranks of the itinerancy in the Baltimore Conference in the spring of 1839.

With an interval of five years spent in the supernumerary relation, on account of broken health, and because of home emergencies connected with his aged father's plans and status, Thomas Bowman continued in the "active work" in one form or another until the time of his retirement from the activities of the episcopacy in 1896.

Thomas Bowman was happily married to MATILDA HARTMAN, of York, Pa.—a woman of frail

physique, but of remarkable endurance, gifted with motherly good sense, keenness of insight, refined tastes and a hospitable spirit, beloved in every community in which she lived, and worthily walking by the side of her husband in the various posts of honor and influence which he occupied. Eleven children were born to them, of whom seven are still living. Mrs. Bowman died in the episcopal residence at Saint Louis in 1879, while her husband was making his first foreign tour. He had administered the work in India, and was at work in Europe, holding the Italian Mission, when the heart-breaking letter came to him that his precious wife was dead. A beloved and gifted daughter, Mrs. B. D. CALDWELL, has since then been chiefly in charge of the Bishop's home, the recent residence being for fifteen years at East Orange and Orange, N. J.

From 1848 to 1858 Thomas Bowman was the principal of Dickinson Seminary, at Williamsport, Pa., now one of the greatest schools of its grade in the land. When he took it, the school was inchoate, without income, students,



BISHOP THOMAS BOWMAN, D.D., LL.D.

Born, Briarcreek Township, Pa., July 15, 1817; Died, Orange, N. J., March 3, 1914

March 11, 1914

NORTHWESTERN CHR

session, a master of parliamentary law, and a pattern of brotherly kindness. Naturally his temper was quick and fiery, and the traditions of his youth and home tell us that it required long discipline and much grace to develop the suavity and self-control which marked the Thomas Bowman of mature years. Those who knew him as the self-poised teacher, as the cheery and suave college president never trespassed upon his temper more than once, and soon learned never to infringe upon the dignities and proprieties of discipline a second time.

Much of his preaching was done in the dedication of churches; it has been said that he has dedicated churches in every state in the Union, and in some states scores of times. After he became bishop he was called into intimate counsel with the late Washington C. DePauw in the task of reconstructing Indiana Asbury University. Out of their counsels and prayers resulted the enlarged and reconstructed institution now known as DePauw University, to the head of which as chancellor the bishop came for years in a more or less honorary capacity.

Thomas Bowman as a teacher was wonderfully apt; he knew how to question; he was an expert in mental and moral philosophy; he knew how to reprove without discouraging, and how to encourage and help the backward. Furthermore, the advantage and joy which at Dickinson Seminary and at Greencastle came to the young people who formed his friendship, who came into personal touch with him and duly came to reckon him a lifelong counselor and a loving friend, were usually looked upon by them as the choicest privilege and opportunity of their educational career.

The bishop had a genius and passion for friendship, and particularly for children. In his home cities—Williamsport, Greencastle, St. Louis, Evanston, and Orange—it was always a spectacle to be remembered when the bishop started down street in the morning to see the children all along the sidewalk gather to welcome him, to shake hands, to give him a good morning kiss, and wave him good-by as he disappeared from view. Thus we recall him now, superintendent of a great Church, administrator of missionary lands, president of a great university, preacher whom the common people gladly heard, and a lover of little children.

or prospects; for ten years he built his very life into it, collecting funds, erecting buildings, organizing courses of instruction, securing teachers and gathering students, and making a worthy name for himself as an educational administrator. In 1859 he was invited to the presidency of Indiana Asbury University, now DePauw University, Greencastle, Ind. Here, proving himself the man for the hour, he labored until in 1872 he was elected at the head of his delegation to the General Conference in Brooklyn, N. Y., which body chose him with a remarkable vote as the first of eight new Bishops.

As a teacher Thomas Bowman was wonderfully effective; he had an alert, clear and analytical mind; was fond of ethics and philosophy and had in high degree the gifts of a questioner. He was firm as a disciplinarian, and yet so brotherly in spirit and so fond of young life that no youth, man or woman, went through a single term under him at Williamsport or at Greencastle without counting personal relations with him the choicest privilege and opportunity of the college course.

As a presiding officer, holding an Annual Conference, or in the General Conference, Bishop Bowman was absolutely at home, a model of self-possession and brotherly kindness; sometimes ready with a bit of humor to relieve a tense occasion; a master of parliamentary usage, and yet never suggesting by his tactics in the chair that he was tied up with any rigid sense of the technical rules by which he and the Conference were bound together. Although his presence was remarkably cheery, and his usual manner serene and affable, yet no one dared venture too far in an infringement on the dignities and proprieties of the occasion.

Nature and grace wonderfully outfitted Thomas Bowman for the platform and for the duty of preaching. His presence was ingratiating—the embodiment of dignity, directness, sympathy and tenderness. His voice was wonderfully winning, middle-keyed, far-reaching, with chords of tenderness abounding in it which woke responsive emotions in the heart of the hearer; thus he was a pattern of simplicity, pathos and heart-searching power. In his prime, at camp meetings, at dedications, or at Conference sessions, his fervor, his tremendous appeals, his melting incidental illustrations were irresistible. By the necessities of his absorbing life as college president and Bishop his method of preparation was extemporaneous, but it was marvelously effective. There are men and women still living who heard him in his prime, dealing with his familiar themes—usually revised for each new delivery, revived, quickened with devout meditation and much prayer, and surcharged withunction and contagious emotion—who can recall the time and place and circumstances of the sermon with profound interest.

His method of pulpit preparation was as follows: He would have at intervals in mind and in his prayers through the week half a dozen topics, and in due time one would fasten itself in his soul, with transfixing force. He wrote but little—perhaps a few head lines on a page of note paper, forming an outline—hardly anything else. Then, as occasion offered and the time for the delivery of the message approached, he would walk out of doors, ramble in the woods, kneel under the trees, and pray and think; or walk up and down in his room, now throwing himself upon his knees to pray, now stopping to read from the Scriptures, and frequently preaching the sermon over, tentatively, aloud, in advance, in solitude, imaging to himself the congregation, and reaching out above to get hold of his Father's hand, for inspiration and guidance. In due time his heart was in a glow, his soul in a ferment, his brain in a tumultuous and creative mood; then he was ready for the pulpit. In his best moods, when fully equipped for the occasion and the crowd had gathered to hear him, no one within reach of his voice,

could withstand the strange, mystic, enthralling spell which the preacher, his very personality transfigured, threw over every living creature then and there in attendance upon his ministry.

Much of his active ministry was taken up on the Sabbath, during his presidencies and in his work as a Bishop, in the task of dedicating churches and securing funds wherewith to meet their cost. Many hundreds of churches were dedicated by him, and he used to say that he had done work of that kind in every State and Territory in the Union, and in some States scores of times.

In 1864 he spent some months in Washington, while president of Indiana Asbury, as chaplain of the United States Senate, making deep impressions by his sermons; he was twice fraternal delegate to the British Wesleyan Conference; he was the main agent in securing from WASHINGTON C. DEPAUW the magnificent work which that philanthropist did in behalf of the institution in Greencastle, of which, during his active bishopric, Thomas Bowman served as chancellor. He held all the Conferences in this country in existence during his active service in the episcopacy, and visited Europe, India, China and Mexico, administering the work in those countries.

But it is as a man, gracious, benignant, sympathetic, loving, fond of children, charming as a guest, and as a preacher of the gospel, wonderfully ingratiating and tender, and abounding at times in eloquence of the highest type—the eloquence which consists in the presentation of gospel truth with simplicity, beauty, invincible force and with an unction sometimes majestic and irresistible—it is thus we wish to recall him, now that his earthly work is ended, and his higher ministry in the skies has begun.

Only a few days before he closed his eyes upon this world he turned to his nurse and asked, "Have you given your heart to Christ?" When she assured him that she had, he inquired, "And has He received you?" Obtaining an affirmative response, he continued, "Are you sure? This is a very important matter." Thus to the very end Thomas Bowman made full proof of his ministry.

The little children in the city where he spent his last days are weeping for loss of him—the fine old gentleman with the beautiful face and the white hair, who always carried candies in his pocket for his numerous little friends, and whose playfulness exercised a charm over their hearts. So he lived as well as preached his Master's gospel of love—and has entered into the reward promised by our Lord: "Be thou faithful unto death, and I will give thee a crown of life."

An Excessive Dread of Pain

The Dean of Saint Paul's, London, Dr. WILLIAM R. INGE, recently ventilated his opinions upon many matters of current interest, as it is his habit to do, and as always, so in this instance, his words were of great significance. Referring to the disposition of the modern pulpit to discuss a great variety of topics not intimately connected with theology, though having some relations with popular religion, he is reported to have said that "anybody must be either a saint or a humbug to preach the gospel pure and unalloyed." He took care to add that the majority of preachers were neither the one nor the other, but deprecated what he called "the acute secularization of Christianity."

Among the most impressive things uttered by the Dean was his condemnation of the excessive dread of pain, which he considered one of the most remarkable changes in the present era. The revolt against personal suffering he did not consider altogether wholesome, declaring that it went beyond what is justified by the Christian religion, which has an austere creed, uses as its symbol an instru-

a wider experience I now believe the direct and inevitable tendency of the saloon system is evil, and that continually.

Evangelist Sunday is now in Scranton, Pa., in a month's campaign. He refuses to go to Philadelphia for the reason given in an interview: "The Philadelphia Churchmen will not agree to my conditions, and, of course, I will not spend a year there. When I go to a city, the Churches have to do as I say during the revival." The fact is, Mr. Sunday has always considered the Churches his strongest backers, and though he finds much in the ministry to severely arraign, he knows that his success depends quite largely upon ministerial coöperation.

in and Getting There

March 22, 1914. Lesson Text: Luke 13:18-35

122—Lessons by the American Bible

every one that saith shall enter into the but he that doeth the is in heaven.—Matt.

Into what is the kingdom whereunto shall I

of mustard seed, which into his garden; and it at tree; and the fowls o branches of it. id, Whereunto shall I God?

which a woman took sures of meal, till the

ough the cities and vi-journeying toward Je-

ito him, Lord, are there and he said unto them, in at the strait gate: you, will seek to enter

bie. master of the house is ut to the door, and ye t, and to knock at the rd, open unto us; and say unto you, I know re:

egin to say, We have by presence, and thou acts.

I tell you, I know you depart from me, all ye

weeping and gnashing of ll see Abraham, and d all the prophets, in , and you yourselves

ome from the east, and om the north, and from

should ever be able to remake his life; and yet Jerry McAuley and Sam Hadley were redeemed from the depths and made a widespread blessing to their generation. There are those who think that Jesus, who never in his life confronted the problems of industrialism or commercialism and who never knew the degradation of our city slums, can have no message for our day. That might be true if, like Confucius, Jesus was able only to show us the way; but Jesus shows men the way and adds power to enable them to walk in the way. This is the secret of Christ's power in the world.

Once more, true religion recognizes all men's right to their inheritance in God. Religion is not a thing of sects or denominations; it is not a matter of party or of caste. Wherever it finds men honestly seeking for God and earnestly doing his will as they learn it then religion recognizes a true disciple, a veritable son of God. It has wel-

Bishop Bowman's Race Ended

BY far the longest and one of the noblest episcopal records in Methodist history was completed Tuesday, March 3, when Thomas Bowman, in the midst of his ninety-seventh year, and after he had given seventy-five years to the itinerant ministry of the Methodist Episcopal Church, was called to his heavenly reward. Identified by the pioneer associations of his parentage with Asbury and the earliest leaders of Methodism in Pennsylvania this now sainted life began amid the inspiring auspices almost at the very time when the pioneer bishop passed away from the scenes of his toils and battles, so that at his birth in 1817, he begins to serve as a link to bind us to that era of hardship, exposure, and frontier service, while at the same time his childhood environment and advantages in view of chances for scholarship, and the providential line of early service into which he was led for years as an educator signalized him as one of the leaders in that phase of the new life of the Wesleyan movement which by quickening education with the spirit of evangelism has introduced a new element into modern civilization.

The advantages inherited by Bishop Bowman were in part prenatal: he was well born into a household into which the Master had already made himself at home. Asbury and his coworkers had been making their way through the wilderness and the Bowmans had enlisted under the banner of the King and some of them had become itinerants. Two adjacent homes in a beautiful country region in Brier Creek Township, Columbia County, Pennsylvania, close to the north branch of the Susquehanna River were occupied by Methodist pioneers, intelligent, patriotic, thrifty folk. The earliest schoolhouses and churches in the region were built by their toil, and from those two pioneer homes came four Methodist pastors' wives, two Methodist preachers, the dean of a school of theology, a brigadier-general in the Civil War, three attorneys-at-law, a merchant and a Methodist bishop! Under such auspices and amid such influences the childhood of Thomas Bowman was begun. His grandfather, also named Thomas, was one of Asbury's itinerant helpers, and his father, John Bowman, and his uncle, Jesse Bowman, were partners in milling and farming, and the occupants of the aforesaid rural homes. His mother, Sarah Bowman, was an unusual woman.

The lad, Thomas Bowman, was sent "off to school" when he was fourteen years of age to Wilbraham, Mass., and then to Cazenovia Seminary, New York, and then to Carlisle, Pa., to enter the junior class of Dickinson College, which had just come into the ownership of the Methodist Church. Thus it happened that he graduated in the first class which emerged from that institution, in 1837, capturing the highest honors of his class. His ambition was to become a lawyer, and with that aim he became a stu-

dent of the law school of Dickinson, but under the prayers and advice of Dr. John P. Durbin, president, and Dr. John McClintock of the college faculty, the lad's convictions as to the ministry of the gospel developed and in the spring of 1839 he joined the Baltimore Conference.

In 1841 he was happily married to Miss Matilda Hartman of York, Pa., to whom were born eleven children, of whom six are yet living. Mrs. Bowman died in the episcopal home in St. Louis in 1879, when the bishop was holding the session of the Italian Mission. She was a woman of remarkable character who fitted with singular sweetness and skill into the place into which she had been providentially brought. One of their daughters, Mrs. B. D. Caldwell, in later years cared for the bishop in St. Louis, Evanston, and Orange, N. J.

Twenty-five years of Thomas Bowman's life were devoted to educational administration of an extraordinary character. From 1848 to 1858 he established and developed Dickinson Seminary at Williamsport, Pa., one of the best preparatory schools in the country. In 1859 he was elected president of Indiana Asbury University and into this institution he threw his life and soul until his election as bishop in May, 1872. During those tireless and successful years he became known as one of the greatest preachers of the Middle West.

At camp meetings and commencements his name was a notable attraction and the people came in vast crowds to hear the gospel from his lips. His style of preaching was wonderfully simple and direct, his voice was winsome and clear, he had a singular gift of unction and tenderness and usually he was empowered with tremendous

"liberty" which swept like a tempest over vast congregations. He used no manuscript, and at his best he was a remarkable ensample of the highest quality of extempore preaching. The late Hon. Richard W. Thompson of Terre Haute, for a time member of Congress and later secretary of the navy, and for years an intimate of President Bowman, was himself an orator of great ability and a skillful judge of public speaking. On one occasion Secretary Thompson, who was just then a lay delegate to the General Conference, said: "I have known Thomas Bowman for many years, and have heard him preach and speak scores of times under all kinds of circumstances, at camp meetings, commencements, at educational anniversaries, in revival services, and in Washington City, before Congress, and at General Conference, before all sorts of crowds, and I speak with sobriety when I say that in my judgment he is one of the ablest platform orators I know of in all this Western country."

As a presiding officer in an annual conference and in the legislative body of the Church Thomas Bowman was an adept, a model of clear-headed self-pos-



BISHOP BOWMAN, AGED TWENTY-SEVEN YEARS,
AND ELDEST CHILD

Northwestern Christian Advocate.

ENTERED AS SECOND-CLASS MATTER JUNE 25, 1885, AT THE POST OFFICE AT CHICAGO, ILLINOIS, UNDER ACT OF MARCH 3, 1879.

ELBERT ROBB ZARING,
EDITOR.

CHICAGO, MARCH 11, 1914

VOLUME LXII
No. 11

Little Lessons from Life

From the rear of the observation car we watched the tumultuous, swirling smoke and steam from the engine as it tossed back over the rear of the train and beat itself against the ground in silvery billows. The tumbling of this vanishing but continually rolling cloud bordered upon the fascinating. Beautiful in its seeming purity, one could easily imagine the throbbing engine was proud to add so delightful a feature to the otherwise disappointing landscape. What began so charmingly soon proved a gloomy disappointment. Tracing the cloud backward, it was observed that soon the steam was entirely dissipated, leaving the dead and blackened smoke to contaminate the air and obscure the scene. For a mile to the rear the

dark course was clearly defined—its beauty fled, its splendor departed.

So is it with life. How delightful seems the world of sin. It is dashing, sparkling, glittering. It even dazzles. There is a lure in such indulgence that is enticing to many. But wait. This brilliancy will not last. Wait. It is even now vanishing. That life of last year—that sin of yesterday—is even now telling its sad story. There is an inevitable precipitation in the life of the world, and when the dew of pleasure disperses it leaves a dry and blackened life. Be not deceived. The tinsel of sin is not pure gold. Its black nature is sure to assert itself and darken the soul that is led by it.

Brief Editorial Comment

A stopped clock is more serviceable than one running falsely, for it will be right at least twice during each day.

Two Pittsburgh daily papers, namely, the "Gazette-Times" and the "Chronicle-Telegraph," since the beginning of the Sunday meetings in that city have announced that they will not again receive advertisements of alcoholic beverages. If a thousand other metropolitan papers follow suit, the death-knell of the saloon would be sounded.

That instrument of the devil, the chain letter, has broken out again, and numerous timid souls are greatly perturbed over the threat of dire destruction in case they refuse to comply with the senseless order to perpetuate the nuisance. It seems folly to notice the strange thing, but we do so for the comfort of any who may be disturbed regarding its visit to their home. The only proper course to pursue upon receipt of a copy of this prayer is to consign it to the flame whence it came.

Sir Ernest Shackleton, the great Antarctic explorer, starts soon on a memorable trip in quest of the South Pole. Before doing so he has made public his determination to absolutely prohibit the use of alcohol in any form or for any purpose. Tea and cocoa will be their liquid stimulants. He gives this order because, being trained in such labors, he understands fully the effect of alcohol on the human body. His conclusion should give the lie to all counter claims by dealers in intoxicating drinks.

Dr. Newell Dwight Hillis has thrown open his Plymouth Church, New York, for the poor to use as sleeping quarters during the winter nights. He will also serve coffee and rolls to the unemployed. We know of no Chicago church that is thus utilized, but

why not? Suppose a score of our downtown Churches should make arrangements to shelter several thousand poor each wintry night. We fancy the effect upon the popular mind and conscience would be healthful in the extreme.

Bloomington, Ind., the seat of the state university, has just expressed itself on the liquor question, voting "dry" by nearly two hundred majority. The state is to be congratulated upon having so sensible a regard for the welfare of its youth.

L. Wilbur Messer, general secretary of the Chicago Young Men's Christian Association, has recently traveled through Japan. He sends back this significant message that should bring the scarlet of shame to every Christian's cheek:

On New Year's Eve at our hotel there was a celebration not unlike the observance in Chicago hotels, with the same excesses. The chief obstacle in the work of the Christian missionary and Association worker is the grossly inconsistent and immoral lives of many of the government and business representatives of supposedly Christian nations. The native Ceylonese naturally ask if such men and women are the product of Christian civilization and why they should abandon their old religion for such a Christian faith.

Score another for the country cousin: The professor of mathematics of Indiana State University recently tested 250 students from the farmer, the professional, and the commercial classes. The students from the farm made an average of 82.4 on their final examination, as compared with 74.5 for the second class, and 63.6 for the third class. Only seven per cent of the farmer class failed to make a passing grade, as compared with 13.4 per cent of the professional and 17 per cent of the commercial classes. The professor's explanation is that the country boy could concentrate much better than the urbanite, and was not, in so large a degree, distracted by outside activities as is the city student.

BISHOP THOMAS BOWMAN D. D., LL. D.

With nearly three-quarters of a century spent in the Ministry of the Gospel of Jesus Christ, 42 of these years as a Bishop in the Methodist Episcopal Church, Bishop Thomas Bowman died on Tuesday, March 3, in the beautiful residential city of Orange, New Jersey. A careful observer of the laws of health, cool and deliberate in all his activities, endowed with a wonderful vitality, Bishop Bowman had lived long enough to see mighty changes in the Church of which he was one of its foremost and undisputed leaders. He came into the Episcopacy in 1872 in a class of eight men and no eight men ever came into the Episcopacy of the Methodist Episcopal Church who rendered more conspicuous and larger service than did the class of 1872.

Hurst's History of American Methodism, page 1227, volume 6, says: "When the General Conference met in 1872 there were only four Bishops living and only two of these were able to attend the Conference sessions." As a matter of record there were five Bishops living and present: Thomas A. Morris, Edmund S. Janes, Levi Scott, Matthew Simpson and Edward R. Ames. All of these took part in the opening services of that General Conference and in the "ordination" of the Bishops, which took place on the twenty-first day of the session. But Bishops Simpson and Ames shared the presidency of the General Conference, presiding over all the sessions up to the twenty-third day but the first day when Bishop Janes presided. The newly elected Bishops took up the presidency on the twenty-third day, Bishop Bowman leading, two days after his consecration.

Thomas Bowman was the first of the eight Bishops elected in 1872, and was the twenty-second Bishop of the Methodist Episcopal Church. On the first ballot 408 votes were cast and a majority vote elected at that time. Number necessary to election was 205. Thomas Bowman on the first ballot received 293, W. L. Harris 270 and R. S. Foster 233. On the second ballot of 400 votes Isaac Wiley received 256, S. M. Merrill 223. On the third ballot of 404 votes Edward G. Andrews received 236 and Gilbert Haven 200. Jessie T. Peck was elected on the fourth ballot, receiving 205 out of a possible 401 votes.

These eight Bishops elected continued their work as members of the General Conference

up until the day before their consecration. Doctor Harris was secretary of the General Conference and did not resign until the day before his consecration when, upon his resignation, George Woodruff was elected secre-

when their services were most needed, or when they had in hand legislation for which they were most responsible and knew most about.

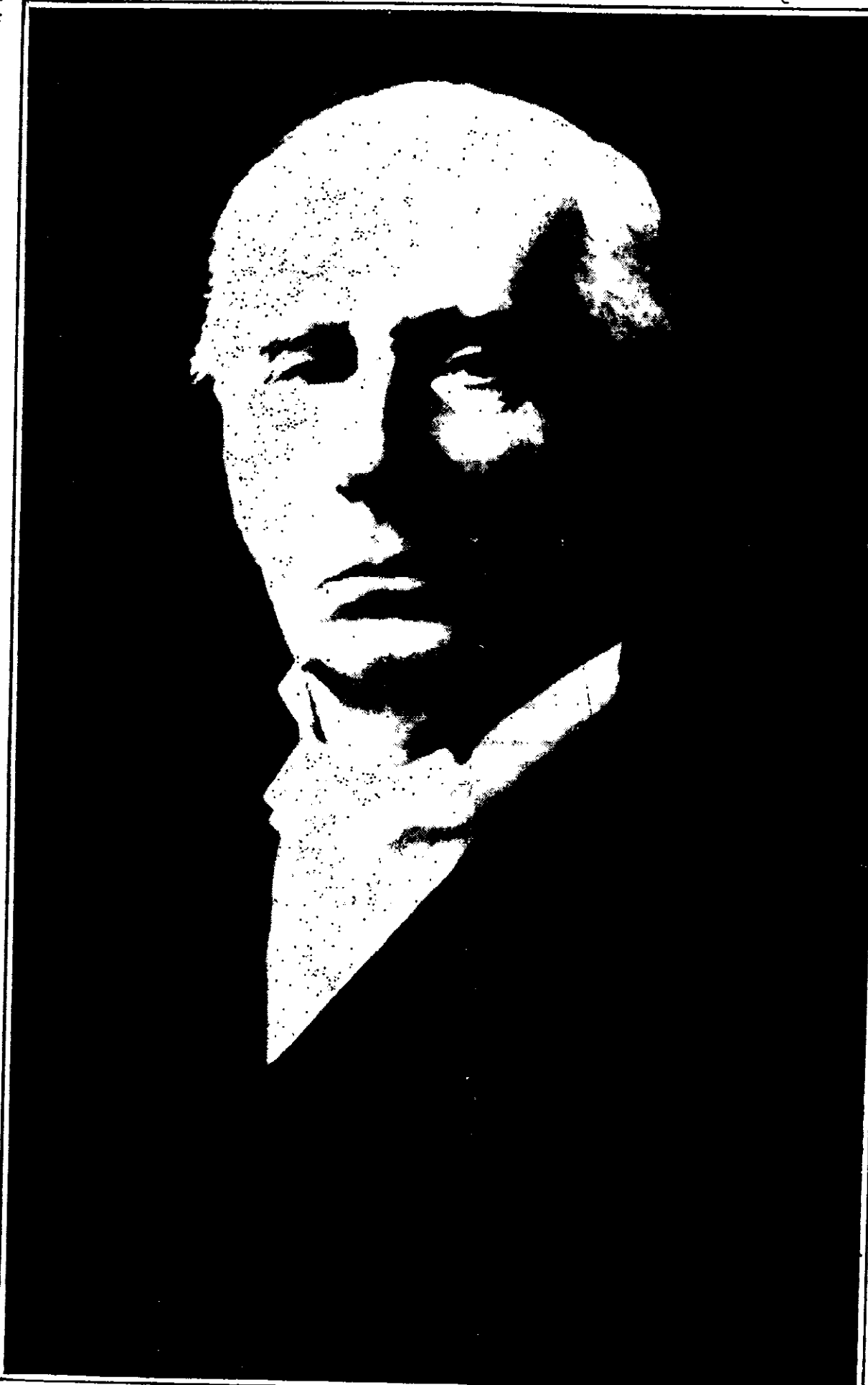
Thomas Bowman was born for executive work. When he was but 23 he was a teacher in Dickinson College. Before he was 27 he founded Dickinson Seminary and during his ten years of administration of that institution he gave life and prominence to it and constructed many buildings. In 1859 he became the President of DePauw University, then known as Indiana Asbury University. This position he held for 14 years. From this position he was promoted to the Episcopacy, being at that time a minister in the North Indiana Conference.

In 1864, while still President of DePauw University, Dr. Bowman was elected Chaplain of the United States Senate and during the two years that he held that position he became a warm friend of Abraham Lincoln. It is said he used to tell how he had warned the great President of the danger of assassination five days before the assassination took place.

The Church really loved Bishop Bowman for his saintliness. There are but few men, if any, in the course of administration who do not in some way cross the feelings of other men and thus bring down upon themselves displeasure. No doubt that Bishop Bowman in the course of his 24 years as an administrator in the highest office of the Methodist Episcopal Church had such an experience, but he lived long enough until it can be truly said that every member of the Methodist Episcopal Church, every communicant of this world-wide Methodist Church actually loved and venerated Bishop Bowman, and looked upon him as the patriarch of the Church.

Thomas Bowman was born in Briar Creek, Pennsylvania, July 15, 1817, just two years before the Missionary Society came into existence. Had he lived until his next birthday he would have been within three years of a centenarian. His boyhood days were spent upon a farm in Eastern Pennsylvania. He got his training for college at Wilbraham Academy in Massachusetts and Cazenovia Seminary in New York. He entered Dickinson College and graduated as valedictorian of his class. It was his original purpose to study law, but during his college life he

(Continued on Page 8.)



Born
Briar Creek,
Pennsylvania
July 15, 1817

Died
East Orange,
New Jersey
March 3, 1914

rary. The custom, for there is no law for it, now is to invite the Bishops-elect to the platform immediately upon their election, and in some cases this custom has taken these men out of the General Conference at the time

"A house by the side of the road
Where the race of men go by."

True, the little corrugated iron house stands on the top of a hill, with dense jungle to one side of it, and the great Atlantic Ocean stretching far as the eye can see to the east, south and west, but just at the foot of the knoll runs "the road," the main road, the only road leading from the towns far in the southeast to the many towns in the midst of which we live and minister to the needs of the people. Such a narrow road, a mere footpath of hard trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river. But it is THE ROAD, the only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause and sit awhile in the "house by the side of the road" and take counsel of those whom the great Methodist Church has stationed there.

A party of seven men and women and one of the cutest babies you will find anywhere in the world, come up the road, waving their hands and calling "do-wi" (good-morning). Their leader, a quiet, dignified man, tells us that his name is Kabo, and that these people from the town of Ka, bearing a gift of seven fowls, have come to bid the missionary welcome and to beg him to preach in their town. A native man, passing through, has been teaching them "God-palaver" but they want to know more and they plead with the missionary to visit them and give them a preacher. (Alas, we have neither a man to send nor money to support one.) We sing and read God's Word and pray with these brothers and sisters who are hungering after righteousness, and the Holy Spirit stirs our hearts mightily as we approach the Throne of Grace. Kabo confesses that he has three women and is willing to give up two of them, retaining the mother of the aforesaid "cutest" baby, if we will advise him the best way to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife, which will be the woman who has borne him a child, but that they can stay in the houses he has built them and look around until they see a man they would care to have for a husband, and when they do this he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left and the second woman is expected to do the same shortly. Kabo has given his whole heart to God and has received the Holy Ghost and when this woman palaver is settled there will be a great day in the church when Kabo, his wife and baby, are baptized and received as probationers.

On Christmas Day he plans to give a "big chop" (feast) to the king and chiefs of his town and pray them to let him remove his house close to the mission, in a Christian town that is being planned, for no man may leave his town to live in another, still less in a Christian settlement, without his king's consent. It is Kabo's purpose to study at the mission and prepare himself to be a preacher. All men speak well of him. They say he has fine physical strength and is extremely industrious, an element of the greatest value here, and "his mouth," they add, "never changes" (meaning that he is truthful), and truthfulness is a kingly virtue anywhere.

But very early in the morning a party of quite another calibre passes along the road

our native ~~Wisst~~ church, accompanied by his aged wife, two daughters and other relatives, is passing into exile. A man over seventy years of age, quiet, inoffensive, forced to start life all over again with nothing on which to begin, no house to cover his head nor a second shirt to his back. This is heathenism. The reason? In his town a man has lain ill many weary weeks, and the devil doctor has charged this old man and two women with having "witched" the sick one. Learning that he and two of our Christian girls had been accused of witchcraft and condemned to drink sass-wood by the heathen town people, and the old man's death positively determined upon, the missionary had crossed the river the day before to reason with the people and plead for these three lives, for sasswood is a deadly poison and few who drink it survive the ordeal.

Drinking sasswood is the test all over Africa to discover thievery and witchcraft. If the victim vomits after drinking the poison he is declared innocent, but if it passes from his body any other way he is declared guilty, and if he does not happen to die is driven away into an exile of from seven to twelve years. (N. B. There is much trickery employed in administering sasswood.) On the ground of the connection of these three with the church, the missionary won his point and spent the thankfullest Thanksgiving Day of his experience rejoicing over the averted tragedy. But though his life be spared, the old man must leave the town, and so he and his children pass sadly along the road. The missionary goes down to greet them, with a gift of rice and fish for them to "chop" (eat) along the way, accompanies the party to the seashore, kneels with them in prayer and, rising, bids them "God-speed." And even as our old church treasurer, ripe for heaven and longing for God to send for him to come home, passes into exile, the sick man in the town behind breathes his last and enters upon a still longer journey to "that undiscovered country," all mystery and darkness to the heathen mind.

Hardly have their foot prints become obliterated when youth, strong, vigorous, ambitious youth, presses along the road and up to the mission house. Two small boys, clad only in their black skin and a pair of bracelets, present themselves and state that they have come to school. Bright little fellows they seem to be. The missionary has no funds to support them. Already a considerable portion of his own income is being spent in rice and fish to feed half a dozen other small students, equally ambitious to learn "book palaver." Memory brings up the picture of some of our neighbors, kings with snow white hair who have said to us, "O, if we were only young again and could have the chance that our boys have!" Men from neighboring towns, pleading for the missionary to come in and civilize them and teach them God-palaver. Big chiefs shouting for joy when a boy was accepted from their town, and saying, "Now our town will have a man who can read and write." The missionary turns to his wife and says, "We will take them. Help will surely come." "Mammy" slips a shirt over each little head and two more boys are added to the mission family.

Late the same night, the frantic barking of the watchdog brings "mammy" to the door to see three strangers standing at the threshold. They have come after the boys who, it develops, had run away. Their heathen people need them to carry water and to help fish. That boys should have an education is foolishness to them. The brightest boy of the two is, moreover, a slave, purchased in Mon-

law. THE MISSIONARY PREACHES HARD FOR THE BOYS but without any avail. The men seize the boys and begin to beat them, whereupon the missionary interferes and separates them, whereupon one of the boys, quick to take in the situation, jumps into the bush and hides. Unable to find him, the party retrace their steps along the road, the other boy holding back with all his might from his angry mother's determined hands. But it is probably only a question of time before we shall have him again. Later, the lost boy makes his appearance once again at the mission and is with us still.

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary first went into his town to preach, the big men beat the war drum and besought the visitor to depart lest harm should come to him from the aroused people. Short and sharp came the decided reply, "No. I came here to preach and I am going to preach." So the seed was planted. Three months later the missionary came again. He noticed the women were wearing a little more cloth to cover their bodies and that now they carried small boxes to sit on during service instead of sitting on the dirty ground. Another three months and the missionary brought a native preacher and built him a house there, a gift from a Minnesota Sunday school. A Sunday School of 250 was organized and the work went on with leaps and bounds. The man from Kincaid coming along the road stopped to tell us that now his town has twenty young men studying in the Seminary at Cape Palmas, a higher institution of learning belonging to our Church, and four more at a still higher school, while four of their women are at school, too. This is the outcome of about \$135, given by the First Church of Duluth. This man, Dixon, tarried with us for a season, and has now gone home to bring back the girl who is to be his wife and leave her for "mammy" to teach while he studies, also at our mission, preparing to be a preacher.

But most often along the road pass the figures of our two assistant preachers. Sanso, whose name, meaning "glad" aptly describes the man who is always and everywhere bubbling over with "joy in the Lord." To and fro he goes, visiting the people, preaching the Word, diligently watchful over the interests of the mission, faithful to the missionary—fine product of a Methodist mission school. And Kronyer, close on to sixty years of age, converted late in life, without any advantages in his youth, but staunch and loyal to his God through many trials, and consumed with the desire to learn to read the Bible. "I am an old man," he says, "too old to learn to write, but, oh, my heart is hungry to learn to read God's Word. I want to savvy (understand) it right so that I shall have something to preach." So almost every day he comes along the road and up to his mission, with Bible and First Reader under his arm, and good progress he is making, too.

This "house by the side of the road!" Honestly, don't you envy us a wee bit, being in the midst of this pulsating, vitally interesting life, much of it so eager for the very thing we have it in our power to give, knowledge of the "Truth" that makes men "free indeed?" What if, for the time being, we do have to sleep on bamboo mats and cook our food on a fire of sticks on the ground, and suffer the various other inconveniences incident to pioneer missionary work. Isn't it great to be on the spot with the antidote for Africa's bane, to

"Live in a house by the side of the road

And be a friend to man!"

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

BISHOP THOMAS BOWMAN,
D. D., LL. D.

(Continued from Page 1.)

turned toward the ministry and entered the Baltimore Conference in 1839.

As has been indicated Bishop Bowman was elected to the Episcopacy in 1872 and was retired in 1896. He was quite an acceptable preacher and even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist Church, East Orange, N. J.

In 1878 Bishop Bowman went as the American representative to the Methodist Conference in Great Britain and from there to the Fair in Paris. Later he travelled in Norway, Sweden, Denmark and Germany, conveying to various audiences the greetings of the American Church. On this same trip he visited Calcutta, Bombay, and other cities of India, making a study of our Mission field. Through his influence a rich Chinese merchant, Ah Hok, contributed \$10,000 for the purchase of the Mission site in Foo Chow. Finally Mr. Hok and his entire family were converted to Christianity and well may have Bishop Bowman regarded this as one of the most noteworthy incidents of his entire career.

During his ministry the Bishop dedicated 1,200 churches, one at least in every state of the Union and a number in all the foreign fields.

Questioned one time as to his early experiences by the *Michigan Christian Advocate*, the Bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"'See here!' I said to the congregation in much excitement, 'either that performance must stop, or mine will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"'Baa!' bleated the old fellow.

"This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, 'Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This also was at a coun-

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"Another incident happened while I was still a young man. This also was at a country school house; and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful. I had the hardest time preaching that morning I ever had before or since."

Bishop Bowman is survived by seven children, Mrs. Caldwell, Mrs. George Smith, of

Baltimore, Charles and Thomas Bowman of St. Louis, C. B. Bowman of Chattanooga, Theodore G. Bowman of Los Angeles, and S. B. Bowman of Denver.

Revered by the whole Church, characterized by innate sincerity, graciousness and power, he will be mourned by hosts of friends the world over who knew the benediction of his influence.

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A Romance: Happy Marriage

In 1892, Yun returned to Shanghai as a teacher in the Anglo-Chinese College. At the Methodist Church, on the other side of Shanghai, a remarkably beautiful and accomplished Chinese girl presided at the organ. Her name was Mo Steu Tsung. One day she and Yun met. The usual result followed. It was not easy to see one another there with the customs of the Orient, but true love laughs at locks and by and by the young Korean noble and the Chinese girl organist were wedded, and never was a union happier.

The honeymoon was scarcely begun when a message came from Korea informing Mr. Yun that he was wanted at the Court and that he had been appointed Vice-Minister of Education and entrusted with a task of organizing an educational system for Korea.

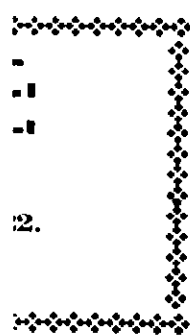
Now followed busy years; years of growing influence and of loyal steadfastness to Christ in a wicked, profigate court. The missionaries rejoiced that God had raised up this man of Korea to stand like Joseph in the Court of Pharaoh.

Presently Mr. Yun persuaded the Southern Methodist Church to establish a mission in Korea and from the start he and his companion were its most influential members.

In 1895 troublous times came. The Chino-Japanese War was over, with the nominal independence of Korea, but really Japan and Russia were each seeking to control the Korean Government. Feuds and plots were thick and no one knew what a day might bring forth. In October, the Queen, who was the ablest diplomat in all Korea, was murdered in her private apartments and the King was held practically a prisoner. As a loyal friend of the King, Mr. Yun's position became perilous.

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the King, Mr. Yun's position became
perilous.

Mr. Yun was sent to Russia as one
of an embassy to represent the inter-
ests of Korea. So strongly anti-Ko-
rean, however, was the chief of the
embassy that, after arriving in Europe,
Mr. Yun abandoned the embassy and
returned after a time to Korea. He
came quietly and alone and took up
his home in the Methodist Mission
house, where he gave himself to mis-
sion work, acting as interpreter, and
later filling the pulpit on Sunday morn-
ings; thus he lent, in many ways, his
quiet and powerful influence to the ex-
tension and upbuilding of Christianity.

Yun Chi Ho was not only a Chris-
tian, but a patriot. He saw the cor-
ruption of the court and the oppresslon
of the people and, like Moses in Egypt,
it chafed and angered him; hence he
united with a group of the younger
men in the publication of a tri-weekly
newspaper called the Independent.
This newspaper scored the corruptions
and the oppressions of the court and
became immensely influential among
the common people. Of course, the
paper and its editors became equally
obnoxious to the corrupt officials. Af-
ter a time the chief editor of the paper
was driven out of Korea and Mr. Yun
succeeded to the editorship. In this
position, he became the leader of the
popular cause in Korea, and became
the idol of the people.

Plot and Counterplot

But Korea was full of conspiracies.
Yun and nineteen other young leaders
were conspired against. Old political
crimes were to be brought up against

(Continued On Page 11)

ness they met with, and so
they cited. 'Tis true there
in the world. It is true t

Pittsburgh Christian Advocate

JOHN J. WALLACE, Editor

THURSDAY, MARCH 12, 1914

T. H. WILKINSON, Assistant Editor

Bishop Thomas Bowman

The life on earth of this venerable servant of God covered a longer period than that of any other Bishop of the Methodist Episcopal Church. He had almost spanned a century. Following his retirement from the strenuous work of the General Superintendency he had lived through four quadrenniums and almost half of the fifth. Though the church had seen or heard little of him during these years, it was a source of gratification to know that one who had taken the lead for threescore years in the varied forms of active work was living the faith in a serene old age, hopefully waiting the summons to the fellowship of those who had wrought with him, but had long since been called home. Occasional tidings came from the quietude of that haven of rest which a beloved daughter solicitously provided for him at East Orange, N. J. Occasionally his colleagues in the Board of Bishops, and those associated with him in the councils of the church during his active ministry, visited his retreat. It is worthy of note that only Bishops Vincent and Thoburn remain of those who were his colleagues in active ministry. Bishop Cranston, the present senior Bishop in the effective relation, was elected at Cleveland in 1896, when Bishop Bowman retired. Eight men were elected to the episcopacy in 1872, and Thomas Bowman headed the list. Up to that time the General Conference had not elected more than half as many Bishops at one time, and since then the number has not been exceeded, though it has been twice equaled.

Bishop Bowman was born July 15, 1817, near Berwick, Columbia county, Pennsylvania. His parents were John and Sarah Bowman. He received a thorough preparation for college at Wilbraham Academy and Cazenovia Seminary, and graduated from Dickinson College in 1837 with the honors of his class. Following his graduation he studied law for one year, but he obeyed the call to the ministry, and was licensed to preach in 1838, and in 1839 was admitted to the Baltimore Conference. He was appointed to Beaver Meadow circuit. From 1840 to 1843 he taught in the preparatory school of Dickinson College. Strangely enough, in view of the age to which he attained, the record states that in 1843 he was granted the superannuated relation because of impaired health. He was superannuated five years.

In 1848 he took up the educational work of the church, to which he gave the same number of years that afterward he was permitted to give to the General Superintendency. The forty-eight most active and fruitful years his life were thus divided into two equal periods. The preceding years had been largely given to preparation for his great work, while the final period, since he reached fourscore, has been devoted to memory, contemplation and anticipation.

The first ten years of his educational work were employed in the organization and development of the Wil-

liamsport-Dickinson Seminary at Williamsport, in this state—one of the most vigorous and successful of our secondary schools, now under the management of the Rev. B. C. Conner, D.D., and the patronizing care of the Central Pennsylvania Conference.

In 1858 Doctor Bowman was chosen president of what was then known as Indiana Asbury University. It is now widely known as DePauw University, and has the distinction of having had at its head more men who have been elected Bishops than any other school of the church. Bishops Simpson, Bowman, Hughes and McConnell were the presidents of DePauw thus honored, and three of these were taken directly from the president's chair to the Bishop's seat—which was once "in the saddle," but is now "in the Pullman." Bishop Bowman gave fourteen years to the University in the early period of its development, and wrought so well, impressing himself upon the church as preacher and administrator, that, as noted above, he was chosen by the General Conference of 1872 at the head of a list of eight distinguished men to the supreme administrative office in the church. Of the eight Bishop Gilbert Haven died after eight years of service, Bishop Jesse T. Peck after eleven, Bishop Isaac W. Wiley after twelve, Bishop William L. Harris after fifteen; Bishops Foster and Bowman were retired after twenty-four years, and Bishops Merrill and Andrews after thirty years.

As a preacher Bishop Bowman was clear, earnest and forcible. The outlines of his sermons were distinct and easily remembered, the thought was good, the illustrations simple and pertinent, the doctrine sound, and the whole impression decidedly religious. In the chair of the Conferences he was gracious, and yet sufficiently firm to further the business over which he presided. He was approachable and conscientious in the making of appointments. He held the Pittsburgh Conference in Alliance, Ohio, in 1875, the Pittsburgh and Erie Conferences in 1879, the East Ohio Conference in 1880, the North Ohio in 1884 and 1893, and the West Virginia in 1875, 1887 and 1892. He was intensely interested in all the great enterprises of the church, educational, evangelistic and missionary, and would have gladly continued his labors as General Superintendent, if in the judgment of the General Conference his state of health had been such as to warrant imposing the arduous work upon him. He retained that interest until the last, and rejoiced in all the fruitful work Methodism is now doing. His episcopal residence was in St. Louis, with which he identified himself as far as possible for a man who had the whole world as the field of his labors; for he lived in the days of the "General Superintendency."

A good man who was useful during a longer ministry and cheerful during longer years of waiting than fall to the common lot of God's servants, has been gathered into the rest that remains.

The Exclusive Use of Psalms

A correspondent has sent us an article published in the "Christian Union Herald," on "Psalms and Hymns," which seems to have troubled his mind and hindered his enjoyment of the praise service of the church when hymns and spiritual songs are used. The article is a report on psalmody prepared by a minister of the Reformed Presbyterian Church, and adopted by its Synod. The title given to the article printed in the "Union Herald" is significant: "Why Covenanters and United Presbyterians Sing Psalms." It is really a defense of the exclusive use of the Old Testament psalms in Christian worship. This exclusiveness demands explanation, and such an explanation the compiler of the report attempts. It is not simply the use of the psalms which he seeks to justify, but the rejection of all forms of lyrical praise not found in the Book of Psalms. This leads him to depreciate the whole body of Christian hymnody in a way no thoughtful, well-informed person would use if he were not defending a narrow view.

He makes a claim for the Divine authorization of the exclusive use of the Book of Psalms which he would hardly care to press to its logical conclusion. He says: "From the beginning God zealously safeguarded the whole system of his worship by definite instructions and commands. He authorized what he would accept, and gave unmistakable evidence that he would accept only what he authorized." Does he mean that all the Old Testament instructions about worship—assemblies, feasts, sacrifices, etc., are still binding, and that the only worship acceptable to God is that which was commanded in the law and practiced in the Jewish temple and synagogues? When were these instructions found in the Old Testament concerning worship, even to its smallest detail, abrogated? If it be said that the coming of Christ made a difference, what reason have we for assuming that the coming of Christ had no effect upon the songs used in Divine praise?

The writer goes on to say: "The Book of Psalms clearly bears the seal of his authorization. 'Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.' Psa. 95. 2." Now whatever the word "psalms" means in the passage quoted, it certainly has not reference to the Book of Psalms as we know it. In the Psalter the word "psalms" is never used for the whole collection. Whoever wrote this particular psalm, or "song" as Delitsch translates the word, is simply calling upon the people to use the psalms or songs then available in the worship of God. Calling upon the people to use the songs then written is about as remote from a command to use only the one hundred and fifty Hebrew poems in the worship of the Father of Jesus Christ as anything we could imagine. That many of the psalms were used in the temple and synagogue worship of the Jews undoubtedly is true; that many of them were written for that express purpose also is true; that many of them are available in Christian worship no one doubts; that great comfort and much spiritual vigor comes from their use is very certain.

But to claim, as the writer of the article does, that the Book of Psalms is a complete manual of praise for Christian people, that the Psalms are such a delineation of God's character, of his glorious perfections, so full of Christ, that they cover the widest range of human expe-

rience, supply such rich nourishment for the soul and carry such assurance that they alone are acceptable to God—to make such a claim for the Psalms and their exclusive use as is made in this report is simply to plead for the entire adequacy of the revelation of God in the Old Testament.

We do have a priceless treasure in the Old Testament revelation of God, but Jesus Christ came to complete that revelation. God did "speak to the fathers at divers times and in divers portions, but in these last days he has spoken to us in his Son." It would be just as reasonable to contend that he gave men a perfect manual of conduct in the moral law of the Old Testament and a perfect ritual of worship in the ceremonial law as to contend that the Psalter is an exclusive manual of praise. Jesus came to fulfill the law and the prophets, and he has opened up a new fountain of praise. The Spirit "takes of the things of Christ, and shows them unto" us. He "leads men into all truth." We are progressively learning the meaning of God's revelation in Christ. That meaning is nowhere more clearly or forcefully expressed than in the hymns of praise which holy men and women have written in this age of the Spirit, who came in the fullness of his life and power at Pentecost, and has been in all Christian history. To say that we must not go to the treasury of Christian song with which the Spirit has enriched the church because God provided his people under the former dispensation with songs of praise, some of which are still precious and available, is perilously near to a denial of the presence of the Spirit in the church and of the validity of Christ's own promises. To say that Christian people have not found comfort and joy and strength in the use of hymns and spiritual songs is to contradict experience, and make void Christian testimony concerning any matter relating to that experience. To assert that God is displeased with those who voice his praise in the great and precious hymns which the church has learned to prize is simply a piece of arrogant or ignorant presumption.

There is no evidence anywhere, in reason or Scripture, that God commanded the exclusive use in Christian worship of the songs of praise which he gave to his people of old. The poverty of the argument for such exclusive use is shown by the texts quoted for the rejection of hymns. The writer of the report says: "Well might the worshiper pause and listen to God's challenge: 'When ye come to appear before me, who hath required this at your hands?' (Isaiah 1. 12). Required what? The trampling of the courts of the temple in offering the very sacrifices prescribed by the law, and the celebration of the feasts and official ritual! It was simply a prophetic protest in Jehovah's name against the spirit of formal legal worship which was offered as an attempt at compromise with God, in lieu of repentance and faith. A case is certainly desperate when such a citation of Scripture proof is made in these days.

This text also is quoted: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22. 18). The curse is directed against those who add to the words of the prophecy of the Book of Revelation. The writers of hymns have not sought to incorporate their productions in that particular book of Scripture, nor in the canon of the Scriptures. Have any of the plagues written in that book been visited

Bishop Thomas Bowman

While these lines are being written, the funeral services of Bishop Bowman are being held at Greencastle, Ind., the seat of DePauw University. The place is fitting. In the opinion of many it was the region of his most efficient and lasting work. For years his tomb has awaited him there. On the hill in the cemetery a tall shaft arises. Beneath the shaft sleeps the dust of Bishop Bowman's wife, as well as the dust of some of his children. It was the spot selected by the bishop himself for his own burial.

Doubtless now a procession of students moves across the campus and along the streets. In 1872 there was another procession there. It met the train that brought the president of the university from the General Conference, where he had just been elected to the episcopacy. They say that it was a noisy and boisterous crowd. The young men and women who composed it are now beyond middle life. Some of them will be in the procession to-day. Few presidents have ever secured such a personal hold on students as did President Bowman. The truth is that his old students never did get accustomed to calling him "Bishop Bowman." It seemed odd to the writer when he went to Indiana thirty-one years after Thomas Bowman had been chosen to the episcopacy, to hear him still called "Dr. Bowman" by the old residents of Greencastle and by all his old students as well. They seemed never to be able to shake themselves free from the strong relations that he had with them in his capacity as college president.

If one will look over the list of men who came under his presidential influence, it will be discovered that through them Thomas Bowman went out to the ends of the earth. Chancellor Sims, Judge Slavens, Dr. H. G. Jackson, Orlando Smith, founder of the American Press Association; John Clark Ridpath, the historian; Eli F. Ritter, lawyer and brave reformer; Salem B. Towne, Hillary A. Gobin—these men were his students. Through Wilbur F. Walker, J. Howell Pyke, and Thomas B. Wood, the hero of religious liberty in South America, Dr. Bowman literally became the teacher of all lands. In five years of close association with alumni of DePauw University, the writer never heard one single word of criticism for the old president. His hold on his students was never lessened. They loved him to the end. They will love him still.

I can not well write of Bishop Bowman's career as bishop. I never attended a Conference over which he presided. He gave me my first appointment as a supply in the Iowa Con-

ference, but I was not at hand to receive my marching orders. I took them at a distance. Bishop Bowman entered the ministry twenty-seven years before I was born. When he was elected bishop I was six years of age. All this will serve to emphasize the remarkable period of years covered by his ministry. But to the men of the new generation the tradition of his work speaks of uniform success and kindness of administration.

Indeed, it must be said that in every capacity Thomas Bowman rendered superior service to the Kingdom of God. It will surprise many to know that through a part of the Civil War period he was the Chaplain of the United States Senate. He was one of Abraham Lincoln's friends. When the news came to Indianapolis that peace had been declared, Dr. Bowman was stopping at one of the hotels in that city. The Rev. George F. Pentecost tells that the college president ran from room to room, awaking the various guests and shouting jubilantly that after all the agony and bloodshed peace had come at last!

Now he himself has come to the eternal peace. One of his predecessors as president at Greencastle was Matthew Simpson. It is reported that when Bishop Simpson was dying his family and friends heard him as in his delirium he repeated the Latin formula used in the old days on Commencement occasions—the formula which bade the candidates for degrees ascend the platform to receive their parchments. Perhaps we can take all this as a parable. The good God who presides over the universe has called into His nearer presence, even into the schoolroom where His children shall learn lessons that are not lawful for earth, His faithful and efficient servant. It is safe to presume also that if visions of the past floated to Thomas Bowman in the hour of death, he found himself amid those academic surroundings where he ministered through the term of his middle manhood. If the saints look down from heaven, Bishop Bowman will be pleased with the tribute that his old students are sure to bring to his memory; and he will be pleased likewise that his ashes rest near to the place where he was allowed to touch thousands of young and promising lives, and to lead them forward into holy character and efficient service.

The Bible says, "Their works do follow them." This being true, what a procession of blessed services crossed the border line between the two countries when Thomas Bowman entered into heaven!—Bishop Edwin H. Hughes, in the California Christian Advocate.

American University Will Open

President Woodrow Wilson will open the American University on the afternoon of Wednesday, May 27th. The electric-car line to the university site is being constructed and will be in running operation at that time.

The public exercises will take the form of an open-air assembly on the grounds of the university. Eminent speakers will take part. This formal inauguration of the university's work by the President of the United States will be an occasion of notable interest. Friends from everywhere are invited. A detailed program will be published later.

The Church and the Book Concern

The article published in our last issue on "The Church and the Book Concern," by Dr. Robert T. Miller, ought to have a wide reading. The author is the chairman of the Local Book Committee in Cincinnati, and is thoroughly conversant with all the activities and interests of the Church in her publishing department. The article is so illuminating we take the opportunity to recall it to the attention of our readers. The publishing function of the Church is growing at an amazing rate, which has brought her into the field as a commercial and manufacturing agency. As an investor and producer of capital, the Church must be studied from a different point of view than that of religion, while at the same time she is bound not to separate her religious vocation from her business activities. She ought to be able to give the world the finest expression of the combination of capital, labor, and religion. With the rise, therefore, of her industries in the field of journalism, book-making, and job printing, from which she realizes millions of dollars every quadrennium, and in which she carries a payroll of a million dollars annually, it is very evident that she looks upon herself not only as a religious force, but also as an industrial agency, through which she is giving the world a practical demonstration of the application of religion in the world of labor.

This presentation of the subject by the chairman of the Local Book Committee must be regarded as authoritative, and those who know the business ability and intellectual virility of the man will not hesitate to accept his word as final. His characterization of the Book Concern is one of the best that could be written.

"One of its striking and peculiar characteristics is that, though educative in its quality and purposes, it is not an organized educational enterprise, and operates neither schools, colleges, nor universities: and though an industrial activity it has neither individual ownerships, shareholders, nor a capital stock on which to declare dividends and divide

other attitude would be not only disobedience to its divine commission, but would discredit its moral character and spiritual purposes as the 'gospel of peace'—and would conflict with the facts of its history—all of which point to the Church as the divinely appointed agency for the spiritual redemption, moral elevation, and social happiness of 'every creature.'"

It is interesting to read his thought, that the publishing interests of the Church have grown so marvelously that they evidence a providential leading. And it must be acknowledged that the Kingdom of God needs the support of the printing press for the propagation of the evangel of Christ. If this is kept in mind, and the forces consecrated to that end, we shall surely rejoice in the continued prosperity of this activity of our Church.

Cigarette Seller Follows Missionary

The tobacco trust is one of the most heartless organizations in our American business life. Its campaign of publicity is Nation-wide, and by constantly forcing its products on the people by display ads of every character and by keeping its wares constantly before their eyes, it has built up the greatest business in this world outside the liquor traffic. Through its agencies tobacco smoking and chewing have become almost universally popular. More men and increasing number of women are acquiring the habit and without doubt are making the use of tobacco the abomination of this age.

Now it is announced by the big Anglo-American tobacco companies that they are to outline a new campaign of extension in opening new fields for the sale of their products. A new slogan has been adopted: "A cigarette in the mouth of every man, woman, and child in China." Think of such an infamous resolution in the interests of commercialism! Now they will proceed to placard China with their display signs until by every highway and over every corner and in every window and in every paper and in every street-car and in every waiting station and everywhere tobacco signs will greet the eye. Until men can not avoid it, solicitation, temptation, suggestion on every hand to smoke and then to suffer the enslavement which turns a man into a fiend. It is an abomination, and yet it can not be eliminated. We seem not to be able to save ourselves. The trust must make money. If your boy comes its way he will be tempted, "Everybody does it"—smokes—most gentlemen and some preachers. Save your boy from the use of tobacco if you will. The world is against you in your fight. Society is against you, custom and habit. Of course you do n't want

Death of Bishop Thomas Bowman

THE death of this greatly revered and loved Bishop occurred at the home of his daughter, Mrs. B. D. Caldwell, of Orange, N. J., March 3.

He was born July 17, 1817, near Berwick, Columbia County, Pa. His preparation for college was secured at Wilbraham Academy, Mass., and at Cazenovia, N. Y. While a student at Cazenovia he was converted, and joined the Methodist Episcopal Church. He graduated from Dickinson College in 1837. After leaving college, he spent one year in studying law, and traveled for one year for the Pennsylvania Colonization Society.

He was licensed to preach in 1838, and in 1839 joined the Baltimore Conference. In 1848 he was appointed professor at Dickinson Seminary, Williamsport, Pa., which institution he organized, and over which he presided for ten years.

In 1858 he was stationed at Lewisburg, Pa., and during the year was elected president of the Indiana Asbury (De Pauw) University. He continued as president of the university from 1859 until 1872, when he was elected to the episcopacy on the first ballot, at the head of a class of eight new bishops. He was elected chaplain of the United States Senate during the sessions of 1864-'65.

From 1872 to 1896 Bishop Bowman was actively engaged in episcopal duties, and visited not only the United States, but all parts of the world where the Methodist Episcopal Church has organized work.

At the General Conference of 1896, on account of failing strength, he was placed on the "retired list." Since then he has resided most of the time at East Orange, N. J., enjoying comfortable health, and living a joyous life of faith, trust, and hope.

He was a model of courtesy, gentle, considerate, thoughtful for others, a true gentleman. To this fact, no doubt, was due much of his great personal influence, his success in easily winning the good will of students, and enlisting co-operation in building up the institutions of which he had charge. He was a pattern of systematic industry. He knew how, while avoiding undue strain, to make his powers tell effectively, without waste, by steady application to the work on hand. Hence, large things were accomplished by him. He has rarely been equaled as a college president. At Greencastle he gave thirteen years of heroic and devoted service. His management marked an entirely new era of prosperity in its history. His magnetic powers of voice and head and heart were lavishly used throughout the state in making friends, attracting students, and raising funds. Many men of wealth and large influence were induced to accept membership on the board of trustees. He was the chief counselor of Mr. Washington C. De Pauw in the plans which resulted in the reconstruction and enlargement of the institution. His influence over the students was most salutary and powerful, as multitudes of them are now rising up to testify. He took a personal interest in his pupils, which drew out their reverence and affection to a remarkable degree. They felt that his sympathy and help were always at their disposal.

As a preacher, he greatly excelled, always clear and persuasive, sometimes eloquent to a remarkable degree. He had a graceful, natural oratory, a convincing, penetrating voice, a charming and dignified personality! He excelled in pathos and tenderness. Some simple little incident would become in his hands a means of moving all hearts. He had genuine unction. His loving spirit, unpretentious manner, manifest sincerity and simplicity carried his words far. He was an ideal extemporaneous speaker, a master of assemblies, a power on the platform, at camp-meetings, college commencements and church dedications, evidently the man for the hour.

He was a very earnest Christian, a whole-hearted follower of the Lord Jesus Christ, unselfish, sweet-spirited, truly devoted. His life was singularly beautiful. Those who came nearest to him were reminded of Alfred Cookman and Henry Drummond. He had great faith, an implicit trust in God, an acceptance of divine providence when deep affliction came, that impressed all beholders. His testimony that God hears prayer was perpetual and unswerving. He lived very near his Saviour, walking constantly in the light.

He is said to have dedicated over one thousand churches, of which at least one has been located in each state and territory of the United States, and one in every foreign country that he has visited.

In the chair of the General Conference and as president of the Annual Conferences, he was the embodiment of courtesy, firmness and clear-headed judgment—a charming, dignified, masterly personality. He could not be otherwise than brotherly. No matter how complicated and delicate the problems presenting themselves for adjustment, his wisdom proved equal to the task. In foreign fields the missionaries were greatly drawn to him, and cherished long and deeply the remembrance of his visits.

During the greater portion of the time of his effective service as a bishop he lived in St. Louis, endearing himself to the members of all the churches and making for himself many lasting friends. Since the age of sixteen, for eighty years, he has been serving God with a perfect heart and a submissive mind. What a ripe Christian! What a glorious record! How superb an example! He has served his generation and his Lord supremely well. He has passed to his crown, rich in good works, beloved by countless friends in many lands, honored by a mighty church, which he had seen grow from poverty to wealth, leaving behind him a precious memory redolent and radiant.

His closing years, as stated above, were spent with his daughter, Mrs. B. D. Caldwell, wife of the president of Wells Fargo Express Company. Besides Mrs. Caldwell, the bishop is survived by the following children: Mrs. George P. Smith, of Baltimore; Theodore G. Bowman, of Los Angeles; Charles and Thomas M. Bowman, of St. Louis; F. B. Bowman, of Denver, and C. B. Bowman, of Tennessee.

The Funeral Service

In Meharry Hall, erected during the last year of his presidency of De Pauw University, Bishop Bowman was honored in his death, the funeral services being held there on Friday afternoon, amid a concourse of people that crowded the building to its utmost capacity. The services were in charge of President George R. Grose

of the University, with Bishop John H. Vincent, of Chicago, Bishop David H. Moore, of Indianapolis, and Bishop Charles W. Smith, of St. Louis, having part in the exercises. Bishop Earl Cranston, senior active bishop of the board, was unable to be present, and sent the following telegram:

"Regret I cannot attend Bishop Bowman's funeral services today. His life was an illuminated benediction. Simplicity, gentleness, and devotion marked his speech and character. His retirement to a long period of beautiful serenity was the glorious crowning of his long and fruitful services."

The body of Bishop Bowman arrived at Greencastle Friday morning, and was immediately taken to Meharry Hall—which is, as it were, a memorial to his energy and devotion, on the campus of De Pauw—where a guard of honor, consisting of representatives from the student body, was placed in charge during the time the body lay in state. The service was deeply impressive. Prominent citizens and churchmen from all over the state of Indiana and from distant points lent their presence to the occasion, thus silently paying tribute to the life of him who, for so many years, had been a leader in the affairs of church and state. Floral tributes in rich profusion were banked about the bier, before which the long line of admiring and loving relatives and friends passed to look for the last time upon the face of him whom they had learned to love and respect.

The sermon was delivered by Bishop Vincent, himself eighty-three years of age, who during his long life has been a friend of Bishop Bowman. Only a few months before his death, Bishop Bowman had requested that Bishop Vincent have charge of the obsequies. Prayer was offered by Bishop Moore. During the services the congregation, led by the university choir, sang "O God, Our Help in Ages Past" and "Servant of God, Well Done!" while the choir alone rendered, as a special selection, "Lead, Kindly Light."

Dr. H. A. Gobin, also a life-long friend of Bishop Bowman, who was a student in De Pauw while the Bishop was its president, delivered a short eulogy, in which he spoke of that fruitful presidency, when, for fourteen years, the Bishop was at the head of the institution. He dwelt especially on the work of the Bishop as the builder of East College. There was something impressive also in the fact that, as the body was taken from Meharry Hall to its burial place in Forest Hills Cemetery, there to be laid beside that of Mrs. Bowman, it passed within sight of the little frame house which was occupied by Bishop Bowman while he was president of De Pauw.

Bishop Vincent took for his text, or rather, for words about which to weave his thought, those written by Paul in his first Epistle to Timothy, the third chapter and second verse, where he says, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." Bishop Vincent said that Bishop Bowman was popular as a preacher, skillful as a teacher, cautious and wise as an administrator, refined in his manner, genial and entertaining as a host or guest. "There are a few words directly interpretative of Bishop Bowman's character. These are consistency, fidelity, simplicity, reality, sincerity, sympathy, and symmetry." "As I pronounce these words," said Bishop Vincent, "I can readily imagine him looking into my face and saying, 'Do not forget that I owe it all—all I have done, all I have said, all I have been—to the tender and abounding grace of the Lord Jesus Christ.' And to Him, beloved Bishop, I do now tenderly and affectionately commit thee."

IMPRESSIBILITY OF CHILDHOOD

IT behooves us when we are with children to guard with especial care what we do and what we say, for the boys and girls scrutinize our every day acts more closely than we realize. One Sunday school teacher was reminded of this by an incident which occurred upon a class outing. The party journeyed to the picnic ground in a large express wagon. The teacher alighted and walked up the various hills to ease the burden of the horse and without any thought of the lesson it might impart to the children. One of the little girls returned home full of the joys of the occasion, and told her mother all that had happened. "And," said she, with beaming eyes, "Mr. S. was so kind to the horse. He walked up every hill." When these words were repeated to that teacher, he realized that by a simple act and without uttering a word he had preached a more effective sermon upon kindness than if he had talked many minutes.

HOW TO DECIDE

CHRISTIANS are seemingly perplexed now and again as to whether it is expedient for them to take part in this form of amusement or that one. If they would but let Christ make the choice for them, there would not be indecision or vain regrets. Never will the writer forget a little sad-voiced, half-orphan, Polish boy who lived in a basement, whom he took to the five and ten cent store and told he could buy anything he wanted. Inside the door, the boy pressed eagerly down the crowded aisle, looking from side to side; but the many people and the display of goods were bewildering to him, and he kept drawing closer and closer to his companion, finally to snug up to him and grasp his hand and stand on tiptoe and whisper plaintively: "Won't you pick me out what's best?"

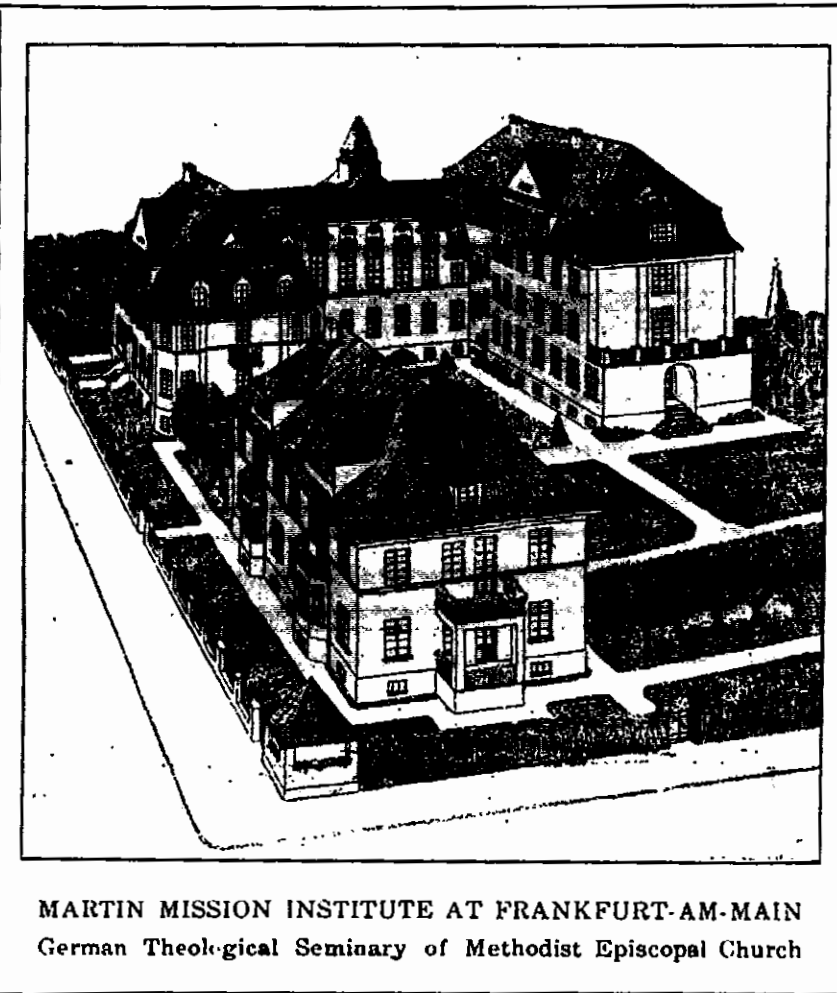
His was a surrender of desire and will, manifesting all confidence in the older person's willingness and ability to make the wisest choice for him. If, prayerfully and with clean hearts, we come to the Master and make a like humble request of Him, we shall gain what we ask. He surely will "pick us out what's best."

Honoring Dr. Warren

TO what extent the work of the Methodist Episcopal Church in Germany has developed is well illustrated by the accompanying picture of the Martin Mission Institute at Frankfurt-am-Main, our theological seminary in that country. For six years—from 1860 to 1866—Rev. Dr. William Fairfield Warren was professor of systematic theology in this Institute. To this work he gave some of the best of his life before coming to Boston University. It is entirely fitting that he should have been invited by Bishop Nuelsen, now in charge of the Methodist Episcopal work in Europe,

to deliver the address in connection with the dedication of the new buildings here reproduced. The land on which the old building stood was needed by the city, owing to certain railroad extensions. As a result, the Institute came into possession of a fine new piece of property, together with a substantial sum of money. The attractive buildings shown with this article have been in course of erection for the past year, and they will be dedicated next August.

On the occasion of a recent visit to this seminary, Rev. Dr. W. T. Perrin had the privilege of addressing the faculty and students. Writing concerning this incident, Dr. Perrin says: "I stood in the presence of Dr. Warren's portrait which adorns the walls, and took the liberty of extending his greetings to them. This was much appreciated, and I was requested to return their hearty felicitations to their



MARTIN MISSION INSTITUTE AT FRANKFURT-AM-MAIN
German Theological Seminary of Methodist Episcopal Church

former professor of systematic theology."

Our work in Germany is among the most substantial and encouraging in the church. There are, at the present time, thirty-six students in attendance at the Martin Mission Institute, an earnest and devoted body of men, part of that new generation upon whom will devolve in a few years the great work of Methodism in the German Empire.

Branding Drunkards

THE editor of a religious journal recently advocated the branding of habitual drunkards. These scarlet letters "H. D." would, he urged, serve many good purposes. They would warn saloonkeepers not to sell liquor to such persons. They would protect employers against hiring them as laborers. They would, as a badge of disgrace, deter many from drinking, especially the young. In this way, such a "sign of shame" would act powerfully as an effective temperance measure.

But is it really necessary for the state to brand drunkards? Has not nature al-

ready attended to this matter? If any one will look even casually at the group of loafers in front of a saloon, he will see that they are already conspicuously branded! The blood-shot eyes, the bloated face, the sensual lips, the disordered hair, the general appearance of neglect—no convict stripes on the clothing or mark of branding iron on the cheek, could designate them more plainly.

The effects of beer and whiskey cannot be disguised. The "branding" is inevitable, no matter what the age or station in life. They leave their indelible marks wherever used. No costly raiment can hide, no perfumed cosmetic can cover, no smiling indifference can remove these "sign-manuals" of death. When the drinker holds out his hand, its tremor tells the tale of beer bottle and whiskey glass. When he comes near, his breath betrays him. A look into his eye shows

the effects of the branding iron. Put him at work anywhere and the product of his labor, in quantity and quality, reveals his habit. Sir Frederick Treves, M. D., the distinguished English surgeon, tells us that on the march to relieve Ladysmith, the drinkers fell out as though branded! So it is in all the walks of life. There is really no need to place on them any artificial "sign of shame." The liquor used does that with absolute certainty.

It might, however, be well to resort to branding in this connection, but for a somewhat different purpose. Manufacturers in general do brand their products. They take pride in putting their mark on what they make. The orange and apple growers brand their boxes of fruit; he who buys gladly pays tribute for care and skill. The makers of plows and knives, of carpets and china, of autos and engines, put their names on their goods. They want to be known by their products. When we see the name, we have the evidence of honest workmanship.

Now, the saloonkeeper is the only business man who is ashamed of what he makes. The finished product of his business is a pauper, a criminal, a lunatic, a suicide, an imbecile. They constitute the finished output of his trade. But these works of his hands he does not care to exhibit. No wonder that the saloonkeeper was wroth when the witty bystander in the crowd said to him, pointing to the prostrate drunkard before his door, "Your sign has fallen down." It is not surprising that speakers at recent conventions of liquor men have earnestly pleaded that drunken men be kept out of sight as much as possible, as they are a bad advertisement of the trade. They take no pride in what they make. In this respect the liquor business stands by itself.

But might it not be well to make saloons carry their responsibility? Suppose we put the name of the saloon where he got his drink upon the breast of the drunkard. He surely ought to bear the brand of his maker! The rumseller ought not to be ashamed of what he manufactures. It

Photographs from this
file have not been
included but are
available upon request.
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