

**JOYCE, BISHOP ISAAC W.**

number of people—to Titus, who fed and nursed her to health and strength; to her father, whose heart was touched by circumstances in which Sukey played a prominent

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# Northwestern Christian Advocate.

DAVID D. THOMPSON,  
Editor.

CHICAGO, AUGUST 2, 1905.

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## THE DEATH OF BISHOP ISAAC W. JOYCE.

Bishop Joyce died at the home of his son, Colonel Frank M. Joyce, in Minneapolis, Minn., July 28, after an illness of twenty-six days. There was no hope of his recovery from the moment he suffered a paralytic stroke at the Red Rock Camp Ground, while preaching on Sunday morning, July 2. Indeed, that he lingered so long was due to his wonderful vitality. The funeral took place Monday afternoon.

\* \* \*

Under date of October 22, 1900, Bishop Joyce wrote with his own hand certain facts which he plainly intended to be available for his biography. From that document the following are the most important quotations, and substantially the entire account:

Isaac Wilson Joyce was born in Colerain Township, Hamilton County, O., October 11, 1836, son of James W. and Mary Ann Joyce, and grandson of William and Margaret Wilson Joyce, and a descendant of William and Hannah Joyce of Dublin, Ireland.

With his parents he removed to Tippecanoe County, Ind., in April, 1850. He was educated in Hartsville College, a school belonging to the Church of the United Brethren in Christ, but he received his degree of A.M. from Asbury, now DePauw University. He was converted and united with the Church in the year 1852. In the year 1859 he was received into the ministry of the Methodist Episcopal Church by the Northwest Indiana Conference, and filled several of the most prominent pulpits in that conference for several years. He received the degree of doctor of divinity from Dickinson College, and that of doctor of laws from the University of the Pacific.

When thirty-three years of age Bishop Clark appointed him presiding elder of the East Lafayette District in the Northwest Indiana Conference, which he served for four years. He represented his church in the General Conference of 1880 which met in Cincinnati. In September of that year he was transferred to the Cincinnati Conference and appointed to St. Paul's Church, Cincinnati. After serving that church a full term of three years he was appointed to Trinity, Cincinnati, and after a full three-year term there was re-appointed to St. Paul's, from which, in 1888, he was elected to the episcopacy. In 1886 he was appointed by the bishops to represent the Church at the General Conference of the Methodist Church of Canada, which met in Toronto. After his election to the episcopacy, he spent two quadrenniums in Chattanooga, where, in addition to his supervision of his conferences, he was the chancellor of the Grant University, located at Athens and Chattanooga. In 1892 he visited and presided over the five conferences of the Church in Europe. In 1894 he had charge of the Church in Mexico. In 1896 his episcopal residence was changed to Minneapolis, but for the first two years of that time he was in charge of the Church in Eastern Asia, making two tours through Japan, Korea, and China, presiding twice over the sessions of the conferences and missions in these three countries, returning to the United States in 1898 via Malaysia and India. He has presided over nearly all the conferences in the United States. In March, 1861, he married Miss Caroline Walker Bosserman of La Porte, Ind.

Here the record ends, so far as the autobiography is concerned. He evidently expected to add to it, but in his busy life the time never came. In 1902 and 1903 he visited the missions in South America and gave to them unusually painstaking and faithful attention and administration.

\* \* \*

Bishop Joyce was a vigorous young preacher, and, early in his ministerial career impressed his brethren in conference with promise of reaching first place in the pastorate. As stated in his autobiographical sketch, when thirty-three years of age he was suddenly and unexpectedly to himself lifted out of the

sphere for which he had been fitting himself, that of the pastorate, and was placed on a district. Bishop Clark saw in him qualities of leadership, and put upon him responsibilities which required him to enlarge his range of vision and form an acquaintance with the connective features of Methodism. His attention was thus drawn to the wider field and to the study of administrative problems. His sudden advancement to district superintendence was a crisis, or turning point, in his life of much deeper significance than was suspected by himself or by his bishop when the appointment was made. His modesty and bearing convinced everyone that he would worthily bear the honor and act discreetly in his new relation to his brethren. The result justified the appointment and the high expectations of those who were at first surprised and gratified that it was made. He filled his term on the district with marked success, and was ready to return to the pastorate with higher ideals and more ample equipment.

About the time his power as an efficient worker was developed and was attracting attention, his condition of health called for respite from full activity, and he deemed it wise to become supernumerary for a year. He did so, but did not rest for long. An independent Methodist church in Baltimore desired his services, and his acquaintance with some of its leading members induced him to accept an invitation to its pulpit. He did this without affecting his relation to his conference or his loyalty to the Methodist Episcopal Church. He was converted in the United Brethren Church, and began his ministry in that denomination. Some who knew that he had once changed his church relation after becoming a preacher, supposed that when he became pastor of an independent congregation his attachment to our Church would be broken, and that a valuable man would be lost to us; but this fear was groundless. With the recovery of his health and the fulfillment of his contract in Baltimore, he returned to his conference and to effectiveness. His temporary service in the non-episcopal church was an experience not without value to him in after life.

\* \* \*

After filling the best appointments in his home conference, the Northwest Indiana, he found himself in demand in other places. St. Paul's Church in Cincinnati, O., at that time the most important charge in the city, if not in the state, opened to him, and he was transferred and appointed. This was the beginning of a new career. Eminent men had filled that place, and not a few indulged misgivings as to the success of the untitled brother from Indiana, who came to so important a position with less prestige than most of his predecessors had brought to it. Doubts did not linger long. He measured up to the demands of the pulpit, and in the general work of the charge he touched a higher line of efficiency than had been reached since the church had ceased to be Morris Chapel and had become St. Paul's.

His pastorate in St. Paul's was a great success. Revivals of tremendous power put the religious life of Cincinnati upon a different plane. Although a newcomer to the city, and a special transfer, he was not isolated, but became at once a brother beloved in the city and in the conference. By the time his term had expired he was known throughout the city, and his influence was felt in every department of church work, not only in Methodism, but in all evangelical churches. It was widely felt that his removal from Cincinnati would be a loss to the distinctively religious forces of the city. He was not removed from the city. The nearest church to St. Paul's, Trin-

ity Church, the next charge in importance to the one he had served, secured his appointment, so that he continued in what was practically the same community. At Trinity he wrought as he had done at St. Paul's, loyally and faithfully for his own charge, but with such breadth of view as to show that every connectional interest of Methodism was recognized as having a claim upon him, and that his catholicity of spirit impelled him to seek the prosperity of every denomination that was truly evangelical.

When his time was out at Trinity he was returned to St. Paul's for a second term. This reappointment was about as high a compliment as could be paid to a Methodist pastor. He was not a stranger, and no one thought of him as a transfer. The longer he remained the greater his power in the city. He was one of the men whose personal influence told mightily in the popular mind in favor of the extension of the time limit, and at last for its removal. Some evidently hoped that such an exceptional case might become the rule, although it was clear that in this instance the exceptional element in the case was in the exceptional man.

Great religious awakenings occurred in Cincinnati while Dr. Joyce was pastor there, and his church was the center of interest. He organized revivals, and that without disparaging the divine element in them. He employed specialists and wrought with them. When Thomas Harrison was with him he gave the evangelist the widest scope and the largest liberty, and yet held the reins himself and stood by his helper. When Sam P. Jones was with him he accepted the methods of that unique evangelist, made the most out of his peculiarities, stood by him loyally, and yet was himself the master of the services. No one who came to him to do evangelistic work excelled him in the weight and power of exhortation, or in the effectiveness of his appeals to the unsaved. He took no second place in pushing the work of God.

\* \* \*

As a pastor his fame went far and wide. When the Church wished to honor the pastorate by promoting to the episcopacy one who was known only as pastor, and was pre-eminent in that office, attention was at once drawn to Dr. Joyce, and without other prestige than that of success, he was cordially chosen to be a chief pastor. His work as a pastor made him a bishop; and yet he had been a successful presiding elder, displaying in that position admirable qualities as an administrative officer.

He came to the episcopacy in 1888, and was as much surprised as was anybody else; for while he knew of the talk, and of the efforts his friends were making, he did not suppose that such a result would be possible. Of course he accepted the election as providential, and unhesitatingly said in his consecration that he believed himself called of God to that holy office. This election changed his life plans, and introduced him into a new sphere, with new duties and new responsibilities, to which he came, as he had gone to all other duties, with modesty and a firm reliance on divine help and guidance. He was a man of strong faith, and therefore he was courageous without being bold. He believed in God, and he believed that God had use for him, and therefore he did his work with the expectation that God would sanction it and give his blessing. He knew that he had power with God, and this was the secret of his power with men.

\* \* \*

The qualities which distinguished Dr. Joyce as pastor, he displayed as bishop. He might, indeed, be rightly called the pastor-bishop of the Church. During his pastorate in Cincinnati it was no uncommon thing to see him climbing the stairs of a tenement house with a basket on his arm laden with food for some needy family or sick man or woman.

His memory for names and faces and incidents was phenomenal. Illustration after illustration might be given of how a moment's meeting under distracting conditions so impressed him that years afterward and thousands of miles distant he instantly recalled the name and recognized the person. After the Harrison meeting in Cincinnati he knew every member of his great church by name, his residence, his place of business, the names of all the children in the family, and all the personal details of the life of his people. It is a matter of record that, when leaving that pastorate, from memory he wrote out a list for his successor, which afterward, being compared with the official record, was found to be absolutely correct—so correct that a few names that had been by acci-

dent omitted from the written record were found to have been engraved on his heart.

The same spirit of helpfulness which he displayed toward his members when a pastor, he displayed toward churches after he became a bishop. During his residence in Minneapolis he devoted himself to the work of the Church, particularly to that part of the Church needing him most. From deliberate conviction he gave himself to the weaker churches, and it is a matter of record that he preached and lectured, frequently paying his own expenses and always without compensation, at ninety-two places in the Northwest which had never before been visited by a bishop of our communion.

\* \* \*

For seventeen years Bishop Joyce went in and out before the churches, bearing this high office, doing episcopal work, never flinching, never complaining, accounting no labor too taxing, no burden too heavy, and no sacrifice too great, so he might serve the cause of God and win souls. With him the minister was not lost in the bishop. He carried into his wider field all the zeal and evangelistic fervor that gave him success in the pastorate. He had conversions in his conferences. While not lacking in executive ability, but indeed measuring up to a high standard, he bore the honored distinction of being known everywhere as the "revival bishop." On this account his coming to the conferences was anticipated with delight, the preachers expecting a spiritual uplift and fresh inspiration from his presence and counsels.

This marvelous power accompanied him wherever he went. Whether in Japan or China or India or in South America, revivals attended his ministry, and conversions took place, even when his preaching was through an interpreter. A great tide of spiritual quickening followed him all over the Celestial empire during his episcopal visit to China, and the Church in that far-away quarter of the globe has felt the impulse of his visit ever since.

He could well say, as he is reported to have said with thickening voice, as cerebral hemorrhage arrested the flow of his speech, "I have preached this gospel in almost every land, and always with the same effect." His preaching was with power and the demonstration of the Holy Spirit.

\* \* \*

While his episcopal career was noted for the revival power that attended him, there was no respect in which his work was not a success. He looked after the practical interests of the Church with the eye of an expert. In cabinet work he was wise, patient, and painstaking. In the conference chair he presided with ease and dignity. His mind was alert to discover men who had in them the elements of success, and to give them a chance. Those who brought things to pass commanded his respect.

As an administrator he was conscientious to a degree, frequently causing him the acutest personal pain. Sharp difference sometimes created troublesome problems, but faithfully he strove to do the utmost and exact right with every brother whose interests were in his hands, and at the same time faithfully conserve the effectiveness and efficiency of the great Church at large. Again and again, when importuned for something he could not give, he has spent hours when he ought to have been asleep, in sad and painful sympathies over conditions he was powerless to change. His heart was as tender as that of a woman, and every preacher's woes were made his own woes. Those who did not know him well sometimes mistook this high devotion to duty for willfulness. None ever more gladly welcomed all the possible light and information on any subject, or more devoutly sought to reach the exact fact and truth.

As a pulpit orator he will hold high rank. He was a mighty preacher, and was in special demand for camp meetings and other occasions which brought together great crowds. He had rare power in moving large audiences. He was president of the Epworth League from 1900 to 1904, and was beloved by thousands of the young people of the Church, to whom he was a spiritual father and inspirer to a more consecrated life.

The sweetness of his spirit and the beauty and spotlessness of his personal character were, after all, his superlative charm, and the final and decisive element in his greatness.

\* \* \*

The stroke which ended his life and work found him prepared. He ended his career as he would have wished, while delivering his Master's message and doing his Master's work.

JOYCE, Isaac W.. Methodist Episcopal Bishop elected 1888. Born Hamilton County, Ohio, Oct. 11, 1836; son of James W. and Mary Ann Joyce; removed to Tippecanoe, Ind., 1851; graduated Hartsville, 1858; joined N. W. Ind. Conference of the Methodist Episcopal Church, 1859; married Miss C. W. Bosserman, La Porte, Ind., 1861. Was pastor and presiding elder; transferred to Cincinnati Conference, 1880; pastor of St. Paul's and later of Trinity Church, Cincinnati, until elected bishop. Member General Conference 1880 and 1888; five years president U. S. Grant University. Spent two years in the Orient presiding over the conference and inspecting the work of the various missions of the Methodist Episcopal Church, returning in 1898; has recently returned from a two years' tour of supervision of church work in South America.

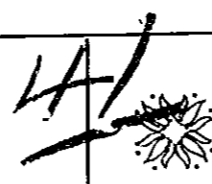
WHO'S WHO IN AMERICA

1903-1905



# BISHOP JOYCE IN SOUTH AMERICA.

Rev. A. W. Greenman, Ph. D., Wabash, Ind.



There will be tears and heartaches, these days, in many Methodist homes in those southlands, as the news arrives of the translation of their beloved brother and bishop. As in the other great fields where the church sent him, so there he and Mrs. Joyce were the welcome guests in the homes of our workers. Their hearty, unaffected ways and deep interest in all of our problems, were they family or general mission, made their entertainment a real delight; while their sincere cordiality won the hearts of the people, who crowded about them at the close of the services to shake hands and with them *bon voyage*.

Able and painstaking administrators as have been the bishops visiting that continent, none have surpassed him in efforts to try and do precisely the right thing for every member of the staff, native or foreign, with due consideration, of course, for their personal and family circumstances and the general mission interests. Judging men with remarkable swiftness and accuracy he was yet slow in reaching conclusions, and long after the course of action in any particular case seemed to be clearly indicated he would still, from his genuine love for the brethren and his intense desire to do the just thing, hesitate till the very last moment before announcing his decision. Cheerfully would he spend the long hours of night in attempting to find some adjustment which might be more agreeable to those most immediately concerned. But after having secured all available light, studied and prayed over it, once the assignment was made he was as adamant in maintaining it. With unwearied labor he sought out the last item of information regarding our widely scattered representatives and interests in that vast field; and he discharged his delicate responsibilities with unflinching gentleness, courage, and firmness.

But the pulpit was his throne of power, and how he reveled in its opportunities! When absorbed in his administrative duties one would hardly suspect him of being the eloquent and burning evangelist. But it was one of the best tests of his splendid abilities that he held himself and his resources so completely in hand that he could pass in a moment from the most exacting duties of his office to thrill great audiences from the pulpit and platform. Several of his predecessors had expressed a hope that he might be assigned to those conferences, especially in view of his well known revival successes; so the missions were in earnest and prayerful expectancy of his coming, and they were not disappointed.

On his first visit, in 1903, he came by the West Coast, crossed the Andes, and spent Sunday, March 15, in the city of Buenos Aires. Every day and night of the previous week—that of his arrival, had been full of hard work; yet at eleven o'clock he preached with his accustomed energy and power to the large English-speaking congregation of the First Church, but came from the pulpit limp and exhausted. I had arranged to drive him across the city that afternoon just to see and speak a few words of greeting to our Boca Mission Hall congregation and schools. But when, at three o'clock, he faced three or four hundred eager faces, it was too much for him, and with an "O, I must say something to them," he was instantly off under full headway in a forty-minute address. Then back across the city we came to the newly established Italian Mission, where he promised to say only a word or two. But Pastor Penninetti's brief story of its remarkable inception and growth, and the two hundred upturned countenances, made another irresistible appeal, and for nearly an hour he poured forth strong and loving counsel to them. After all this we really feared for him in the evening when he was due at the Second Spanish Church, and we begged him to not attempt more than a brief greeting. To this he assented, and for five minutes, perhaps, spoke in a tired and halting manner, then, suddenly, as if fired by the great audience, he drew himself up and preached with passionate earnestness and eloquence for eighty minutes, ending with a fervid appeal that crowded the altar. Utterly wearied, and with scarcely a dry stitch on him, so completely had he thrown himself into the service, he was yet almost beside himself with joy, and must needs shake hands with the large throng before we could get him into a cab and take him to Miss Le Huray's home. For a man of his age, and worn with excessive labors, to have thus preached four times, and in all more than four hours, between eleven in the morning and ten at night (besides being present in opening and closing services), and with all the fire and abandon of his great efforts, was a notable achievement, and shows how completely the evangelistic spirit dominated him. Although it was, with the exception of one service, through an interpreter, he possessed the rare faculty of being able to deeply interest and profoundly impress

his audiences, even by this slow process, till his throbbing eagerness and impetuous words would become an overwhelming torrent of enthusiasm and unction, sweeping all before him. A week later, in Rosario, on conference Sunday, after preaching in the morning and attending a great Sunday-school celebration in the afternoon, he took charge, in the evening, in the Spanish Church, after a sermon by Dr. J. F. Thomson, of the altar service. This was, in its way, the most remarkable in the history of the mission, and the bishop never tired of recalling it among his most precious experiences. From thirty to forty persons crowded the altar, while others knelt in the aisles or at their seats; and for an hour the bishop was ubiquitous among them and almost beside himself with delight as souls would come out into the life; and when the meeting closed with two or threescore testimonies in half a score of different tongues, it was Pentecost for him and his holy joy was unbounded.

The next year, 1904, he entered from the East Coast and went out over the Andes. Exceedingly fatigued though he was, he yet, whenever opportunity offered rejoiced in nothing as much as a rousing revival service, and was pained when a meeting produced no fruit. It was my privilege to accompany him, at his request, at the West Coast Conference in Santiago, Chile, where on the conference Sunday he preached with rare power to the Spanish congregation. The next Sunday evening he spoke to that very large and most notably successful mission church in Valparaiso, of which Dr. W. C. Hoover is pastor. There the bishop's old-time fervor was fully aroused, and, fagged out though he was, when he closed and drew the net, a score of men bowed at the altar, and some were gloriously saved who had never, till that hour, been in a Protestant church.

Such was the character of his services in South America, and their influence was helpful to our congregations, inspiring to our ministry and will abide. So he toiled on, patiently and cheerfully holding himself to his tasks until his splendid physique and overwrought nerves could endure it no longer; for had he been willing to spare himself he surely ought to have lived years yet. A noble man, able bishop, powerful preacher, loyal friend, gentle and sensitive as a woman, he was afraid of nothing but a failure to do the full measure of the duty which God and the church had laid upon him. Had the General Conference so ordered he would gladly have taken charge of South America for this quadrennium, for he had come to love it as he loved the Orient. And had he thus escaped, at least in some degree, "the everlasting run and rush," as he expressed it of his home work, his life might have been prolonged. How eager was he to plead the cause of "The Neglected Continent," and how he carried it on his heart to the last! We are stunned and dazed by our loss. May his leaving us only serve to raise up a host of friends who will love it as he did!

Northwestern, 11 Oct 05 page 10,  
(Biographical)

Is it not evident, then, that the revival we most need is one that will stir to its depths the body of professed followers of Jesus, and bring into prominence and prevalence a higher type of salvation? How can this be effected? Much depends, we are persuaded, on the spiritual condition of the pastor. It would be very unjust to say that it all depends on him; for many pastors are dealing with this matter in utmost faithfulness, and find so much resistance on the part of their people that little can be accomplished. But if the great body of the ministry were living on a higher plane the laity would feel it very keenly, and it would not be long before great results would be seen. Each class profoundly affects the other. "Like people, like priest," and like priest, like people. But since the declarers of God's truth are especially set apart for this very thing much may be rightly demanded of them, and a large portion of the responsibility for the unsatisfactory condition of the churches may fairly be laid at their doors. With more courage, more self-sacrifice, more burning zeal, more disregard of conventionalities and "itching ears," they must deliver their souls. Their message must be a burning one. They must pour red-hot shot into the cold congregation until a blaze is kind-

led. If they have a passion for souls it will be contagious. If they aim above all things to bring men to their Saviour, to win them from sin to holiness, from self to God, it can and will be done. It will not be easy, it will cost much in many ways, but it will pay. When the whole ministry becomes evangelistic in the true sense the whole church will also become such, and the whole community will be permeated by its influence. Personal work will be done, house to house canvasses will be made, new devices will be put in operation, the triumphs of the earliest days will be more than equaled, and the glory of God will march on most signally. "Let Zion's watchmen all awake, and take the alarm they give." Let Zion put on her strength, put on God, add to the form of godliness the power, exchange worldly conformity for divine, shake herself from the dust of mere diversion, gird herself for the battle with sin, by an absolute surrender to Christ be loosed from all the bands of her captivity and shine forth in the resplendent majesty of her might. Then shall the wilderness speedily blossom as the rose, the waste places burst forth into singing, and the kingdom of the earth be filled with the knowledge of the Lord.

## THE OPEN SHOP.

Rev. David Morgan, Superintendent Bethel, St. Paul, Minn.

The contest going on now between the typographical union and the typhotetæ is not alone for the reduction of hours to eight, but a contest upon the open shop.

The employers contend that they have the right to employ whom they please without any interference from the union. This on the surface looks like a reasonable demand, and most people at first thought will decide in favor of the employer. But the labor union contends that its very existence depends upon a closed shop.

Why do we have labor unions? What necessity brought them into existence? While labor unions in some form or other have existed for centuries, yet the modern labor union is only about a hundred years old, and was brought about by the employer. If we go back a few years, before labor unions were formed, and look for a moment upon the conditions of the laboring man and compare them with the treatment he now receives, we will at once be convinced that labor unions are a great blessing to the workingmen. He was in many respects worse than a slave, for slaves are as a rule well fed and housed, and not overworked, as their lives are worth something to their masters. But not so with the workingmen. They were compelled to live in the companies' houses, (which were, most of them, miserable hovels, for which they paid exorbitant rents. They fed at companies' stores which kept often the poorest foods at the highest prices, clothed in like manner, cared for when sick by companies' doctors, and buried by the companies' undertakers—all at great expense to the workingmen. Money was almost unknown, as a pay day would be once in three months; and if much was due the man, plans were at once adopted by the employer to reduce his wages, or dismiss the man who desired to save. He was compelled to work from six to sixteen hours a day and received the lowest possible

toward sustaining the very institution that has brought this blessing, for remember, the employer pays the same wages to non-union men as to the union man and gives them the same improved conditions. I have served upon several arbitration commissions where disputes existed between the employer and employees, that cost the union considerable money in order to avoid a strike; but the nonunion man is never known to contribute a cent, and yet he gets all the benefits secured. Do we realize that all secret societies and other helpful societies are closed shops? Yes, even the church itself. The union requires no more than does the Methodist Church. We ask those who desire to become members, and enjoy its benefits to subscribe to our doctrines, to obey our laws and rules, and to contribute to its support. But suppose the people demanded to enjoy all its privileges, but not perform its duties or support the same, how long would the church exist? The union man well knows that unless he can maintain his union he will soon see a reduction in wages, and the old conditions soon return. Look at the condition to-day of the workingmen in the South where unions in many trades and factories do not exist, and see the miserable condition under which both white and black exist and the impossibility of getting laws to protect women and children.

The closed shop is a guarantee to the public (who are the largest factor after all), who buy the goods manufactured, that if the "union label" is upon the goods the workingman has been well paid and the goods made under good sanitary conditions. To say the demands of some labor unions are unjust cannot be denied. But let us not forget that it is human to err, that even the church makes mistakes; and let us also not forget that the typhotetæ is as much a union of employers as the typographical union is of workingmen, and their rules are as severe on each other as the men's are. It is always a sad sight to me to see any part of our United States Army. I am sorry that we need them, but as long as other nations are armed I suppose we must have our army and navy; and so long as employers are organized and ever ready to take advantage of the employee, so long the men must be organized to meet them. It is absurd for the employers to dictate what kind of organization the men shall have, as for other nations to try to dictate what kind of army or navy we shall possess.

Let us all pray that the day may soon come when both employer and employee can meet as brothers, and when both will be willing to throw away their weapons of warfare and settle all disputes by the Christian principle of arbitration: but until that day comes the working man must protect himself as best he can and with the best equipments he can find, which to him is a strong union and a closed shop. The workingmen have as much right to say with whom they will work as the employer has to say whom he will employ. History has proven that it is only by insisting that all the workingmen shall be union men is it possible for them to maintain their union. This then, in a word, is a contest to determine whether the labor union shall exist or not. Therefore the workingman will ever contest for the closed shop, as the existence of his union depends upon it.

Live a day at a time. All life is a long day, and every day is a little life. The secret of effective, successful, and joyful living is in being content with, enthusiastic over, and even enamored of the work of to-day.—*Mark Guy Pearce.*

## BISHOP JOYCE PASSES TO HIS REWARD

[Continued from Page One.]

Bishop of our Church had never gone before, bearing his own expenses. He was president of the Board of Control of the Epworth League for the quadrennium ending May, 1904, and was much loved by the young people throughout the Church. His absence at Denver was a source of great disappointment to the Leaguers.

He was a man of a beautiful temperament, making fast friends of many who were fortunate enough to know his inner life. For to get close to him was to be blessed with the revelation of a character that was tender, beautiful and rare. When it was his judgment he was positive in administration, which some took to be severe. But whatever he conceived to be his duty for the good of Methodism, from this he never flinched. As a cabinet officer he was brotherly, patient, considerate, and yet firm and positive. But as the men came close to him he was all the more loved.

His conferences partook of the spirit of his pastorate. They were pre-eminently spiritual



BISHOP JOYCE

From a Photograph Taken About the Time of His  
Consecration to the Episcopacy., May, 1888.

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It was his desire to wind up his work in the effective rank. At the last General Conference some felt that it would have been a mercy to him and a blessing to the Church if he had been given the superannuated relation. For he never reserved his strength; he worked always to his fullest limit, and whenever it was possible for him to serve he did so. In his pulpit ministrations, particularly, did he consume much of his strength. Had he been relieved of the taxing and arduous duties of his episcopal office no doubt the Church would have been blessed for several years longer at least with the benediction of his spiritual and holy life. His life, however, remains a benediction to us. Some one had named him "Bishop Rejoice," and truly now he rejoices in the bosom of his Father.

The funeral was held Tuesday, of this week, in Hennepin Avenue Methodist Episcopal Church, Minneapolis, Rev. F. C. Thompson, D. D., the pastor, having charge of the service. The principal addresses were made by Bishop J. F. Berry, of Buffalo; Bishop S. M. Merrill, of Chicago, and Bishop John M. Walden, of Cincinnati.

# forthcoming Conventions

W. Sampson; "Christian Stewardship," Prof. A. D. Jacques; Friday: third day: "Why Stand We Idle?" Bengin, St. Paul; "Promotion of Social Life in the Church," Lockesburg, Macedonia (general discussion); "Your League, Its Hindrances," Lockesburg, Holly Grove; "The Ideal Sunday School," Fordyce; "Sunday School; Its Place In Methodism," Bingen, Red Land; "Rewards for Giving," Stamps; "Stepping Stones for the Church," Louisville; "World Evangelism," Prof. A. D. Jacques; Afternoon: Epworth League and Sunday School Institute, conducted by I. Garland Penn; at 7 p. m., educational addresses, A. D. Jacques, Drs. I. Garland Penn, G. G. Logan, James M. Cox; "Bible Study," G. B. Donnelly; "Social Purity," Centre Point; 11 a. m., sermon by D. B. Harston, presiding elder; "Union of League and Sunday School," Miss Alice A. Sampson; "Good Citizenship," J. W. Carr; "Temperance Reform," Canfield; "Care for the Poor and Sick," Stamps; "Christian Headlights," Saratoga; "Social Entertainments," Camden; "Sunday School Interest," Cudogap; "Spiritual Welfare of League and Sunday School," Murfreesboro; "Scriptural Habits of Giving," Bingen; 7 p. m., "Opportunity in Africa," A. D. Jacques; sermon, G. A. Hall; "Epworth Farm," J. M. Cox, D. D., and Dr. J. W. E. Bowen. Pastors and brethren, you can make this convention a success or failure. We are planning to save more souls and raise more money. Will you help us? See to it that each League and Sunday school raises its assessment. We should not fail short of twenty souls and \$250. Come prepared to preach, pray, sing and pay. C. W. Sampson, District President.

## FT. SMITH DISTRICT.

E. L. S. S. Con., Ft. Smith, Ark., Aug. 15-20

The convention will open in Mallalieu Chapel at 10 a. m., Aug. 15. Each morning from 10 to 11:30, reports. Afternoon, discussion of papers. Evening services will be left in charge of the local committees. Bentonville (a) S. S., "Give Origin of the Sunday School;" (b) E. L., "Give Origin of the Epworth League." Fayetteville (a), S. S., "State When the Sunday School Was Organized Into a Missionary Society;" (b) E. L., "What Has Been Accomplished by the Epworth League On the Ft. Smith District?" Van Buren (a) S. S., "Give the History of Robert Rakes;" (b) E. L., "How to Make the Convention the Most Successful." Ft. Smith (Mal.) (a) "Show That the Success of the Sunday School Is In Proportion to Its Activity;" (b) E. L., "What Benefit is the

Blackboard in the League?" Ft. Smith (Eb.) (a) S. S., "Discuss Punctuality to the Sunday School;" (b) E. L., "Should There Be a District Banner Contest?" Danville (a) S. S., "Show the Relation Between Pastor and Sunday School Officials;" (b) E. L., "Show What Ground the Epworth League Occupies in the Missionary Field." Conway (a) S. S., "Show the Advantages of the International Sunday School Lesson;" (b) E. L., "Show the Best Method of Perpetuating An Active League." Morrilton (a) S. S., "What Place Do Adults Occupy in the Sunday School?" (b) E. L., "Discuss the Use of Epworth League Finance." Sologhachia (a) S. S., "Of What Benefit Are the Days of Celebration in Your Community?" (b) E. L., "State the Need of the Epworth League and Sunday School Convention." Wooster (a) S. S., "Show the Cause of Slackness in a District Sunday School;" (b) E. L., "What Benefit Is the Epworth League Badge?" Annual address, Miss Bessie Taylor; annual sermon, B. J. Lewis; response, Miss Cora B. Torrence. Each president of local chapter and Sunday-school superintendent raise their respective fees, 10 cents per member, and bring to the convention. P. E., \$2.00; pastor, \$1.00; district officers, 50 cents; local chapters, and Sunday-school officers, 25 cents. Committee—M. M. Langston; Misses Gracie Frierson, Bessie Taylor, K. Bean. Corinne Jones, secretary.

#### WEST TENNESSEE DISTRICT CONFERENCE.

Martin, Tenn., Aug. 22, 9 a m

Program—Prayer service, conducted by Rev. E. J. Reddick; organization; welcome address; response by presiding elder and J. P. Price; reports. Literary exercises each day. Afternoon—"The Work of the District Conference," J. P. Price; "Class Leaders and Their Duties," A. J. Proctor; "The Duties of the Stewards of the M. E. Church," S. M. Strayhorne;

# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
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## BISHOP JOYCE PASSES TO HIS REWARD

Bishop Isaac W. Joyce, after an illness of twenty-six days, died on Friday, July 28th, at Minneapolis, Minn., in the home of his son, Col. Frank M. Joyce. He suffered from a paralytic stroke, which he sustained at the Redrock Camp-meeting ground while preaching Sunday morning, July 2, when he fell suddenly and was conveyed to the home of his son, some eighteen miles away. From then to the time of his death the Church watched anxiously for any news telling of his condition. He regained consciousness, but was never able to speak distinctly because of paralysis. As he was being borne from the platform of the Redrock Camp-meeting ground he said, "If this is God's way, His will be done." Bishop Joyce died, practically, in the harness. And such was his desire. His life was full of labors, even up until the last.

Through the kindness of the *Northwestern Christian Advocate* we are privileged here to give certain biographical facts which Bishop Joyce wrote with his own hand, under the date of October 22, 1900:

Isaac Wilson Joyce was born in Colerain Township, Hamilton County, Ohio, October 11, 1830, son of James W. and Mary Ann Joyce, and grandson of William and Margaret Wilson Joyce, and a descendant of William and Hannah Joyce of Dublin, Ireland.

With his parents he removed to Tippecanoe county, Indiana, in April, 1850. He was educated in Hartsville College, a school belonging to the Church of the United Brethren in Christ, but he received his degree of A. M. from Asbury, now DePauw University. He was converted and united with the Church in the year 1852. In the year 1859 he was received into the ministry of the Methodist Episcopal Church by the Northwest Indiana Conference, and filled several of the most prominent pulpits in that conference for several years. He received the degree of doctor of divinity from Dickinson College, and that of doctor of laws from the University of the Pacific,

Athens and Chattanooga. In 1892 he visited and presided over the five conferences of the Church in Europe. In 1894 he had charge of the Church in Mexico. In 1896 his episcopal residence was changed to Minneapolis, but for the first two years of that time he was in charge of the Church in Eastern Asia, making two tours through Japan, Korea, and China, presiding twice over the sessions of the conferences and missions in these three countries, returning to the United States in 1898 via Malaysia and India. He has presided over nearly all the conferences in the United

Joyce was a great preacher. He was always full of his message and had great strength and force in conveying it to his audience. He was exceedingly popular as a preacher among our people. Evangelical and spiritual, he won his way into the hearts of all his hearers. His first important charge was St. Paul Church, Cincinnati, having been transferred from the Northwest Indiana Conference to the Cincinnati Conference for this appointment. If there was any doubt as to the wisdom of the appointment, it was soon dispelled by his ready grasp of the situation and his easy capture of the hearts of his parishioners. His ministrations in Cincinnati were not limited to St. Paul Church. He was known throughout the city as an eminent preacher and a friend to the poor and needy. It is said that he was often seen going into tenement houses carrying relief to those in need. This was but characteristic of him, for he had a sympathetic heart and was easily touched by pathetic cases. He served a full term at St. Paul at the end of which he was appointed to Trinity, Cincinnati, and after a full term here was re-appointed to St. Paul, which was a signal tribute to his success as a pastor. In all the charges he held there were gracious revivals which had a quickening effect upon his immediate church and upon the community at large. It is a matter of history that his pastorate at Greencastle, Ind., the seat of DePauw University, proved beyond a doubt his ability as a pastor. His term there was exceedingly popular both with the professors and the students, leading the church not only to a high spiritual life, but building a new edifice.



**BISHOP ISAAC WILSON JOYCE, D. D., LL. D.**  
Born Oct. 11, 1830. Died July 28, 1905.  
States. In March, 1861, he married Miss Caroline Walker Bosserman, of La Porte, Ind.

To this it should be added that he made two Episcopal tours of South America, holding both of the degrees of D. D. and LL. D.

Bishop Joyce held nearly all of our Conferences in the South, and was assigned to hold the South Carolina Conference at its forthcoming session. He understood very clearly the particular embarrassments under which our colored membership labors, appreciating the thrusts that the distinctively colored branches of Methodism make upon the colored members of the Methodist

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When thirty-three years of age, Bishop Clark appointed him presiding elder of the East Lafayette District in the Northwest Indiana Conference, which he served for four years. He represented his Church in the General Conference of 1880 which met in Cincinnati. In September of that year he was transferred to the Cincinnati Conference and appointed to St. Paul's Church, Cincinnati. After serving that church a full term of three years he was appointed to Trinity, Cincinnati, and after a full three-year term there was re-appointed to St. Paul's, from which, in 1888, he was elected to the episcopacy. In 1886 he was appointed by the bishops to represent the Church at the General Conference of the Methodist Church of Canada, which met in Toronto. After his election to the episcopacy, he spent two quadrenniums in Chattanooga, where, in addition to his supervision of his conferences, he was the chancellor of the Grant University, located at



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He was elected the fortieth Bishop of the Methodist Episcopal Church in 1888, which was the first time in the history of Methodism a two-third majority was required for an election to the episcopacy. Five general superintendents were elected at this time in this order: Vincent, Fitzgerald, Joyce, Newman and Goodsell. Thoburn was also elected Missionary Bishop at this time. At the time of the election, Vincent was Secretary of the Sunday School Union; Fitzgerald, Recording Secretary of the Missionary Society; Goodsell, Secretary of the Board of Education; Joyce and Newman were elected to represent the pastorate.

He came into prominence before the Church by his unequalled success in our leading pulpits at Cincinnati. He might have been elected as well because of his great ability. For Bishop

term here was re-appointed to St. Paul, which was a signal tribute to his success as a pastor. In all the charges he held there were gracious revivals, which had a quickening effect upon his immediate church and upon the community at large. It is a matter of history that his pastorate at Greencastle, Ind., the seat of DePauw University, proved beyond a doubt his ability as a pastor. For here he was exceedingly popular both with his parishioners and the students, leading the church not only to a high spiritual life, but building a fine edifice.

Bishop Joyce held nearly all of our Conferences in the South, and was assigned to hold the South Carolina Conference at its forthcoming session. He understood very clearly the particular embarrassments under which our colored membership labors, appreciating the thrusts that the distinctively colored branches of Methodism make upon the colored members of the Methodist Episcopal Church. We can never forget how he used to stop in the midst of his conferences and meet these objections and how he would bring the brethren to their feet with shouts of cheer. He was popular among us and much beloved. As Dr. I. G. Penn said one day before the recent session of the Central Missouri Conference, referring to Bishop Joyce: "Bishop, if we never get a colored Bishop, you will do."

His first episcopal residence was at Chattanooga, Tenn., where he served in the capacity also of Chancellor of Grant University, and took an interest in every phase of the work. It was in 1890 that he took up his episcopal residence at Minneapolis, where he entered into the spirit of Methodism in that section with his characteristic enthusiasm and energy. It is said that he visited ninety-two places in the Northwest where a

[Continued on Page Eight]

## Some Problems of a Young Pastor.

By Rev. W. C. Thompson, D. D.

Some problems of young pastors are intricate, difficult and indeed insolvable. Some of them we master, others master us. To only a few of these problems is our thought directed now.

The young man completes a course of preparation of some kind for his holy calling, and starts out in his vehicle, drawn by balky and unbroken steeds, for heaven. His mission, as he conceives it, is to ride and guide, for the most part, but often in the very muddiest places in the road he is forced to get down and lift both his horses and his vehicle out of the "miry clay." His ideals are high. He preaches strictly (?) homiletical sermons to a congregation that exists in his mind only. He makes a futile attempt to address a discourse to Prof. A., Dr. B., and Lawyer C., when his congregation is made up of Brother Jim, Sister Susan and their families. The real congregation, consequently, goes away still hungering to be fed with "milk," and a few morsels of "meat," and are wondering at what they have seen and heard that day. So that it becomes a problem to a young pastor as to what he should preach with the best advantage both to the congregation and to himself.

Many parishioners are caused to think what a good Christian woman expressed of her pastor, who had closed the Bible and spoken eloquently. Her compliment was that "Our preacher don't need the Bible." It is highly probable that the preacher is often more interested in heathen philosophies and the latest excavations, as such, in "theological cemeteries," than the masses of the people are. The opinions and speculations of infidels, agnostics and skeptics are valuable to us so far as they furnish an elevation for lifting men toward divine truth. All academic and theological instructions are but side-lights along the way to the Christ. What shall we preach? Preach Jesus and Him crucified! Preach the

"Faith of our fathers! holy faith! We will be true to Thee till death!"

"For none of us liveth to himself," says the great apostle of the Gentiles. The young pastor must necessarily be associated with his brethren in some way; although his innocence, frankness and confidence in everybody might prove to be serious and mysterious barriers to a very commendable beginning in pastoral labors. He is liable to expose too many of his unmaturing plans and confide in and get unwholesome advice from the proper persons. And yet these perplexing problems ought not wreck his ambition nor daunt his courage, for "If God be for us, who can be against us?" It pays, therefore, to be true to God, faithful to whatever is committed to our care, to be somewhat conservative and to study men. Every man is an open book, one has said.

"It is not good that man should be alone," say the Scriptures. When a young pastor ought to get married is a mooted question. The differences of opinions are often confusing and misleading.

The temptations, the liabilities to besetments and the yawning pits of destruction cannot be discussed here, and yet out of all these there is "a way to escape." It may be said further that "I can do all things through Christ which strengthenest me." There is a positive benefit which could be well discussed in the solution of this problem; however, it is enough to say with the poet, "Why do you wait, dear brother; oh, why do you tarry so long?"

One has said of a pastor: "He is under the most sacred obligation to devote some hours every day to study. The student days of a pastor do not end with his scholastic career. He must be a student all his life, not only of men but of books. The library may be small, the number

of books limited, and the variety of books far below his ideal, yet the young pastor must have books and must read them; for "reading maketh a full man," says Bacon. By study it is possible for a man to keep out of ruts, to render better service to his people, and to better prepare himself for a larger usefulness in the church. Would it not be wise therefore to cultivate more thoroughly the habit of study? Is there any reason why a beginner in the ministry should not have a time, a place and a system for study? The charge may be small, the parsonage not so spacious and commodious as desired, and the congregation easily satisfied, but in the name of self-culture, in the interest of the general church, and for the sake of Him whose we are, let us develop all the good that may be found within us. However, there is a proper precaution to be taken. A great preacher has said: "A pastor who is invisible all the week is generally incomprehensible on Sunday." Deliver the people from intellectual dyspeptics, who spit out hunks and chunks of knowledge undigested and unasimilated, which are no less nauseating to the lookers-on than to the performers. An important problem of the young pastor, therefore, is, "How shall I best husband my time and give due attention to pastoral labors and to private study?"

Personal and practical applications to a solution of these problems must have unmeasured influence upon the future church. Young pastors are called upon to make every possible effort to get ready for the great work to which our fathers must assign them. Their (our fathers') unwillingness to surrender their mantles to an unprepared, unconsecrated and improvident leadership of weaklings is wise and is to be commended. Let us, therefore be "Up and doing, with a heart for any fate, still achieving, still pursuing, learn to labor and to wait."

Lexington, Virginia.

## The India Missionary Jubilee

By Bishop J. M. Theburn

Forty-nine years ago, Dr. William Butler was on his way to India, to lay the foundations of what has since become a great and growing group of Mission Conferences in Southern Asia. He was a courageous man, brim full of energy and zeal, strong in faith, and assured that God was calling the Church to a new evangel of missionary enterprise. The whole Church knows the story of his landing in India, his choice of a

half-century of the Mission's progress. In other words, it was decided to hold a great Jubilee of praise and thanksgiving not only in India but in the United States as well.

Dr. William Butler landed in India, September 23, 1856, and entered his chosen field in North India on November 29 of the same year. In accordance with the action of the General Conference, the Missionary Board at New York has

India to start on the new half-century not only with renewed gratitude, but with renewed strength and increased means for the prosecution of their work, and the sum of \$250,000 has been named as a fitting token for such a purpose. The proposed movement will be continued throughout the present and coming year, and no doubt will create not only increased interest in the work in India, but also act as a stimulus to

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half-century of the Mission's progress. In other words, it was decided to hold a great Jubilee of praise and thanksgiving not only in India but in the United States as well.

Dr. William Butler landed in India, September 23, 1856, and entered his chosen field in North India on November 29 of the same year. In accordance with the action of the General Conference, the Missionary Board at New York has appointed a Commission consisting of twenty-five ministers and laymen, representing different parts of the Church, with authority to make all needed arrangements for the celebration of this Jubilee in the United States. The undersigned has been appointed President of the Commission, while three Secretaries have been appointed to represent the Eastern, Central, and Western sections of the country. The fullest sanction has thus been given; first by the General Conference, second by the Missionary Society, and lastly by the missionaries in India, to the proposed movement, and no doubt can be entertained that the result will fully come up to the somewhat sanguine expectations of its promoters. As one note of thanksgiving to God for His wonderful blessing bestowed on this work, it is proposed to ask the Church for a thank-offering of such proportions as will enable the brethren and sisters in

India to start on the new half-century not only with renewed gratitude, but with renewed strength and increased means for the prosecution of their work, and the sum of \$250,000 has been named as a fitting token for such a purpose. The proposed movement will be continued throughout the present and coming year, and no doubt will create not only increased interest in the work in India, but also act as a stimulus to our missionary work in other fields. It cannot be said too often, and too emphatically, that our foreign work is one. The interest of one mission field is the interest of all, and our foreign missionaries in other lands as one body will pray for the success of this movement, and watch its progress with almost as much interest as if it were their own.

Treat your friends for what you knew them to be. Regard no surfaces. Consider not what they did, but what they intended.—*Henry D. Thoreau.*

By desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of the divine power against evil—widening the skirts of light, and making the struggle with darkness narrower.—*George Eliot.*

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