

CAMPBOR, BISHOP A. P.

From the
Dec. 17, 1919

December 17, 1919

Death of Bishop Alexander P. Camphor

BISHOP ALEXANDER P. CAMPHOR, who died at his home in South Orange, N. J., last week, after a brief illness—reference to which was made in the *HERALD* a week ago—although having served in the episcopacy less than a quadrennium, had already impressed the church by his remarkable qualities of leadership in the work to which he was called. He had a grasp on conditions in Liberia that promised much for the development of the work, and had won the confidence of the church at home that meant support upon a scale not hitherto available. Those who have heard him before the Board of Foreign Missions, and on the platform, as he has described the work among the people of Africa, have been impressed with his constructive qualities. He saw beyond the immediate, and planned broadly and firmly for future development.

Bishop Camphor was born in Louisiana, Aug. 9, 1865, of slave parents. The mother, it is related, pledged her dying husband that she would have the son educated to preach the gospel in Africa. After a course at New Orleans University and Gammon Theological Seminary, supplemented later by postgraduate work at Columbia University and Union Theological Seminary, he went to Africa and was stationed at Monrovia in Liberia. Here he remained for ten years, during the last five of which he served also as vice-consul-general of the United States. He returned to this country in 1908, and became presi-



THE LATE BISHOP A. P. CAMPHOR

dent of the Central Alabama College, an institution of the Freedmen's Aid Society for the education of colored youth. He had conspicuous success as an educator.

The General Conference of 1916 elected him as bishop for Liberia. The entire church will feel keenly his death. He is survived by his wife. The funeral services were held Saturday, at St. John's Methodist Episcopal Church, Orange, N. J., followed by interment services on Tuesday at the First Methodist Episcopal Church, New Orleans.

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work of the founder of Methodism in an "appeal to men of reason and religion" than the former president, who as it happens, started his own ministry in that city. It is interesting to note in this connection that the mission was arranged by the Edinburgh Evangelistic Association, one of the results of Dwight L. Moody's work in the Scottish capital.

→ —Bishop E. S. Johnson has divided the Congo Mission into two districts, appointing Rev. T. B. Brinton superintendent of the Lunda-Chiokwe District, and Rev. E. I. Everett, a former member of the New England Conference, superintendent of the Luba District.

↘ —Rev. Harry Webb Farrington of the New England Conference is now serving as assistant pastor of Grace Methodist Episcopal Church, New York, in charge of the educational work.

—We enjoyed a pleasant call during the week from Rev. Dr. Alfred E. Craig of Evansville, Ind. Dr. Craig, who was formerly president of Morningside College, Sioux City, Ia., is taking a most active interest and part in the relocation of

Moore's Hill College at Evansville. Dr. Craig was visiting in Boston his son and daughter, both students in Boston University, the son being the Jacob Sleeper fellow for this year, and the daughter being enrolled in the Department of Religious Education.

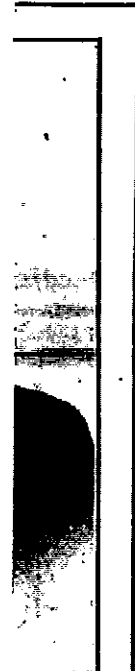
—Church-wide sorrow will be felt in the announcement of the serious illness of Prof. C. T. Winchester of Wesleyan University. Professor Winchester completed last June fifty years as head of the department of English literature at Wesleyan. The latest dispatches from Middletown on Monday were to the effect that his condition was critical.

—Harold Begbie has been writing a life of William Booth, the founder of the Salvation Army. He has had full access to all documents, and will doubtless produce a work of much interest as well as value. It will be extensively illustrated. William Booth takes his place among the great religious characters of history, and the record of his life should be a definite contribution to the literature of the progress of Christian work.

—Lieut. E. A. Pollard Jones of the Chaplain Corps of the United States Navy, a member on trial of the New England Conference, has been appointed to the Charlestown yard as assistant to Chaplain Eugene W. McDonald. Chaplain Jones has been serving at the Puget Sound Navy Yard.

—Rev. Dr. A. D. Ball of Center Church, Malden, delivered on Sunday the sermon of the occasion at the eighty-fifth anniversary exercises of St. James' Church, New York, of which he was pastor before going to Malden.

—Rev. Dr. Benjamin Young of Union



Mass.,
Univer-
Edgar

The New Missionary Bishops

REV. A. P. CAMPHOR, D. D., who has been since 1908 president of Central Alabama College, and Rev. Eben S. Johnson, D. D., who has served some of the strongest churches in the Northwest Iowa Conference, were selected on Tuesday to direct the Methodist Episcopal work



BISHOP A. P. CAMPHOR



BISHOP E. S. JOHNSON

in Africa. Bishop Camphor, who is placed in charge of Liberia, is well fitted for this responsibility, having been at one time president of the College of West Africa and also United States vice-consul-general in Liberia. Bishop Johnson, who comes from the pastorate, has been prominent in the work of the church, having been a member of three General Conferences, serving for a number of years as journal secretary, a trustee of Morningside College, and holding a number of positions of responsibility in connection with the Methodism of the West.

united Methodism in America."

"Effective for Unification"

The Conference rose to its feet as one, and with the Conference the vast throng of visitors applauding, cheering, weeping, laughing, and as it stood in the moment of tremendous fervor broke out in the song of Christian fellowship.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The two churches were one in spirit in that hour. "I congratulate you and myself," said Bishop Cranston. "We are all, General Con-



Rev. David G. Downey, D. D., Book Editor

ference and retired bishops, effective for unification." It was the greatest hour witnessed in a General Conference of the Methodist Episcopal Church in years.

How Many New Bishops?

The Conference faced the question of new bishops once more immediately after the morning recess. Dr. Nicholson, as chairman of the committee on episcopacy, presented the report of the committee on the subject, recommending that seven episcopal residences, as designated last week, be established, one of them in Seoul, and a missionary residence in Singapore. The discussion that took place is worthy of being noted in addition to the general statement of the results given a week ago. Emphasis was placed especially on the importance of leadership in the great centers of the United States. Here is where Methodism must meet tremen-

9-16-15
The greatest hour witnessed in a General Conference of the Methodist Episcopal Church in years.

Dr. Frederick Starr, the distinguished anthropologist of the University of Chicago, has written a note of appreciation concerning the late Bishop A. P. Camphor, which reveals a side of the Bishop's activity that is not generally known. He says: "It was really a great shock to me, as I had thought of him as a man of abounding strength and vigor, who might reasonably be expected to have many years of usefulness before him. I knew Bishop Camphor as a man and as a student. He had a clear vision and definite purpose. He was intensely interested in the native peoples of Liberia and had already made important studies upon them. He was looking forward to investigations that would have been important to science and for their practical value. His plans for reaching and helping native peoples were far reaching, sane and eminently practicable. He was a great and good man and Liberia has lost a friend and worker whom she can ill spare."

C. G. Starr, E. 1920
B. 19.

Billy Sunday Preaches John Barleycorn's Funeral

There has been no more aggressive or bitter enemy of John Barleycorn than Dr. William A. Sunday. His "booze sermon" has become famous wherever the evangelist has conducted his campaigns. In his blistering denunciations of the liquor traffic he repeatedly declared he would never stop fighting until John Barleycorn was in his grave.

The joy that the evangelist experienced on the evening of January 16 is revealed to a certain extent by the newspaper reports from Norfolk, Va., where Dr. Sunday is holding meetings:

Billy Sunday preached John Barleycorn's funeral service here today before an audience of more than ten thousand persons, which attended mock obsequies. The ceremony began at the railroad station where the "barleycorn" was buried.

ALEXANDER P. CAMPHOR.

Elected to succeed retiring Bishop
Isaiah B. Scott of Liberia; entered the
ministry in the Louisiana Conference in



PRESIDENT A. P. CAMPHOR.

1892; transferred to Delaware to attend school. He has spent his years in educational work for the Negro race, being for nine years president of the West Africa College, in Liberia. For the past eight years he has been president of the Central Alabama College, at Mason City, Ala. He was a member of the General Conferences of 1904 and 1912.

Negro Methodist Leader Dies

Bishop Alexander P. Camphor, who was the only active colored bishop of the Methodist Episcopal Church in the United States, died in Orange N. J., Dec. 10, 1919, from pneumonia. Since October, 1918, he had been actively identified with the Centenary movement of the Methodist

Episcopal Church in this country. He was taken ill October 6.

He was made Bishop of Africa at the General Methodist Episcopal Conference at Saratoga Springs, in May, 1916. Previously he had served eight years as president of the Central Alabama College, Birmingham. In 1896 he went to Africa as a missionary, and for twelve years was president of the College of West Africa, at Monrovia, Liberia.

Bishop Camphor was pastor of St. John's Methodist Episcopal Church, Hickory Street, Orange, when he responded to the call as a missionary, and had since always considered Orange his home city. He had expected to return to Liberia as a missionary bishop after the Methodist Conference in Des Moines, Iowa, next year.

Bishop Camphor was born in New Orleans fifty-four years ago, and was graduated from the New Orleans University in 1889. Six years later he was graduated from the Gammon Theological Seminary at Atlanta, Ga., and later took a post-graduate course in the University of Chicago. He also took courses at Columbia University.

His first pastorate was at Germantown, Pa., and he was assigned to the pastorate in Orange early in 1916, or ten months before he went to Africa. For many years Bishop Camphor had been a contributor to magazines in this country, and in the current issue of the Southwestern Christian Advocate is published the first of a series of articles he wrote on "Liberia and Its Environment Advancing."

"In its first open letter to college men of the South, issued at the beginning of the present year, the University Commission urged them to unite their efforts with those of the press, the pulpit, the bar, the officers of the law, and all other agencies laboring for the elimination of the monster evil of mob violence. These agencies have labored diligently and with substantial results, as indicated by the decrease of the average annual number of lynchings from 171 for the decade of 1886-1895 to 70 for the decade of 1906-1915. Nevertheless, the Commission wishes

more than one hundred and fifty teachers and students. They represent fourteen different states, the West Indies and Africa.

**Church
Affiliation**

In church affiliation the students are nearly equally divided between the Methodists and Baptists, though there is a good sprinkling of Presbyterians, a few Episcopalians, Congregationalists and Adventists.

Faculty

The Methodist, Baptist, Presbyterian, Congregational and Episcopalian denominations are represented in the Faculty.

Work

Owing to the low price of board the students are required to do the work of the hall. At the beginning of each month a work list is made out and each student is assigned some work at stated hours during the day. In this way they learn to assume responsibilities, and habits of neatness and order are instilled, which in later years will be helpful in their own homemaking.

**Preparation
of Food**

All the food is prepared by students; they also arrange the table and take care of the dining room. Visitors are surprised when they see the tables brushed, dishes washed and the dining room placed in order within twenty minutes after each meal.

As Bishop Camphor's Friends Knew Him

(Concluded from last week.)

BENEDICTION TO ALL.

By President J. B. F. Shaw, Ph. D., of Central Alabama College.

The life of Alexander P. Camphor was a benediction to all who came in contact with him. He visited the college where I was a student many years ago when he was a missionary on leave of absence from duty in Africa. His personality and message were such that the burden of Africa's redemption was laid on our hearts as never before. But I came to know him more intimately when I was called to the Presidency of Central Alabama Institute as his successor in that office. It was my pleasure to live with him in the same house for some weeks before his entering actively upon the duties of his Episcopal office. Four traits of his character impressed themselves upon me in such a way that I can never forget them.

1. **His untiring faithfulness to duty.** He took pains to go over with me every detail of the work of the presidency of the Institute. Every item of the school's property was counted, and every phase of the work gone into. The outs and ins and vexations of the work were pointed out in minute detail.

2. **His humility.** A Bishop in the great Methodist Episcopal Church, yet he rode with me in a farm wagon to the Institute, and seemed to have thought nothing of it. He was at all times a humble Christian brother and no exaltation of office could change him from that. This was indeed the secret of his success and power. I can never get away from the influence of his presence. The greatness of his religious conceptions, the beauty of his manners and expressions, and his humility abide.

earth and the world, even from everlasting to everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Such is our prayer.

LARGE IN SOUL

By the Rev. Geo. W. Grinton, D.D., Superintendent of the Kingston District, New York Conference

Bishop Camphor was large in mind and soul as well as in body and the church has met a great loss.

AN IRREPARABLE LOSS

By Dr. Ernest Lyon, Consul General of the Liberian Government at Washington, D. C.

The Liberian Republic has sustained in the death of Bishop Alexander P. Camphor an irreparable loss and the church a faithful servant.

LIBERIA HAS LOST A FRIEND

By the Rev. D. D. Martin, D.D., General Secretary of Stewart Missionary Foundation

Liberia has lost a friend from the court of the church and, one who was making an earnest appeal to the conscience of men in her behalf. We do not forget the memorable words of Melvin Cox, "Let a thousand fall but let not Africa be given up."

MODEST

By the Rev. J. C. Carson, District Superintendent of Montgomery District, Central Alabama Conference.

Bishop Camphor was sober in judgment and profound in thought. Being constantly a student himself, he always inspired the students of his school to hard study. He was princely in size but modest in display. He loved to help those who needed help most. As we knew him, he was ever sympathetic, kind and good. The alumni of Central Alabama Institute will ever revere his memory and seek to live the life which he taught us by word and by precept.

ALWAYS A STUDENT

By the Rev. W. W. Lucas, D.D., Assistant General Secretary of Epworth League

Bishop Camphor was my class-mate and room-mate in the seminary for two years.

During all my association with the him, I have never heard him make a remark or tell a joke that could not have been spoken in the presence of his mother, wife or sister. He had the most refined spirit I ever met. His heart was deeply drawn to Africa. During the past summer he took a regular course in the University of Chicago, giving special attention to life of primitive man and anthropology, showing that his work had gripped his very soul and the vision of Africa was ever before him. His life was not empty. The sacrifice which he made will be taken up in the hearts and lives of those who remain and the work in Africa will go on because this life has been given to Africa. His life will go on multiplying.

3. **His Love of Humanity.** He was one of the very few men of his generation who was so in love with all humanity that he seemed to care very little for the race question. He loved all mankind with a passion that overleaped all mere group distinctions and embraced the human race. This love of humanity carried him far afield, for his great spirit could not rest while any part of the human race remained in darkness.

4. **His passion for the redemption of Africa** was the natural outgrowth of his love of humanity. For this he was willing to pay the last full measure of devotion—and did pay it. I remember being in conversation with him just before his sailing for Africa after his election to the Episcopacy. It was at the time when German mines and submarines infested the Atlantic. I asked him, "Why sail now? What if you are attacked by submarines?" He thought for a moment and then replied, "I am prepared for anything"—and so he was.

It was not his to realize the ambition of his life, to see Africa redeemed and brought to the knowledge of Him whom to know aright is eternal life, but like ancient Moses sitting on the lofty summit of Pisgah's mountain, looking forward into a promised land into which he could never go, and looking backward over a well-spent life, though a life without the realization of the goal of its ambition, broke into song:

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hadst formed the

be any more helpful than is the fact now in the informal way in which they gather from time to time during the week. So much in a general way.

Now to specific objections to this particular amendment:

(1) It proposes a delegate for the full week from each pastoral charge. It makes no provision for his entertainment. The delegate, if sent, should have his expenses paid by his congregation. If the discipline says he should be sent, it should specify as to expenses.

(2) Representative Laymen will not leave their personal affairs for a full week. The result would be that those who attend would only go for a day or two. All would not be there at the same time, so there would be no opportunity for any concerted action upon the part of the Laymen. Someone will say that Laymen go to the General Conference and stay four weeks, why not to the Annual Conference for one week. The answer is that for the General Conference there is one Layman for each forty-five pastoral charges. This small number can be had from those whose affairs will permit extended absence. This amendment proposes one for every pastoral charge. If anybody thinks this can be had for a full week by really representative members, let him note the meager attendance for a single day at the Laymen's Association. For the important Laymen's Conference one day is each four years, not more than 60 per cent to 75 per cent of the pastoral charges are presented.

(3) Those who have served upon the committee for finding entertainment for ministers and their wives, will appreciate what it would mean to find entertainment for a whole week for as many Laymen as Ministers. Witness the strenuous experience every four years when the Lay Conference sits for only one day to elect delegates to the General Conference and yet fully one half of these delegates for this

Board of Sunday Schools to aid missionary education among our boys and girls by supplying definite missionary material are now ready for distribution. There are four of them, designed for the four months—January, February, March, and April, 1920, and for the four age-groups: Beginners and primary, juniors, intermediates and seniors, young people and adults. In fresh and living colors the missionary story is again retold, with the consciousness always of the character of the audience. The life of Bishop Bashford, need for schools and doctors in China, and for Sunday schools in Japan are represented in play and story. The great hymns of the church, Bible verses for memorizing, and special prayers are also suggested.

Simple narrative is the method employed to reach the youngest and the oldest of the four groups. What child would not be lured to listen to a story about "The Man with the Shining Face" who traveled in a queer little carriage with little windows thru which

THE WIN ONE LEGION

By Bishop Joseph F. Berry

The only hope for the success of the present evangelistic crusade is in the emphasis we place upon individualism. If we depend upon mass-movements and multiplied machinery our movement is a fore-ordained failure. If we depend upon consecrated individualism upon the part of our men and women and young people we cannot fail. The plan of organizing the laymen of our church into the WIN-ONE-LEGION is admirable. If put into action it must produce perfectly marvelous results. The plan has my unqualified and enthusiastic approval. It should be instantly and tremendously

and ignorance in handling disease must be supplanted by medical skill and knowledge and cleanliness.

Thus a content of information is conveyed, and throughout the series is interwoven the thought that the motive which has led men and women to bring new life to the Chinese and Japanese is anchored in Christ, and that the same motive will lead boys and girls to give their help now small as it may be and greater help when they shall have more to give.

STEWARDSHIP AND GOOD LITERATURE

A prominent layman in this church was induced to accept the responsibility of teaching a class of boys in Sunday School. He became sufficiently interested in this work to subscribe to some of the church papers in order to get help in his teaching.

In the church papers he found what seemed to him a new philosophy—Stewardship. From that time on, this layman preached, talked and lived Stewardship. Fifty of the most prominent church members signed Stewardship pledges under his influence, and from that moment, new life flowed in all the departments of the church.

The attendance at prayer meetings increased, members were added to the church membership, and the financial affairs of the church ceased to grind. Benevolences were doubled and the pastor's salary was increased, and special mission charges, both in America and in India, China and Africa, were undertaken by the different organizations of this church. The Christian Stewards formed themselves into a band which is constantly increasing in numbers and effectiveness.

People of Interest

Mrs. E. H. Oliver, wife of Dr. E. H. Oliver, Pastor of Warren Memorial Church, Atlanta, Ga., died Saturday morning, December 27th. She was stricken with pneumonia two weeks prior to her death.

Mr. George W. Bethea and Miss Irene C. McGhee, of Laurel, Miss., were married December 18th, the Rev. A. J. McNair officiating. Mr. and Mrs. Bethea left immediately for Los Angeles, Cal., where they will be at home at 1346 W. 36th Street.

Ebenezer Church, Washington, D. C., the Rev. W. H. Dean, pastor, is 8 points efficient in the Centenary. his church has sent more than \$2,000 to date of its quota, reports 67 converts in a revival; the church spiritually alive and finances in fine shape, the regular receipts being more than \$200 a week. In addition, the pastor has sent us 57 cash yearly subscriptions and is going in to make his list 100.

↘ Bishop J. C. Hartzell is to represent the Board of Foreign Missions at the Upper Mississippi, Mississippi, Louisiana, Florida and South Florida Mission Conferences. It was 50 years ago, February 14th coming, that Bishop Hartzell and his cultured wife reached New Orleans from Chicago and was received on trial in the Louisiana Conference. There are a few of the older brethren remaining who knew the Bishop while in his younger days. All know him one way or another and his trip through the South will be in a large measure an ovation for the splendid work he accomplished in the South, during his term as Secretary of the Freedman's Aid Society and during his Episcopal career in Africa.

Mrs. M. A. R. Camphor, after spending two months with relatives in New Orleans, Baton Rouge and Jackson, Mississippi, is now at her home, Orange, New Jersey. Beginning with March 1st, she will take up an itinerary under the Interchurch World Movement which will include the following cities: Nashville, Tennessee; Birmingham, Alabama; Grenada, Mississippi; Hattiesburg, Mississippi and New Orleans. Mrs. Camphor will be one of the speakers on this team and will also visit schools and colleges with a view of enlisting students for life service.

shows an increase of 25,599 during January, making an average increase per Area of 4,266 in one month. The total conversions to date is 74,825.

This includes six Area reports up to February 1st and eleven Area reports up to January 1st, 1920.

not only actually more than offsets increase in church membership, but is still greater in proportion to numbers. The "Year Book" estimates that decrease in Sunday school membership has been more than 3,500,000.

Board of Missions & Church Extension
of the Methodist Church,
110 N. 4th St.,
New York, N. Y.



MRS. MAMIE A. R. CAMPHOR

MRS. MAMIE A. R. CAMPHOR, of Monrovia, Liberia, a fine type of Negro Christian womanhood, is a graduate of Natchez Normal College, Natchez, Miss. Her service as a missionary in Africa began in January, 1897. Her husband, the Rev. Dr. A. P. Camphor, is president of the College of West Africa and editor of "Liberia and West Africa," a monthly paper published from our Mission Press in Monrovia. Mrs. Camphor is preceptress of the college and teacher of Domestic Science. Several years of experience in this country as a pastor's wife, later a close touch with the varied phases of mission work in Liberia, and a fine sympathy with young life of whatever race, combine to enable Mrs. Camphor to give a message of attractiveness and authority concerning the value and success of mission work in the Dark Continent.

Monrovia, Liberia, Africa.

Dear Friends of the Mission Study Classes:

In this far-away land, often and aptly called the "Dark Continent," there is a little leaven at work which we believe through His promises will finally leaven the whole. Christ is being lifted up by a faithful few, but the horde of heathen is so great, and the workers so few, at times the stoutest heart grows faint. But thank God for the blessed hope of the salvation of the world through our Lord Jesus Christ! Some are being saved and brought into the fold despite the forces of sin, ignorance, and superstition.

Among many of the tribes there is much unrest. They realize that there is something better than their charms, ju-jus, greges, and other idols made of wood, iron, or brass, but they do not know how to give up these superstitions and customs that have been a part of them for centuries. Our work is to teach them the right way and lead them to a higher and better life. This is being done through Christian education, especially of the youth. Many times the father of a boy has brought his son to the Mission Home and begged that the boy be taken and taught "God palava." He would say, "I be poor heathen man, but I want my boy to be a God-man." In this way more than two thousand children have been gathered in our Christian schools within the last eight years, and among them are bright signs of hope. Some of the boys and girls who entered eight years ago are now men and women and are building up Christian homes amid darkest heathenism. You who have been reared in the midst of Christianity and have always had the open Bible and hymn book, cannot realize what it means to have these Christian homes in this heathen land; but to one who sees the importance of such beacon lights, great joy is felt for every step taken for the advancement of light and life for the cause of Christ.

Not long ago we sent one of our girls to visit her people. She was taken in the Mission when quite a baby. Indeed, it was

thought that the child would die, as the mother had been forced to take the sass wood bowl for some petty offense, which resulted in her death, leaving this baby girl. Having no means of taking care of the child, when it was almost dead from starvation, they gave it to one of our missionaries, who took it and nursed it back to life. She is now a bright girl fourteen years old. When she visited her relatives for the first time they were much pleased with her, with the exception that they could not get her to join in their heathenish practices and worship. They tried to force her to sacrifice a part of her food at each meal to their god, but she would not. When they eat they sacrifice a part of their simple meal, by throwing it in the house where their idol is kept. This ceremony they wanted her to perform also, but she told them she had learned better in the Mission, and if they would listen she would read to them about the God she loved and who loved her and them too. She had with her an illustrated New Testament and read to them beautiful passages illustrating the love and teachings of Jesus. They listened intently, but when she had finished they said it was too good to be true. She tried to persuade her father and grandmother that it was really true, but they still doubted, so long have they believed in heathenism and its superstitions. A brother, however, heard and believed, and, though the parents tried to dissuade him, he returned to the Mission with his sister, for he wanted to know more about this Jesus who could do such marvelous things. He is now able to read the beautiful story of redeeming love for himself and bids fair to become an enthusiastic worker for the Master.

We believe that the greatest work to be done here is to be accomplished through Christian education. Some of the older folks will accept Christ, but for the most part they are so deeply dyed in ignorance and superstition it seems almost impossible to reach them. The children are ready for the Word, and the parents are willing to give them to the Mission because they want them to learn to speak English. There was a time when they would not give up their children without sums of money or its value, ranging from fifteen to a hundred and twenty-five dollars. Now they give them without price.

Our embarrassment is we have not the means to provide for all who would come. Twenty-five dollars a year will provide

for one boy or girl and give them the advantages of a Christian home and a Christian education. Our hearts are saddened almost every day because we are compelled to turn them away for want of means of support. Many times they are so earnest in their appeals that we cannot resist taking them, trusting Him who "clothes the grass which to-day is and to-morrow is not" to provide for these who are made in His own image and for whom He gave His only Son to die.

The time has come for the church to take a deeper interest in the salvation of the two hundred millions of souls in Africa who have never heard the name of Jesus, and who worship charms and idols made by man, because they do not know the true and living God who says, "Seek, and ye shall find." As soldiers of such a Captain we cannot sit in contentment and allow the forces of sin to make these people worse than they are by heathenism, for civilization is extending commerce farther and farther interiorward, and they are taking to the people poisonous alcoholic drinks which are making them worse than they are by nature and killing both soul and body.

Not long since a steamer was wrecked off the Liberian coast. Its cargo consisted almost wholly of bad gin and rum. The natives in that section secured much of it and drank freely of it. The result was many deaths of men, women, and children, who died in the greatest agony from poisoning.

Our desire is so to teach the girls and boys in our schools that they may teach their people better. These children are eager to learn, and they do appreciate the opportunity.

The "field is white to harvest, but the laborers are few." Will you not pray that the Lord of harvest may send forth laborers in His vineyard, that the sheaves may be gathered for the Master's use?

All cannot come to Africa, but everyone can help by their prayers and their means to advance the Redeemer's cause here in this land of darkness, and thus help to break the stronghold of superstition which holds our people fast in the chains of heathenism and idolatry.

I am sincerely yours,

MAMIE A. R. CAMPHOR.

BISHOP ALEXANDER BRISTLEY CAMPHOR - AN APPRECIATION

By John H. Reed

From "Liberia and West Africa", November - December, 1919.

At a meeting of the Officials of First Church that was held on Dec. 19 to suggest plans referable to a Memorial Service to be held for Bishop Camphor, a committee was appointed consisting of the pastor, Rev. H.V. Richards, W.J.K. Anderson and J.F. Copeland to write an article of appreciation for the bishop to be published in the LIBERIA AND WEST AFRICA. Dr. J.H. Reed being in the City, kindly offered his service to write the article in consequence of his acquaintance with the bishop from boyhood to which offer the committee consented.

Rev. R. Van Richards

Some men are born great others; achieve greatness; and some have greatness thrust upon them. This oft-repeated maxim has passed down the ages and bear testimony to the life and character of individuals as these take their places among their fellow-contemporaries in the role of the world's leadership. The first class above-mentioned represents that extraordinary trait which characterizes certain hereditary marks of human genius, transmitted from sire to son; the second class makes up the large number of struggling individuals, who, by dint of their own perseverance and determination, force their way to the front, and carve their names with an iron pen upon the craggy heights up which the peoples of the earth are climbing; the third class may be considered as those possessed with the spirit of opportunism, who make possible a way to fame by using exterior agencies to their personal advantage, backed by friends and well-wishers, achieving a temporary, short-lived public reputation, which dies with such individuals.

The subject of our sketch may easily be classed under the second head as above mentioned, and represents in his life and character the possibility of transcendent genius being achieved by dint of self-exertion and dogged determination to win in the race of life. Born in utter obscurity and inured to poverty, he was destined from childhood to become a world-character, and leave behind him a rich legacy of true greatness and racial leadership, worthy of the emulation of our struggling young manhood in the Church of his choice by birth and education. As one who knew him from boyhood, it becomes a most pleasing task to give to the world the following brief biographical sketch:

Alexander Bristley Camphor was born in 1867, St. Charles Parish, State of Louisiana, U.S.A., of humble parentage. He was left fatherless in his childhood, with a widowed mother who had to provide for the support of "Alex" and the other children of her household. The lines of providence marked up the course of his early life, and in his early youth, he was adopted by the Rev. Stephen Bristley, a member of the Louisiana Annual Conference of the Methodist Episcopal Church. Here the youth formed those early christian virtues which made for him a worthy

name, under the direct influence and training of the Rev. Mr. Priestley, who was a man of sterling worth and character. He thought much of his adopted boy "Alex", as he was commonly called in the household. His education was carefully planned by his foster father, and at an early age Camphor was placed in school.

It was in 1882, at New Orleans University, then situated on Camp and Race Streets in the City of New Orleans, that my most intimate friendship began with this struggling youth. From the best Parish Schools, his foster father had transferred him to the above-named Institution under the auspices of the Freedmen's Aid Society, then under the management of the late Dr. R.S. Rust with Bishop Wiley, and later under the Secretaryship of Dr. Joseph C. Hartzell, now the honored retired Missionary Bishop to Africa. Here, with that noble band of Christian Teachers, comprising such names as Payle, Clifford, Dean, Hoyt, Lowe, Adkinson, with their associated staff, the life of young Camphor was moulded into a dynamo of spiritual and intellectual power, preparatory to the work God held in store for him. The class of students at that time, comprised such names as J.C. Mason, Ernest Lyon, Louis Peignette, Elizabeth Williamson, Perry M. Hubbard, Olivia L. Anderson, Daniel P. Ross, William Porter; these made up our immediate circle in class work.

His school days were marked with constant triumph of victory in class rank and scholarship; he dreamed dreams and saw visions of the distant future even while in the class-room. His was the Class of 1889, when he graduated from the Collegiate Course of the University with the honor of Valedictorian of his Class. So well and thorough had he performed his work as a pupil and student, that he was elected by the Board of Trustees the year after his graduation as professor of Mathematics in his alma mater. Here he wrought for several years with signal success and honor. It was about this time that he took to himself his life partner in the person of Miss Mamie A.R. Weathers, who was also a graduate of the New Orleans University. This happy union was consummated after he had graduated with honors from Gammon Theological Seminary, then under the matchless leadership of Dr. W.S. Thirkield, now Bishop of the Methodist Episcopal Church. This happy union was but the very stepping stone to higher service in the Church, and Dr. and Mrs. Camphor started out towards the goal of their destiny.

From the work of the University, graduation from Gammon Theological Seminary, and happy marriage, Dr. Camphor and wife took charge of St. John's Church, East Orange, New Jersey, Delaware Conference of the Methodist Episcopal Church. Here he served most successfully and acceptably from the time he left the Seminary until 1896. This was the year of high and fixed destiny in the service of the Church. William Taylor, who had been the Missionary Bishop to Africa for twelve years, was retired by the General Conference, and Dr. Joseph C. Hartzell who had wrought so well for twenty years among the black peoples of the South, was elected to succeed Bishop Taylor as Missionary Bishop for Africa. Then came the definite call of Dr. Camphor and his wife for missionary service in Africa. Under the leadership of Bishop Hartzell, they heeded the call, and dedicated their lives to God for the redemption of the Dark Continent, thus they became the first foreign missionaries of the Methodist Episcopal Church, from among the Clergy in the South, for service in Africa.

From 1897 to 1907, covering a period of ten years, Dr. and Mrs. Gamphor laid the foundation of our educational work in Liberia, the College of West Africa was organized out of the old Monrovia Seminary, and made a chartered institution by legislative enactment of the Republic of Liberia. The work stands here to-day as a witness to the untiring zeal of this faithful servant of the Church. After ten years of most strenuous service in the educational work of the Church in Liberia, he returned in 1907, to the United States of America, no sooner there, than the Church at once, through the Board of Managers of the Freedmen's Aid Society placed him in charge of Central Alabama College, a new educational institution, near Birmingham, Alabama, U.S.A., and there for ten years, he forged the educational links that bound his new institution into an unbroken chain with the schools of the Freedmen's Aid Society, of which he himself was a ripe product and first of our foreign missionary forces from our Colored Membership. Thus, he was fully prepared for whatever further service remained in store for him at the call of God and the Church. This last call was loud and clear. It came in clarion notes from every quarter of the Church in the fulness of time. No one could mistake the call, and God's servant heeded the same.

At the General Conference of 1916, just twenty years after his first call to Africa, through a most mysterious course of providential movements, the Missionary Bishopric to Africa was again made a necessity. The one man from among the many, upon whom this episcopal mantle should fall, was Alexander S. Gamphor, and the General Conference elected him by an almost unanimous vote, thus demonstrating the sanction of heaven in this choice. He, with others, was consecrated to this high office of Missionary Bishop of the Methodist Episcopal Church for Africa, in May, 1916. The chapter was closed, and Bishop Gamphor with his characteristic zeal, threw his future life into service for African redemption. For this was indeed the master passion of his soul.

From the General Conference, we sailed together on the same ship for Africa, reaching Liberia on January 25th, 1917, just exactly twenty years from the date of his first arrival at this same port. His plans were large and comprehensive; he knew the field and had already understood the many problems of the same; he took hold with a master hand; he studied the line of attack upon the ancient citadel of ignorance and superstition like a commander-in-chief of the armies of God. The two conferences at Brewerville in 1917 and Monrovia, 1918, were spiritual battles with most glorious victories on the side of God and Righteousness. His campaigns during the opening of 1918, from January to August, stood as a forecast of the forward march planned by him for capturing our Liberian heathenism for God and the Church. There was a deep spiritual as well as high educational tone to the bell as it so loudly and clearly pealed forth the new anthem of our Liberian Methodism. The Church, both here and abroad, stood in expectancy for shouts and triumphs of victory from this field at the ensuing General Conference.

But alas! The scene was changed; the Board of Foreign Missions called him for the "Centenary Drive;" he threw himself into the fight for a world-wide missionary forward movement; he met the forces at Columbus and shared in the victories of that mightiest of world-campaigns which the Church laid upon the altar more than hundred millions of dollars; we stood in expectant hope on the field for his return, and looked forward to join in the loud acclaims from the re-verberations and re-echoes

of this greatest of world-missionary achievements; in the midst of these high and animated hopes, the Church announced his unexpected and all too soon transfer from conflict to glory. We stand dazed and confused under the stroke; wonder at such mysterious ways of Providence and breathe the prayer: THY WILL BE DONE.

Thus the workman dies, but his works still survives. Here now waits our vast Liberian field with all of its mighty possibilities for the coming of a successor to this fallen hero; our faces are turned towards the rising sun, and may we behold in his effulgent rays as they are reflected against the dark cloud of earthly sorrow upon our horizon, the bow of promise which shall forecast a brighter day that shall dawn out of the long night of sorrow and weeping for Africa's fullest redemption. Bishop Camphor is not dead; his influence lives as a benediction to the field; his plans will be revealed and interpreted by the one whom God through His Church, shall call into service as his successor; his spirit will breathe upon the great field for which his heart throbbed and yearned so anxiously; his episcopal supervision was short-lived in personal human oversight, but the mighty issues thereof shall live forever in his indestructible deeds as these are portrayed in his unselfish devotion to duty and the circumstances that surrounded his sudden departure from earth.

We shall remember him as the constant student; the man of accurate details; the profound scholar; the world-visioned seer of a New Africa the chosen diamond from the black gems of a backward race, which shall shine forever in splendor and bedeck the unfading Crown of THE KING OF KINGS.

Centenary Conservation Committee
Methodist Episcopal Church
111 Fifth Avenue

December 1919

NEGRO BISHOP OF AFRICA DIES

Bishop Alexander Priestly Camphor, 54, Negro bishop of Liberia, Africa, for the Methodist Episcopal Church, died late last night, December 10, 1919, at his temporary residence, 23 Webster Place, South Orange, N. J., of pneumonia. He had been ill a week.

An educator, college president and noted pulpit orator, Bishop Camphor was a commanding figure in the Methodist Episcopal Church. Born in Jefferson County, La., August 9, 1865, of slave parents, his father early destined him for the ministry. Dying when the son was a mere lad, the father exacted a pledge of the mother that she would have him educated to preach the Gospel in Africa. The boy's pastor, the Rev. Stephen Priestly, who had no children, later adopted him and educated him.

Educated at New Orleans University, Bishop Camphor received therefrom the degrees of A. B., A. M. and D. D. From Gammon Theological Seminary he received the degrees of B. D. and D. D. He later carried out post-graduate work at Columbia University and Union Theological Seminary.

From 1889 to 1893, he was professor of mathematics at New Orleans University, then becoming pastor of James Church, Germantown, and of St. John's Church, Orange, N. J., 1896. The following year he fulfilled his father's dying wish by going to Africa as president of the College of West Africa, Monrovia, Liberia, where he served ten years, the last five of which he also was vice-consul general of the U. S. to Liberia. Returning to America, he became president of Central Alabama College, 1908-1916. In that year he was elected missionary bishop of Liberia at the Methodist Episcopal General Conference in Saratoga Springs.

Returning to America last Spring to attend the Centennial Exposition of the Methodist Episcopal Church at Columbus, O.. Bishop Camphor took an active part in the great Centenary drive which raised \$113,000,000 for a five-year world program. He continued to stay to attend the annual meeting of the Board of Foreign Missions just ended, but became ill just prior to the opening session.

He is survived by a widow, formerly Miss Mamie Anne Weathers, who accompanied him to America.

BISHOP ALEXANDER CAMPBOR.

Alexander Priestly Campbor was born of slave parents at Jefferson, La., Aug. 9, 1865. His education was received at New Orleans University (A.B.'89; A.M.'92; D.D.'97) Gammon Theological Seminary (B.D.'95; D.D.'98) Post graduate work Columbia University and Union Theological Seminary. Professor of mathematics, New Orleans University, '89 - '93, Pastorates: Germantown, Pa., '95; Orange, N. J., '96. President of College of West Africa, Monrovia, Liberia, '97 - '08. President of Central Alabama College, '08 - '16. Author of "Missionary Story Sketches and Folk Lore From Africa"; also editor of "The New Africa" vols. 1-5. He has made special studies of racial problems under the direction of Chicago University. He is strong on the platform as a preacher or lecturer, and both his genius and training are for leadership.

Nov. 10, 1916.

Dr. Camphor, Methodist Bishop in Africa, Dies.

The Rev. Alexander Priestly Camphor, Bishop of the Methodist Episcopal Church for Africa and formerly president of the College of West Africa at Monrovia, Liberia, die from pneumonia early yesterday at his temporary residence, 23 Webster Place, South Orange, N.J. He had been ill a week.

Dr. Camphor was born at Monrovia, La., on August 9, 1865, the son of Perry and Elizabeth Camphor, both of whom had been slaves until freed during the Civil War. His parents died in his early childhood, and he was adopted by his pastor, the Rev. Stephen Priestly, who had him educated at New Orleans College and at Common Theological Seminary, Atlanta. Later he pursued post-graduate courses at Union Theological Seminary, Columbia University and the University of Chicago. He was professor of mathematics at New Orleans College in 1889-92 and pastor of Methodist churches at Germantown, Pa., in 1896, and Orange, N.J., in 1906.

In 1897 he went to Liberia to become president of the college of West Africa, and filled that post for ten years, during the last five years being Vice-Consul General of the United States in Liberia. He returned to this country in 1908, and for the next eight years was president of the Central Alabama Institute at Birmingham, Ala. In 1916 he was elected Bishop of Africa by the General Conference of the Methodist Episcopal Church, which met that year at Saratoga Springs, and thereafter made his home again in Monrovia. He was a delegate to the Methodist General Conferences of 1904 and 1912, and to the World's Missionary Conference at Edinburgh in 1910, and was a member of the African Society, the Freedmen's Aid Institution of the Methodist Episcopal Church and the Southern Sociological Congress.

He was the author of "Missionary Story Sketches", published in 1909, and ranked among the foremost pulpit orators of his Church. He was married in 1895 to Miss Mary A.R. Weathers, of Woodville, Miss., who survives him.

He came to the United States, accompanied by Mrs. Camphor, last spring to attend the centennial exposition of the Methodist Episcopal Church at Columbus, Ohio, and took an active part in the great "centenary drive" for a fund of many millions for a five years' world-wide campaign. He remained here to attend the annual meeting of the Methodist Episcopal Board of Foreign Missions, but was taken ill just before its opening session.

Funeral services for Bishop Camphor will be held at 11 o'clock tomorrow morning in St. John's Methodist Episcopal Church, Hickory Street, South Orange. The church may be reached by the Hackawanna Railroad to the Brick Church Station. Interment will take place at New Orleans.

(N.Y. Tribune
December 12, 1919)

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Photographs from this
file have not been
included but are
available upon request.
For more information
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