

BASHFORD, BISHOP JAMES W.

LETTERS TO THE EDITOR

Loyalty to Church and Country

EDITOR THE CHRISTIAN ADVOCATE: SIR: In THE CHRISTIAN ADVOCATE of February 20, under the heading "A Boston Investment," I had the privilege of presenting a remarkable balance sheet, showing that the sum of the twenty-five thousand dollars expended in opening and in maintaining the point of self-support our German language mission church in Boston was during the next thirty years returned fully tenfold in money in the free-will offerings of the little flock, independent of all the spiritual and evangelistic accomplished. It is pleasant to know that the new service flag of this church has on it thirteen stars, and that there is more than one for each eight members of the church. Moreover, not one of the thirteen stars is a false one, all having promptly enlisted as volunteers. It would also be hard to find another church of its size in which a more active Red Cross auxiliary is maintained. The pastor, Brother Charles Stephan, writes me that he has not as yet full returns of other war activities, but can give me the following figures: Amount subscribed for the four Liberty loans, \$34,150; War Savings Stamps bought, \$1,479; contributions to the Y. M. C. A., \$123; for the Red Cross, \$356; for Methodist War Council, \$182; for miscellaneous war purposes, \$231, making a total of \$38,554 for the eighty members. This is more than \$482 per member. Where is the eighty-membered church of Anglo-Saxon-American stock that can show an equal record of patriotism? Let us hear no further reflection upon the loyalty of our communicants of Teutonic lineage. They have been cruelly misrepresented. Their detractors should be ashamed of their own ignorance and unbrotherliness. Would that all our Bishops and other official leaders would first read and then cease to be inserted in the Conference Course of Study, pages 237-238 of the just published "Patriotic Number" of the Saint Louis German-English Conference Minutes. These are all printed in good American-English, so that the wayfaring man, if not an illiterate, has no excuse for ignorant and groundless charges. On page 258 one reads in very fine print a statement that should warm all our hearts. Since it records it a while in the last six years the appropriations of our Home Mission Board to that Conference totaled \$18,500 the returns therefor for Conference benevolences were seventy-five thousand and forty-nine dollars (\$75,049). Where can our Church, or any other, find a more fruitful form of investment? Each of the 360 pages of the handsomely printed and illustrated volume, which signalizes the fortieth anniversary of the Conference, is full of the information sorely needed by the average minister and average layman of our Church at large. Its editor, Professor Eugene Weiffenbach, secretary of the Conference, has herein rendered to the entire Christian public an important service.

WILLIAM FAIRFIELD WARRIN.

The Church and the Methodist Chaplain

U. S. S. NORTHERN PACIFIC,
February 27, 1919

EDITOR THE CHRISTIAN ADVOCATE: SIR: As a chaplain in the navy and speaking, I am sure, for many of the chaplains, I would like to express a few words of appreciation to all those Methodists who through the war work committee have contributed so much to the efficiency of the chaplain's work.

When I left my church it was with a feeling that I was leaving behind the splendid spirit of support and encouragement that the organization of our denomination lends to a minister's work. I heaved a sigh of rather helpless relief that the district superintendent might not now be prodding me along to greater efforts, but I was mistaken, for that spirit of support has been felt all the more in my new work. I have talked with chaplains of all denominations, and I can say, with all Wes-

levan modesty that the Methodist Church has kept closer to her chaplains than any of them.

When I needed a word to cheer me on it always came either in a letter from my district superintendent or from the war work committee.

And when I needed to cheer others the Church was still with me. The committee gave me \$200 to spend as I pleased, money which was, I suppose, contributed in small amounts throughout the denomination. How many times have I wished that the folks who gave my particular \$200 could have been with me when it was spent. There were some records for the Victoria, there were some periodicals for some sick sailors, there was a bit of cheer for scores of wounded coming back. There was an fare home for a sailor who had not been home in months, there were many loans, all faithfully paid back, to boys whose mothers or fathers or sisters were sick too soon before the next pay day. And then when it had dwindled down to only a few dollars it brought to a sick sailor boy, too weak to go anywhere, his white-haired mother, both of whom, one Sunday morning, received communion in a set which the war work committee had given me.

There has been a lot of useless giving in this war, Mr. Editor. There has been endless duplication, and it has been quite heartless at times, and my Methodist \$200, spent here and there for doilies and neckties and socks or ten, have registered a higher efficiency than many two thousand dollars' worth of cigarettes. The amount counts little; the spirit talks. And you would be doing a fine service if you would tell all the stockholders in these chaplains' \$200 funds that great dividends have been registered in the only bank that counts.

JAMES LEE ELLENWOOD,
Chaplain U. S. N., Troy Conference.

"Rebuilding the Conference Program"

EDITOR THE CHRISTIAN ADVOCATE: SIR: Certainly it was high time to do it. To many of our most earnest and spiritually minded pastors the dull routine of the average session of the Annual Conference was like a veritable nightmare. A number of Conferences had during the past few years attempted a "forward-looking program," especially by planning a series of early morning addresses by leading ministers from outside the Conference. California Conference had been especially favored during recent years, when men like Dr. F. Watson Hamman, Dr. D. A. Hayes, Dr. L. J. Birney and Dr. Lynn Harold Hough came in turn with messages at once inspirational and constructive. But it remained for Bishop Thirkield, at our recent session, to show us the real thing. The Conference program committee had done well their part in preparing the way, and representatives of the great Church boards, who in time past have seemed determined to have at all hazards their chance for a great speech at the anniversary of the society represented, were as gentle as lambs and worked perfectly into the constructive and "forward-looking program."

Bishop Thirkield proved himself not only a delightfully gracious presiding officer; he was indeed a "master of assemblies." His Sunday morning sermon was scholarly without being pedantic, gripping without harshness, profoundly spiritual and moving.

But it was in the early morning addresses that the Bishop had a chance to show his inspirational leadership. The themes were such as: "The Ministry of the Hymnal," "The Ministry of Divine Fellowship," "The Ministry of Silence" and "The Ministry of Power." A choir of about twenty-five members of the Conference, with the great church organ, lent their aid, and no minister or layman who was there on these gracious mornings can ever fail to favor plans to enrich the devotional services at his own local place of worship, however humble it may be.

In addition, we had with us the strong men of the Centenary team, who gave us their

splendid addresses from day to day, not at long-drawn-out and wearisome "anniversaries," but in the regular Conference sessions and as a part of the Conference program.

But what became of the routine business of the Conference, the disciplinary questions, the reports, the debates? Well, strange as it may seem, there was time for it all and no apparent haste, no neglect of any vital interest. The Conference discovered, to its great surprise, that when men get the "mountain-top vision" business moves more smoothly and swiftly; unimportant details are easily and wisely omitted, the really great things take their proper place, all matters assume their proper proportions.

It was the best Conference California has had in many a year. The men turned homeward with a new vision and a new purpose. They had got a really "forward look." For them "rebuilding the Conference program" had become a reality; they had seen it done.

W. S. MATTHEW

Santa Rosa, Cal.

Are These Americans?

EDITOR THE CHRISTIAN ADVOCATE: SIR: Some of us, who claim to be Americans, were given a severe shock on Saint Patrick's Day as long lines of men who presumably call themselves American citizens, passed in parade in this city.

A number of banners were carried, which seemed to indicate that these men are not Americans, but Irish revolutionists. One banner carried in that parade had on it the words: "Damn your concessions! We want our country!" This banner was carried by two men, clad in the uniform of the United States of America. One man carried the Stars and Stripes and the other the flag of the Sun Feiners.

The question naturally arises, who are these men? What do they pretend to be when they state: "We want our country"? Americans? If so why call Ireland "our country"? What would have happened if these men had been Germans instead of Irish? If a man calls any land other than the United States his country he is not an American. We submit that it is an outrage to Americanism to have such parades pass through our streets at the close of a war when we have been insisting that the time for "byphenated" Americans is past.

If there is any place for such a parade as passed through our streets on March 17 it is either in Ireland or in England. It should not be allowed in the United States.

New York City. GEORGE M. FOWLES.

Sir Douglas Haig, Christian

Evidence accumulates that the men who were in the high command of the Allied forces of democracy are genuine Christian men. A brother of Dr. Hugh Black, of Union Seminary, New York, Major James M. Black, of Edinburgh, a chaplain with the British forces at the front, writing to a friend, said:

"It was the dark Sunday of the German push I was at general headquarters. Sir Douglas Haig was very quiet. He came up and thanked me after the services for the comfort I had given him, and he remarked: 'Remember, the battle is not ours, but God's.'"

A Northampton Scot has been describing, in the Northampton Daily Echo, a Scottish service at the front attended by Sir Douglas Haig. The commander-in-chief arrived at the head of a few officers, making altogether, with the privates, a congregation of about sixty. The chaplain talked with an accent reminiscent of Sir J. M. Barrie. "I confess," writes the Northampton Scot, "to being more interested in the great soldier than in the sermon. Here is the man whom the lads 'up there' speak of affectionately as 'Duggie,' and now he is taking part with us in this very simple service, in this very simple church, I begin to understand why. A glimpse of the man who is the directing brain of our army, in this quiet church on this Sabbath morning, far from all the turmoil, looking, as he does, full of health and full of hope, makes me realize that he is a man who is in agreement with the preacher in his claim that the source of our strength is eternal."

MEMORIAL SERVICES

HONORING THE MEMORY OF

BISHOP JAMES WHITFORD BASHFORD

HELD AT

THE METHODIST CHURCH - FAYETTE, WISCONSIN

SATURDAY AFTERNOON --- TWO-THIRTY O'CLOCK

JUNE TWENTY--FOURTH

NINETEEN HUNDRED AND THIRTY--NINE

This booklet has been prepared to preserve a record of the pilgrimage of the West Wisconsin Conference to the birthplace of Bishop James Whitford Bashford, Fayette, Wisconsin.

Its preparation has involved considerable expense and time. As originally planned, it was hoped that a printed page of reproductions of photographs of scenes and persons connected with the pilgrimage would be available and add to the historical value of the record. This was found impracticable due to the difficulty in getting photographs and the expense of reproducing them in an attractive printed page. As a substitute, the photo-static reproduction of pictures has been provided, and re-prints made available.

For an issue of 150 copies, the original estimate of cost of the booklet was 25¢ per copy. Cost of having satisfactory photographs made and having them reproduced by the photo-static process now makes it necessary to charge 50¢ per copy with the full page of pictures included, or 25¢ without the pictures.

The Wesley Foundation, Madison, Wisconsin, has the negatives of the following photographs in the sizes noted, and will be glad to provide separate prints at the prices given below:

Portrait of Bishop Bashford - 4 3/8 x 5 1/4	15¢
Exterior Views of the Fayette Church - 3 1/2 x 2 1/2 ...	5¢
Former Church Now a Barn 4 1/2 x 6 1/2	15¢
Interior View of Fayette Church showing Bashford portrait 4 1/2 x 6 1/2	15¢
Interior View of Fayette Church showing chancel and portrait of Bishop Bashford (enlarged section of other interior view) 4 1/2 x 6 1/2	15¢
Mrs. Belle Lindsay and Rev. A. E. Weittenhiller at entrance of Fayette Church (snapshot)	5¢
Rev. A. E. Weittenhiller (snapshot)	5¢
Site of Bashford Birthplace 4 1/2 x 6 1/2	15¢
Full page reproduction of pictures 8 x 11 (photo- static)	35¢
(Includes the following: Rev. E. C. Dixon, Bishop Cushman, Bishop Springer, Dr. Rollin H. Walker, Dr. A. F. Hughes, Otto M. Schla- bach, Rev. George R. Brown, Fayette Church - exterior and interior views, Former Church now a barn, Mrs. Belle Lindsay, Rev. A. E. Weittenhiller, Bishop Bashford laying corner stone, and Bashford Birthplace)	

Orders for any of the prints will be gladly filled by the Wesley Foundation, Madison as a convenience to any who may desire them at the above prices.

THE WEST WISCONSIN CONFERENCE OF THE METHODIST CHURCH
AND
PEOPLE OF THE COMMUNITY OF FAYETTE, WISCONSIN
HONOR THE MEMORY OF

BISHOP JAMES WHITFORD BASHFORD

1849 - 1919

Saturday afternoon June 24, 1939, will be remembered long as one of the high moments of spiritual uplift and outreach in the sessions of the West Wisconsin Conference of the Methodist Church held at Monroe, Wisconsin, June 20 - 25, 1939, for on that afternoon the Conference gave up its regular session to go on a pilgrimage over the winding roads of Green and Lafayette Counties, through the beautiful countryside resplendent in the verdure of early summer, to Fayette, Wisconsin, where James Whitford Bashford was born ninety years previously, on May 29, 1849.

At the Methodist Church in Fayette, the Conference, together with a large gathering of folk from Fayette and the neighboring community, honored the memory of Bishop Bashford concerning whom ex-president Van Hise of the University of Wisconsin once said, "He was Wisconsin's greatest product."

Sentiment was at flood tide and many an unashamed tear gave evidence of the fact that hearts were stirred deeply in new manifestations of the Spirit as the assembled congregation in the little white church came to a point of renewed devotion and consecration - standing on the same spot where, as a twelve year old boy, "Methodism's greatest world citizen," gave his heart to Christ and dedicated himself to "whatever the Lord would have him be."

The present Fayette Methodist Church is a modest one room building of the rural church type, seats having been hand-made and divided down the center of the room. It had, however, "been all dressed up" for the occasion, with new art glass windows, a fresh coat of white paint, newly installed electric lights, and attractively landscaped grounds.

The basement of the church constitutes the real shrine toward which the hearts of the assembled people reached. This basement was at one time Select School, a private school in which James Bashford received his early education. It was also in this school house that worship services were held. In this hallowed place James Bashford heard the

messages of evangelists and preachers which culminated in his dedication, at the age of twelve years, to Christ.

The old church building which formerly stood on the original and present site of Fayette Methodist Church, it was pointed out, still stands and is now being used as a barn.

Bishop Ralph S. Cushman of the St. Paul Area of the Methodist Church, recently appointed as the successor to Bishop Ralph A. Magee, and the presiding bishop at the West Wisconsin Conference meeting at Monroe in its 85th annual session, presided at the memorial service.

After explaining briefly the purpose of the occasion and the gathering, Bishop Cushman asked the congregation to sing Hymn No. 147 in the new Methodist hymnal, copies of which had been brought from the Monroe Methodist Church.

"Ask ye what great thing I know
That delights and stirs me so?
What the high reward I win?
Whose the Name I glory in?
Jesus Christ, the Crucified.

Who defeats my fiercest foes?
Who consoles my saddest woes?
Who revives my fainting heart,
Healing all its hidden smart?
Jesus Christ, the Crucified.

Who is life in life to me?
Who the death of death will be?
Who will place me on His right,
With the countless hosts of light?
Jesus Christ, the Crucified.

This is that great thing I know;
This delights and stirs me so:
Faith in Him who died to save,
Him who triumphed o'er the grave,
Jesus Christ, the Crucified.

Johann C. Schwedler 1672-1730
Tr. by Benjamin H. Kennedy, 1804-1889

Dr. E. C. Dixon, Wisconsin Dells, then gave the invocation, in which he referred significantly to Bishop Bashford as "The St. John of Methodism."

Bishop John M. Springer, also a product of Wisconsin Methodism, was introduced and spoke briefly.

"Ninety years ago the heart of the greatest statesman of our church was completely given to Jesus on this hillside and opened his heart to the full outreach of the love of God, which included the whole world," the Bishop said. Bishop Bashford, he pointed out, was a "forty-niner."

Tracing the Bishop's life through his presidency of Ohio Wesleyan University, where he is remembered as "a spiritual father who left a definite impression upon the character of the students who were privileged to be in college while he was president," Bishop Springer recalled that when James Whitford Bashford was elected to the episcopacy, it was with the understanding that his expressed desire to be sent to China would be granted. When he went to China, he did so not with the thought of returning after a few years, but with the thought of giving himself to it for the remainder of his life. To that thought, the speaker said, he held true. He was elected Bishop in 1904.

The speaker mentioned the following as some of the books which Bishop Bashford wrote: Wesley and Goethe, revealing his early literary interests; a booklet on The Oregon Mission; The Awakening of China; China and Methodism; China - An Interpretation; and a compilation of addresses entitled The Demand for China.

His great contribution to China, the speaker said, was his work in uniting educational institutions on an inter-denominational basis. The policy that he envisaged became a reality in China in later years. He was a man whose thoughts were bounded by the universe and whose dreams and prayers were inter-denominational and as such he became "a world factor in advancing the kingdom of God."

After suffering in his later days from a malady that caused a chronic hacking cough which sometimes forded him in the middle of an address to cease speaking, Bishop Bashford died in 1919, just twenty years ago, in Pasadena, California. He was still in the effective relationship. "Being dead he yet liveth in the kingdom of God," said Bishop Springer in closing.

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The Reverend George Brown, of Madison, Wisconsin, who was formerly for three years pastor at Fayette and who had for some years been engaged in making a study of the early history and noteworthy persons who once lived there, read a special account which he had prepared for the occasion in which he touched upon the contribution which the Fayette Church and community had made to James Whitford Bashford, the man. (The paper read by Reverend Brown is given in a separate section of this record.)

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Mr. Otto Schlabach, LaCrosse, who was a student at Ohio Wesleyan University during the presidency of Bishop Bashford, was next introduced and expressed his personal disappointment over the absence of Dr. Rollin H. Walker, former Professor of English Bible and head of the Department at Ohio Wesleyan, who had been invited to address the meeting but was unable to be present.

Mr. Schlabach read sections of a letter from Dr. Walker written to Dr. Alfred F. Hughes, superintendent of the Madison-Platteville District. (A transcript of those sections will be found elsewhere in this record.)

Paying his own personal tribute to Bishop Bashford, Mr. Schlabach recalled the fact that as a freshman at Ohio Wesleyan he lived next door

to the president of the college, and although the future bishop was a busy man, he was soon aware of the presence of a Wisconsin boy next door and impressed him deeply by his friendly spirit.

Those were the days of compulsory chapel, the speaker recalled, but no one skipped chapel when President Bashford was present and preached. "His preaching was great," said Mr. Schlabach, "but his praying is even more vivid in my memory. Apparently he knew exactly what he was saying, and was saying nothing that was not heavy on his heart. He was as sure of what God was saying to him as he was sure of what he was saying to God."

The keynote of President Bashford's message was the priceless dignity, and imperishable quality of the human soul, the speaker declared, and added, "In these days of widespread disrespect for the dignity of human personality, Bashford's words ring in my ears."

So well known was Bishop Bashford, the speaker continued, that a letter addressed to "Bashford, China" would have been delivered without difficulty.

He concluded with the remark: "He was a man of great stature in every respect, and my memory of him is one of the choicest treasures of my life."

Dr. Alfred F. Hughes was introduced as the one who had conceived and arranged the memorial service. He, too, gave reminiscences of his student days at Ohio Wesleyan during the presidency of Bishop Bashford.

His first memory recalled a story told by President Bashford concerning himself as a boy in school. His teacher asked him whether he could do anything else besides sing and when he replied in the affirmative, she said "follow it most assiduously." "That's where I first learned to use that word," said Dr. Hughes.

Those were the days, the speaker said, when all freshmen shook hands with the president in his office as part of the matriculation program; when monthly lectures in Gray Chapel were a campus event, and when he learned, from President Bashford's emphasis, "to put first things first." It was in one of those lectures that he heard him speak of "driving a four horse team through the theory of evolution." Those were also the days of the yearly revival at the college.

Once, after Professor Walker had spoken in chapel, Dr. Hughes recalled, President Bashford remarked, "I'm going to tap that barrel again."

It was in those days that Branch Rickey,--well known to baseball fans as the head of the St. Louis Cardinals, and as one who, in spite of his official position, prides himself on never having seen a Sunday baseball game, not even by his own team--took his stand in the aisle of Gray Chapel and dedicated himself to Jesus Christ.

Dr. Hughes also recalled that Bishop Bashford played an important part in the forming of the constitution of the Republic of China, and referred to the fact that it is commonly understood that the pattern followed by Dr. Sun Yat Sen was the constitution of the State of Wisconsin.

It was probably Bishop Bashford who influenced President Herbert Welch, his successor at Ohio Wesleyan, also to go to China after his elevation to the episcopacy, the speaker asserted.

Dr. Hughes closed his tribute by referring to a statement made by Dr. Walker in one of his Bible classes. Speaking of President Bashford's portrait in the "gallery of presidents" in Gray Chapel at Ohio Wesleyan, Dr. Walker said: "Whenever I look at that shining face I am ashamed of myself and resolve to do better." It was President Bashford who brought Dr. Walker to Ohio Wesleyan.

Dr. Hughes then announced that he had arranged, with the assistance of Dr. Walker, for an oil portrait of Bishop Bashford to be painted by Professor Wood of the department of Journalism at Ohio Wesleyan University, who is a graduate of the University of Wisconsin. He said that the value of the portrait was four times the amount the artist charged, and that everyone in the Conference would be given a chance to contribute to its purchase at the Conference sessions on Sunday evening.

The Reverend A. E. Weittenhiller, pastor of the Fayette Church was asked to unveil the portrait on the wall of the church above and back of the pulpit where it will remain permanently. As he did so, he expressed appreciation on behalf of the church and the community for the gift, and said that he hoped the portrait would not only keep alive the memory of a great man, but would be a constant inspiration to worshippers in the church "to resolve to do better."

A great hush came over the congregation as the portrait, against a green curtain background, was unveiled, and they stood in silence while Bishop Cushman offered prayer.

The prayer gave thanks to God for "this shining face," for the influence that made this man great, for his mother and for his father, for the evangelist who influenced him and gave him part of his name, and asked that the picture hanging in its place, might mean very much to the future of the community, and that nobody might again underestimate the value of a boy or the value of any life.

A quartette consisting of Ralph James, a recent graduate at the University of Wisconsin; Rev. G. A. Bird, pastor at Fennimore, former home of Mrs. Bashford; Mrs. G. A. Bird, whose birthplace was Fayette; and Rev. J. A. Vincent, sang an adaptation of a college song - *Amici*.

Asked to speak, Bishop Cushman said: "I feel very unworthy, and, as you all feel, very humble in this presence. There is a sense of awe that comes over me as I think of this boy who came from this place. How little we know how God can use the boys and the girls! How little men and women of this community know what the Lord was going to do with this Bashford boy! I suppose he was like all boys. He may have been a saint from the beginning. Most great men were not."

Recalling the reception given to him in his home town in Vermont after his elevation to the episcopacy, Bishop Cushman said he felt a little conscience stricken after he received the tributes of his boyhood acquaintances, and especially when he recalled an old strawberry patch which was near the swimming hole he frequented as a boy.

"You never can tell what is in a boy or a girl," he continued; therefore we better treat them as though a John Wesley, or a Bashford, or a Francis Willard are in them."

"Success," he went on to say, referring to the local church, "does not depend upon great crowds. It depends upon the training of boys and girls. Think of the influence of the evangelist who touched the life of James Bashford! What an illustration of Browning's saying, 'The little more and how much it does.'"

"How to get deeper into the heart of God," that is our problem he said, referring to the statement once made by President Bashford to Dr. Walker: "Every stone in Gray Chapel has been prayed out of the state of Ohio."

"It was worth coming here," he said in closing, "if for no other reason than to hear this letter from Walker."

After the Bishop concluded his remarks, the pastor of the Fayette Church asked all relatives of Bishop Bashford who were present to stand: Those who responded were Mrs. Belle Lindsay, Darlington, a first cousin, who came to the chancel; and Peter Parkinson, Mrs. Frank Andrews, and J. M. Tucker, the last named from Montfort.

Others were invited to give reminiscences. The Reverend James W. Barnett, Madison, recalled that Bishop Bashford preached the sermon at his ordination. Those who had known or seen Bishop Bashford raised the hand.

Bishop Cushman announced that the meeting was a session of the Annual Conference and entertained a motion by Dr. Alfred F. Hughes that a transcript of the proceedings and especially of the documents read be recorded in the minutes to serve as an historical account of the occasion. The motion was carried.

After the dismissal, a number of the visitors traveled to the birthplace of Bishop Bashford, a short distance away, to look upon what is left of the original home - a shrine ennobled by the genius and greatness of a Christian gentleman and statesman whom the world will not soon forget.

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NOTE

The foregoing transcript of the proceedings of the Bashford Memorial Service was prepared by the staff of The Wesleyan of Wisconsin, Conference Daily Edition, published by THE WESLEY FOUNDATION OF WISCONSIN, the Methodist Student Center at the University of Wisconsin, Madison, of which The Reverend Oscar M. Adam, is pastor-director.

Bishop Bashford laid the cornerstone of the first unit of the Wesley Foundation building in Madison on May 3, 1917, and a picture of the incident was published in the Wesley Foundation year book of 1926.

In June, 1939, Dr. Rollin H. Walker, Delaware, Ohio, presented a cash gift to the Wesley Foundation of Wisconsin to be used for a series of lectures to be known as "THE BASHFORD MEMORIAL LECTURE".

FAYETTE'S ILLUSTRIOUS SON

BISHOP JAMES WHITFORD BASHFORD

by

The Reverend George Brown

Question: What did Fayette contribute toward making Bishop Bashford the man he became?

First. It furnished him with an environment in which a moral, intellectual and religious atmosphere prevailed.

Second. It gave him plenty of hard work by which he gained physical stamina in preparation for the strain and stress of coming years.

Third. It furnished educational opportunities which, with self help, enabled him to prepare for the University.

Fourth. It blessed him with godly parents, cooperative brothers and Evangelical pastors. We shall speak only of the first and last.

1. As to the religious atmosphere.

Methodist preachers began their work in this vicinity in 1829.

Campmeetings were established a few miles from here by Presiding Elder Weed of the Galena District in 1837 and became a regular institution for some years.

In 1841 a remarkable campmeeting was held $2\frac{1}{2}$ miles south of the village resulting in ten conversions in $4\frac{1}{2}$ days. The explanation was made by the assistant pastor that why no more were converted was because nearly all of the residents were already church members.

The Baptist church was just as happily situated as to a large and spiritual membership.

In fact, it was true here as in some other southern counties in Wisconsin. Many zealous Christians and competent laymen moved to Fayette in the 1830's and 1840's.

What made them come?

Let one example suffice. When Mrs. N. E. Journey came from Illinois in 1838, to visit her brother Peter Parkinson, Sr., she was so pleased with what she found here that she returned the next year with a party of thirteen new settlers: Her husband and two children, John Journey, wife and three daughters, and Carroll Parkinson and wife with two children.

In this little company was the first superintendent of the Methodist Sunday School here who proved to be a zealous Christian worker. One of his daughters was to become the wife of the first Methodist minister to reside here, and the youngest daughter was later to become the wife of the Baptist minister who grew up in this vicinity, and later, went out with him to larger fields. And last, but not least, one was to be widowed, and later, to become the mother of Bishop Bashford and of The Reverend S. W. Lionsdale.

This, we say, is but a sample of the kind of people who moved into Fayette in those early days.

2. The next great gift was the godly home.

Both father and mother were praying and believing souls. The mother, we find, reached here in 1839. How did the father find his way hither?

There came to the little village of Arthur, just south of Livingston, in Grant County, in the year 1838, a young man well educated, from the state of New York, who found employment in the grist mill of a Mr. Kirkpatric. There he learned the miller's trade and married the niece of his employer, widow Tucker with three children (Thomas, John and Rose). Thomas, the stepson, lived at Montfort, when I became pastor there in 1904, and told me this story. To the new union were born two children, Mary and Frank. Mary became Mrs. Mary Bashford Huff, of Boscobel.

Now, Samuel Bashford was not at this time professedly a religious man, but his wife was inclined in that direction and persuaded him to attend a campmeeting in 1841 where he became soundly converted. The first evening upon arrival home, whether it was from Fayette or some other place, he established the family altar and sang as Thomas Tucker said;

"Nay, but I yield, I yield
I can hold out no more;
I sink my dying love compelled,
And own Thee Conquerer."

In this way, the father of Bishop Bashford commenced his Christian life.

A year or so later his wife died. Mrs. Albert Parkinson of Fayette, was the sister of his deceased wife, naturally he used to visit relatives and friends here. In this way he became acquainted with the widow of Carroll Parkinson and later married her and settled permanently in this place.

In due time four children were born to them: Robert McKee, John Wesley, James Whitford and Sarah.

James was born May 29, 1849, and was named after a very successful, revival pastor named James G. Whitford who moved from the charge the previous fall. His revered name has thus been carried around the world by his honored namesake.

In the seven short years that Samuel Bashford, an ordained local deacon preached and labored among the good people of this community, "pointing to Heaven and leading the way," he won the hearts of saints and sinners and children.

In the early spring of 1850, he helped to build the first Methodist church in this place and later in the year died from apoplexy at 36 while preaching to the people in the Willow Springs schoolhouse a few miles northwest from Fayette.

How James Whitford Bashford was led into the Christian Life and into the Ministry has been satisfactorily explained by Dr. Gross in his Life of Bishop Bashford. He tells us that it was Robert, his elder brother, who persuaded him to begin the Christian life at the age of 12. This statement was confirmed by Judge Bashford himself at an old settlers picnic in Darlington in 1903. He jokingly said that he was the first Methodist in the family, and helped to get "Jim" started.

From this time forward James appears to have tried to live a Christian life but when he entered the University six years later his ambition to be a lawyer and to win worldly honor and position appeared to be uppermost in his mind, notwithstanding he had long felt that he ought to be a minister. During the first two semesters he followed his own plans and lost his peace with God. This he did not regain again until he consented to become a minister and promised to preach in the jail at Madison the following Sunday morning.

He was led to this decision by the aid of a few consecrated Methodist students whom we should like to call from now on "The Madison Holy Club." Two prisoners were converted under his sermon in the jail which he felt was a seal to his call to the ministry. From this time James appears to have become a worker among his fellow students and to have preached in country churches and school-houses wherever opportunity offered.

License to Exhort. - Illness

The records of Quarterly Conference June 18, 1870, show that James Bashford was listed among those who received licenses to exhort, which shows conclusively we believe that his membership was in the Fayette church.

The minutes of the next Quarterly Conference, August 14, 1870, revealed the fact that he was at that time seriously ill. The Conference sent him a message of Christian sympathy and good wishes for a speedy recovery by a committee consisting of the Presiding Elder, Reverend Enoch Tasker, Pastor E. S. Bunce and the class leader Alonzo Eaton. It was during this illness that the vision occurred of which Dr. Gross gives a sympathetic account.

When near death's door he found himself as he thought in another world. He saw his Aunt Margaret who had recently died and also Jesus looking upon him. He begged the Savior to allow him to remain in His presence. His request was not refused but he was quietly told "Your work is not yet done." The request was repeated with a little response. When he recovered he was a very different young man. Ever after he felt that he had a great work to do for the Master and he began at once to get the very best preparation possible for the Christian ministry. "His profiting appeared unto all."

Dedication of the present church January 8, 1871.

This new James attended the dedication of the present church, January 8, 1871, and rendered valuable service.

Dr. Samuel Fallows and Dr. D. W. Couch, both preachers of the day, were greatly impressed with the attitude and spirit of this young man and Dr. Fallows said to Dr. Couch in the stage as they traveled to Darlington the following morning: "That boy Jimmie will some day make his mark." Our presence here today shows that this prophesy has been fulfilled.

The Range of His Studies

Because of the deeper consciousness of his high calling to the ministry and of the need of a thorough preparation for his task, we find James W. Bashford taking advantage of every opportunity that promised wider knowledge, broader culture and greater facility in the art of study, writing, and speaking. In 1871-2, he accepted the editorship of The University Press, a campus newspaper now called The Daily Cardinal. In fact, he and George W. Raymer of the class of 1871 were founders of this periodical, Mr. Raymer accepting the financial responsibility of the undertaking. Profits, if any, were to be divided.

After he graduated, in 1873, with the degree of A.B., he taught Greek at his Alma Mater for one year while pursuing graduate studies. Then followed three years of theology at Boston University (1874-76) and another two years in the School of Oratory (1877-78), and still another three years in work for his doctor's degree, also at Boston University, granted him in 1881.

Student Pastorates and Marriage

While pursuing his studies in Boston, he served regular pastoral charges in the New England Conference:
Harrison Square, Boston, 1875-77,
Jamaica Plain, 1878-80

Following his graduation from the School of Oratory, in 1878, he married Miss Jane Field of Madison, Wisconsin, a fellow student at the University of Wisconsin, to whom he became attached during his senior year. Of the kindly dealings of Providence with him while on the Jamaica Plain charge, he remarks: "My happy marriage, the raising of the church debt, the lifting of the cloud of heresy, the trip to Europe, together with my admission to the New England Conference on the ground that I had built one church and saved another, made this pastorate even more delightful than the one at Harrison Square."

Having become a workman that needed not to be ashamed, he soon became widely known as a man of great abilities. To his trained intellect was added an expanded soul. Dedication to the will of Heaven became his guiding star. He went forth not seeking ecclesiastical preferment but to help establish the Kingdom of God in the hearts of men and among the nations of the earth.

Oneness of Aim

Like the noted apostle, his motto seems to have been, "This one thing I do." Consequently, he declined the invitation to become an instructor in the School of Oratory in Boston University at a salary large enough to tempt almost any post-graduate student pastor. Later on, he declined with thanks several invitations to become president of various Methodist colleges and of some state universities. Why did he decline? Because he cherished his original conviction that preaching was more essential than teaching and refused to leave his preaching mission without a distinct call from Heaven.

(Gose, 91)

How then, did he become president of Ohio Wesleyan University? The first call from that institution was like others declined; but when the call was renewed, endorsed by the Board of Bishops of his own church, and backed by the earnest personal entreaties of President William F. Warren of Boston and Ex-President Frederick Merrick of Ohio Wesleyan, he yielded to their godly judgment as indicating the will of Heaven. Here, then, in the president's chair at Ohio Wesleyan, the preparation of Bishop Bashford for the founding of some, and the supervision of other, colleges in China, was carried on. How much the Christian loyalty of many of the leaders and people of China, during their national crisis, has been due to his influence, eternity alone will reveal. He seems to have come to his episcopal area to prepare "for such a time as this".

Four Great Calls

In his closing days, Bishop Bashford remarked to a friend: "I have had three great calls in my life: one to the ministry; one to China; and this hardest of all, to suffering." (Grose, 232) When illness compelled him to retire from active work, he sought restoration of health at Pasadena, but felt that this compulsory rest was also a call to intercession.

As to his call to China, we do not know at just what time he dedicated himself to foreign missionary work. We are informed, however, that when he was asked to consent to his proposed election to the episcopacy, he answered to the effect that, while he did not crave the office, if the general conference thought well to elect him, and appoint him to China, he would consent. The acceptance of such a call is probably explained in his philosophy of missions as given in his small volume on God's Missionary Plan of the World. He says: "The divine purpose contemplates the evangelization of all peoples in Pagan lands and the complete Christianization of races." (Page 1) After outlining the difficulties in the way, he proceeds:

"The first condition of successful war is sitting down and counting the cost. We have only two words to add***

"First, Personally we do not summon a single soul to this task. The missionaries in foreign fields are not the persons summoning the church at home to contribute men and money for the evangelization of the world. The churches at home are not the authorities summoning their members to make the tremendous sacrifices of men and money required to conquer the world for Christ. In a word, the summons is not ours. The summons was issued by Almighty God through his son Jesus Christ. All that any of us who are interested in missions pretend to do is simply to repeat the command: 'Go ye, therefore, and make disciples of all the nations.' If, therefore, you recoil before the summons, if you say it is a quixotic scheme which can never be carried out and which ought never to have been undertaken, put the blame where it belongs, back of the missionaries on the field, back of the Missionary Society at home, back of the churches at home, put the blame back on Jesus Christ; nay put it

back upon Almighty God who sent his only begotten son, Jesus Christ, to begin this enterprise; fight out your battle with him. It was not the Methodist Episcopal Church, not all Christendom combined, which issued the summons, but Jesus Christ himself who said: 'Go ye into all the world and preach the gospel to the whole creation.'

"Our second word is this: Not only is the command God's, but the power is his also. The task is indeed appalling; but upon the other side are the resources of the Infinite. *** Put upon the other side of the scales, not our finite resources but the infinite resources of Almighty God, and if your soul has faith to catch the vision of the unseen, you will say: 'Those that are for us are more than they that be against us.' *** If we seek for the divine resources placed at our command, if we avail ourselves of the power of prayer, of the indwelling of the Spirit, of the consecration of men and women and money which the Holy Ghost will inspire, and above all, if we remember that he goes before us and will be with us even unto the end of the world, *** then the task becomes an exceedingly simple one."

It seems clear that James Whitford Bashford had seen another vision of the nations waiting for the message of the risen Christ. For this reason he gave his last full measure of devotion toward bringing the whole world to His feet. In doing so

"His strength was as the strength of ten,
Because his heart was pure."

TRIBUTES TO BISHOP JAMES W. BASHFORD

Gleanings from the Methodist Press

BISHOP Bashford has a place in the Pantheon of Methodism which is all his own. When in coming time we count the rosary of our great characters, one pearl will bear Bishop Bashford's name. Exalted to be a confident of statesmen and a ruler in Israel, he never lost his humble heart, never his will to serve others, never his naturalness, his sincerity, his singleness of purpose, never his contact with the living Christ, who was to him both Companion and only Lord. His powers expanded as well as matured with the years. His capacity for seeing and understanding the soul and the point of view of a people, the force of its traditions and its pain so there came a comprehension of its ethnic load, its ethnic orbit and hunger, all broadened and deepened with the years. It all made his very name an anchor to faith among his flock in China, a guarantee of faith and sincere will to serve to Chinese rulers and people alike. This was the man—the leader we have lost. Statesman of a high order, scholar, mystic, man of affairs, man of infinite burdens and need and tenderness, Christian, gentle, immovable, human, perfected by suffering; it is he whom the chariot has swept up out of our sight.

CLAUDE B. SPENCER
Central Christian Advocate

AS you read the names of the brethren elected bishops at Los Angeles in 1904 you can easily imagine that they do not always agree until each has had an opportunity to express his viewpoint, and that the agreement reached after discussion is generally a compromise of several ideas.

We were, however, always unanimous in our admiration and affection for dear Bishop Bashford. We were proud of him because of his splendid abilities and we loved him because of his sterling character; indeed, in this matter the entire Board was always unanimous. To say that we shall miss him, that the whole Church will miss him, and that China especially will miss him, is altogether an inadequate expression. We cannot now imagine how we can attempt the great tasks before us without him. Lord, let a double portion of Bashford's spirit come upon us!

BISHOP BURT
Central Christian Advocate

IT is the praise of the Christian Church that it does not need to look backward for its saints. It has them there, but always has them now and here. They are the present tense of Christianity.

Those Bible translators whose music was like a book's laughter, who said that one Gospel was written by Saint

Matthew, another by Saint Mark, another by Saint Luke, and a fourth by Saint John, were men who need no apologist for their sagacity. "Called to be saints," is one of those thoughts sown abroad through the New Testament which needs no revision. That is the business of Christianity as touching souls, and we do well to listen to that music, for it is choral music and has good right to abide. There were giants in some days, but more assuredly there were saints in all days of nascent Christianity. We do not question that, rather vigorously and singularly affirm it. We deprecate the slowness with which so many Christians accept the doctrine of the continuity of Saints. There are more now than ever there were.

And Methodism has its Saint James—Saint James Bashford. That sounds well on the lips of the Church, because it is accurate. That beautiful spirit has been continuously drinking of the heavenly spring for many, many years. I shall always think of this modern saint as I saw him a little space ago at Grand Rapids, where the bishops were in their semi-annual session. The big-brained Bashford was there. Nobody ever has questioned his brain being ample. He could spare some brains and have plenty left. Some of us could not. If accused of being a statesman, his book on China would convict him. If accused of being an educator, his work in Ohio Wesleyan and other places would convict him. If accused of being a phenomenon in raising money for great causes, his history would convict him. If accused of being multi-related, his varied activities carried on simultaneously would convict him. If accused of having the blood of empire-builders in his veins, his work in the Orient would convict him.

All these granted, yet not so do I love to write on him as I beheld him. At noon lunch the brethren were singing, "Beloved Now Are We the Sons of God," and St. James was not singing, but reading. As the song lifted, his spirit took a triumph march. He who has been thought of for years past as moving from speaker to speaker with his listening hand behind his ear so as to catch the speaker's words, was not in that attitude at the time I now recall. He sat, head tilted back, lips open, eyes wide, as if he were entering eternity and wishing to miss no glory, his face shining like the face of a man in love. With rapture apparent on his features, till my voice choked to silence as I watched him, and my eyes spilled tears into my voice, I saw Saint James transfigured before me, and had not been a whit surprised to have seen his garments grow white and glistening. He was not there. He was caught away in a rapture, and whether in the body or out of the body he knew not. "We are the sons

of God," had hurried him out into its glory.

That was Saint James Bashford. So shall he stand in the long eternal day, and making melody, and with his spirit shining out like a lit lamp, and the language of glory bubbling from his lips. Not silent there! There they can have the transfigured face and voice, because they hear about upon them "the marks of the Lord Jesus."

BISHOP Q. AYLE
Central Christian Advocate

BISHOP James W. Bashford was a remarkable man. He was quiet, self-possessed, far-sighted, and commanding. He was really entitled to that designation which has been somewhat overworked and often loosely applied—"statesman." Only those close to the situation can ever know the magnitude of the contribution he made to the new China. He was trusted to an unusual degree by the men who made the republic and it is not too much to say that he was a confidential adviser whose counsels again and again decided policies and measures. He was one of the most astute of men. Had he not been swayed by the highest Christian motives and the most unchallenged integrity he might have been a master of intrigue, able to baffle all his opponents; but he was simple as a child, transparent as the light and honest as Abraham Lincoln. He was a man of such deep piety as to be saintly in the highest and best sense of the term. His vision was prophetic. No one who heard it can ever forget his keynote speech before the Board of Bishops at Atlantic City two years ago. For grasp of world conditions, for philosophic analysis of the principles which must underlie permanent governments, and for prophetic insight it has not been excelled by any statesman or any minister of modern times.

Bishop Bashford was apostolic in his labors and his sacrificial service for China and for Methodism. At our own fireside we have heard him narrate, with a simplicity which indicated that he regarded what he had done as the ordinary routine of duty, facts which put him in a class with the Apostle Paul for Herculean labors, deep devotion, and heroic, uncomplaining sacrifice in service.

Pure of heart, sound of life, honest in motive, with one purpose and that centered on building the kingdom of God in the earth, seer of heavenly visions, translator of those visions into concretes, lovable man, loved of his brethren James W. Bashford stands out as one of the very greatest of Methodist bishops—a prince, a great man in Israel—we shall not soon see his like again.

THOMAS NICHOLSON
Northwestern Christian Advocate

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AN AMBASSADOR OF CHRIST TO THE HUMAN RACE

A Tribute to the Late Bishop James W. Bashford by Bishop Wilson S. Lewis

THE thought of Bishop Bashford among the immortals is akin to that of the homecoming after the war. He has fought a good fight. He has kept the faith. He has laid hold of the life. The salvation of the whole race, without distinction of color or kind was the object of his ministry. His mind as well as his heart encompassed the race. He respected the creeds of men but was never bound by them.

A deep sense of justice rooted in love characterized his whole attitude, politically, ecclesiastically, and socially. He loved the Methodist Episcopal Church and believed that it was one of God's best agencies for bringing in the kingdom. He was sincere and generous in his appreciation of all the churches, ancient and modern, and every agency that promoted the work of our Lord among men.

He was Christian rather than churchman, catholic in the broadest sense. He labored incessantly, often to his own physical hurt, to spread the good news of the kingdom among the broken-hearted of earth. He possessed in a very large degree the wisdom of the saints.

As a collaborer Bishop Bashford was always fair, thoughtful, generous. He had the rare grace of formulating his plans with due regard of the viewpoint of those with whom he worked. Firm in his convictions, he was never stubborn. Open-minded and sincere himself, he interpreted the ideas of those with whom he worked in the atmosphere of his own spirit. When the responsibility for final decision rested with another though in frank discussion he

might differ from the plan of his coworker, yet he never complained or criticized, but acted on the assumption that the policies determined were cordially shared by himself.

It has been his habit for many decades to read the Bible through and through. Thoughtfully and critically, he accepted the Book as the revelation of God to the line of humanity. While he was interested

in doctrinal and critical problems, his points of emphasis in life and teaching were those that pertained to ethical values. He emphasized obedience to the will of God as expressed plainly in the Scriptures concerning purpose in life, practise in morals, and a selfless devotion to the betterment of mankind.

He never expected to save his own soul apart from sacrificial service for the salvation of others. His motto was, "Think and

do." He was not as opinionated as some, but he gave no place to those practices and opinions which eventuate in social, national, and racial injustice and harm.

He was probably a missionary from the day of his new birth. He received the witness of the Spirit and the consciousness of a regenerated life while pleading with and praying for an outcast in prison. From that hour until the hour of his death, whether as pastor, college president, missionary or writer of books, he sought to make Christ known to all men.

Bishop Bashford can never die. His ministry among two races will abide in the church for all time.



BISHOP AND MRS. JAMES W. BASHFORD
(Their latest photograph, 1918)

BISHOP BASHFORD, A PROPHET IN ISRAEL

Bishop Herbert Welch

MY earliest recollection of Bishop Bashford dates from the time when I was a young pastor on the Atlantic sea-board,—a time when I knew nothing of Ohio Wesleyan, except as we looked at it from a kind of New England superiority. We thought of it as a "fresh-water college" where revivals not infrequently took place, and where the standards for social conduct were exceedingly strict. The first impressions of its then President were of a leader in temperance reform and an ardent advocate of prohibition, broad enough to identify himself with the Anti-Saloon League in the days when prohibitionists were not infrequently hostile to that growing organization; an advocate of the admission of women to the General Conference of the Methodist Church in a word, a high type of clean and aggressive leader, a man ahead of his age, and yet not so far ahead of it as to lose touch with it.

The first time I met him personally was at Old Wesleyan, at Middletown, Connecticut, in June of 1903. The Bi-Centennial of John Wesley's birth was being observed by a series of addresses on Wesley at the Commencement season,—one of the addresses being made by President (then Professor) Woodrow Wilson, another by the Rev. George Jackson, who had come especially from England for that service, the man whose lectures some years later at Ohio Wesleyan gave rise to rather heated controversies.

On this special Wesleyan occasion an unusual number of honorary degrees was conferred, and President Bashford was among those thus honored, in appreciation of that strength of scholarship and that valor of service which were then becoming so widely recognized.

In less than a year I met him again and much more closely. He had been elected a Bishop in May of 1904, and early in June had concluded his duties as President at the Ohio Wesleyan Commencement. The question of a new President was, naturally, considered by the Trustees, and a Committee was appointed of which the Hon. D. S. Gray, President of the Board, was Chairman, and with which, of course, Bishop Bashford was invited to act.

In various ways my name had come to their thought in connection with the vacant position, and on the Sunday morning following the Commencement, the two Presidents sat in my congregation in Mt. Vernon, just outside of New York City. I recall that these two brethren, arriving in a city where hotel accommodations were seldom needed by such travellers, made their way on Saturday night to a very plain hostelry, which was, if I am not mistaken, connected rather intimately with a saloon. This circumstance did not, however, deter them from seeking the sanctuary the following day. Dr. George P. Mains, one of the Publishing Agents, who was a member of the congregation, had the visitors in charge, and conveyed word to me that Bishop Bashford requested, if indeed he did not command, that he should not be called upon to take any part in the services. But after the sermon was concluded I stated to the people that we had had the unusual privilege of the presence of one of our General Superintendents, and as there was a limit beyond which obedience ceased to be a virtue, I felt entirely justified for the sake of the congregation in asking him to say a word of greeting before the services closed. Taking up the theme upon which I had that morning spoken to the children he told the moving

story of Will McLaughlin's heroism in the Iriquois Theatre fire. How it touched the hearers!

We had dinner together at Dr. Mains', and then Bishop Bashford took me into a room alone and began to talk about the possibility of my following him in the Presidency of Ohio Wesleyan. I told him that I would rather suggest some other possibilities than to have my own name considered in that connection. But when I made suggestions, he gave at once what to him were conclusive reasons why no one of the men should go to the place at that time. He had clearly made up his own mind as to the thing he wished to have done, and to him it seemed that only one course was possible. The presentation which he made in his kindly, human, and enthusiastic fashion, had a great deal to do with the later trend of events.

In Delaware, of course, I learned much of him as the years went by. He had for one thing clearly demonstrated during his presidency his unusual gift in the choice of men, for the men whom he had brought to the Faculty formed a group containing a good proportion of the substantial strength and promise of the institution.

The fifteen years during which he had lived and led and labored for the old college had marked the beginning of a new era in its history. He had done much for it financially. He had, as many know, a way of so presenting the cause that was uppermost in his own heart as to print it deeply upon the hearts of others. He almost made the man to whom he was talking feel that his chances of heaven were exceedingly slender unless he conformed to these earnest pleadings and gave of his substance to the cause. He took always the rosier view of the conditions and of the outlook. "Nothing succeeds like success," might have been his motto. He would paint the successes already won in the strongest possible colors as the prelude and prophecy of larger successes just ahead. He not only strengthened the cords, but he extended the stakes of the institution. Several new schools were organized as a part of the university during his administration. He dearly liked the big things; his radiant optimism could be contented with nothing less.

But his chief service to the university, after all, was in broadening and modernising its intellectual life, in raising its standards of scholarship, and in emphasizing, as he did ardently and continuously, the supremacy of spiritual things, and by his words and by the very contagion of his personality winning the young people to the highest life. Many have risen up to call him blessed, who received in those happy days some marked impress in character and in life-aim which determined their whole future.

Even after he had left the university for the wider field of China his interest in the college did not fade. This was doubtless due in part to the missionary record which the college made, giving so many of its strongest graduates to the foreign field, and his consequent belief that in strengthening Ohio Wesleyan he was strengthening one of the West Points for Methodism both at home and abroad.

It was quite evident that the college must have a larger endowment if its beneficent work was to be continued, and plans were under consideration for securing these greatly needed additional funds. It was his

heart and his brain that gave an invaluable impulse to this Forward Movement. From far-off interior China he wrote a letter to his friend of the years, Mr. Gray, telling him of his deep concern for the future of the university and of his conviction that unless it could secure the help of the General Education Board for a large increase of endowment, its future was imperilled. Then he said that despite the burdens he was carrying in his own field, he and Mrs. Bashford would make a contribution in the proposed campaign, so considerable that it could not but stir those who knew the circumstances. That letter was the immediate occasion for the making of two large subscriptions, and the setting of a standard which a few years later brought the Movement to a triumphant success.

From time to time as he returned and spoke to us in the chapel and talked to us socially, I came to know him better. At the Commencement of 1915 he was called upon for double duty, and preached the Baccalaureate sermon as well as delivering the Sunday evening address, giving discourses of great range and power. Two or three days later, before leaving Delaware, he took me aside and said that he believed I would be elected a Bishop at the next General Conference, and he wished to talk with me about my field. I told him that I believed that as President of Ohio Wesleyan I had what was for me a better job than the bishopric. I did not consider myself especially adapted to the administrative position which has been so commonly regarded as our highest office, but felt that I could be of more service where I was. He responded with one of his impetuous arguments, saying in substance

"I entirely agree with you that the President of Ohio Wesleyan has a better position than that of the ordinary bishop. If it were a question of being one of twenty bishops in an area in the United States, I would not for a moment advise you to leave your present post. The only thing that makes it worth while to be a bishop is to go outside of the United States and place one's self on the 'firing line'." Whether these words represented a carefully matured opinion, I am unable to say, but it is of interest to note that his thought was not then, nor ever, of honors and dignities, but of opportunities and service.

He unfolded somewhat his thought as to the future of Eastern Asia and the opportunity for service which opened before the Methodist Church in that region, and indicated that he would be pleased if it should come about that I should join him and Bishop Lewis in that part of the world.

The conversation was a very brief one, and I did not take it over-seriously, but allowed it to pass into the background of my thinking until the later development of circumstances forced a new consideration of the whole problem.

When at General Conference friends spoke of their purpose to vote for me for bishop, and this still did not plainly appear as the right thing, I sought Bishop Bashford's counsel at Saratoga Springs, and after going together carefully over the situation he said: "If I were you I would do nothing at present. I would wait at least until three or four ballots have been cast, and not attempt to reach any decision as to your attitude until the circumstances unfold so as to indicate what may perhaps be the right course."

When I had been assigned to work in the Far East, he showed the warmest and kindest interest in what was to be our united task. In some of the months that have passed since then I have been on his trail in China

so that I have had occasion to gain some direct knowledge of the results of his life in the bishopric as well as in the college presidency.

It is entirely safe to say that Bishop Bashford was one of a very small group of foreigners who were most powerfully known in China. The self-forgetful spirit of the man, his willingness to sacrifice himself and what might seem the ordinary interests of his own church for the good of the whole, his utter unselfishness and devotion to the great cause to which he had given his life, the purity and nobility of his ideals for the Chinese character and for the nation as a whole, would themselves have won him an enviable place in the Christian work of China. He poured himself out without stint. Others may speak better than I of his patience, of his willingness to consult everybody concerned in all sides of a situation, of his power to bring men to their best and to inspire them to be better than their best, of his genial and brotherly spirit, and of that perennial youthfulness that made him seem like a boy almost to the end of his life. But some things we all know. He literally wore himself out in the service of his brethren, especially of the least of those brethren, who by their very weakness and ignorance and sin had special need of his ministry. He was a big man, not only in body, but in brain and in those moral and spiritual aspirations and attainments which lift men nearest to God. His judgment, the outcome of sincerity and knowledge and prayer, was of highest worth. His forecasts were almost uncannily correct. His mind had a statesmanlike sweep. He saw things in the large. He was impatient of details, and could well afford to leave to others minor matters of administration, for his vision was circling the horizon. His prophetic eye was looking into the future, and the things which God showed to him he brought for those of lower stature and of inferior sight.

One scarcely knows what to say were his distinctive services. So many problems were illuminated by his clear thinking and his brave counsel, so many lives and so many countries have been blessed by his touch, that it is difficult to pick out one or a few things which may serve to mark his career as distinguished from others. One thing he certainly did which will not soon be forgotten. The fact that he not only chose a foreign field when elected a General Superintendent, but that he chose it again, and yet again, and once again, making it really the crowning work of his life, gave new dignity to the foreign missionary enterprise, and put not only China but the foreign work as a whole in a higher place in the heart of the church. There have been few men, if any, in our whole communion in these recent years, who have more generally commanded the confidence, the respect, and the love of the church than he. And since to the church Bishop Bashford meant not only the highest ideals of personal character and of consecrated loyalty to Christ and to the church, but also the foreign enterprise of the church in general, and China in particular, every foreign missionary has reason to be grateful to him.

His noble colleague, Bishop Lewis, has worked with him in a fellowship of rare quality and undisturbed power. He, like others of us who were juniors of this great leader, looks upwards as he disappears and cries: "My father, my father, the chariots of Israel and the horsemen thereof!" May the mantle of this prophet fall not simply upon one but upon many!

TRIBUTES TO BISHOP BASHFORD

From Ohio Wesleyan Students In China

I AM profoundly thankful to have come under Bishop Bashford's influence during my early college days,—a most impressionable period in one's life. His influence upon me was wholly good at that time.

First, his optimism based on a strong Christian faith, was an inspiration. I never saw him in a pessimistic mood. He seemed to see beyond the clouds of the present into the wide open sky of God's future. Always he appeared to be looking toward and trying to hasten the coming of a better day for the Christian Church and for society.

His chapel talks seldom descended to the mediocre. He appraised at their true worth these golden minutes allotted for daily contact with the student body, and accomplished more than most men would in making lasting impressions. Mrs. Korns, then Miss Pennywitt, and I, alike, were never bored by these talks; we were stimulated, informed and led into mature ways of thinking.

As President of Ohio Wesleyan his contact with the students on the whole was not intimate. But he was accessible to all who had problems. And the universal testimony of those who sought his counsel, so far as I know, is that he usually succeeded in winning one's confidence. He descended to the student's own level of thought, then proceeded tactfully to guide the student out of his or her difficulty.

Although he never had children of his own he sympathized with and understood to a rare degree the problems of young men and women.

JOHN H. KORNS

MANY years ago a missionary on furlough in the Homeland was present at a special service in St. Paul's church, Delaware, Ohio. Those gathered in the pulpit were strangers to him. Presently, however, his eye singled out from among them a man of commanding physique whose boyishly smooth face wore an ever present smile. To himself the missionary said, "That is a great man." Later he learned that the one who had so aroused his interest was James W. Bashford, president of Ohio Wesleyan University.

This little story carries weight because it is typical of the feeling of many. During the twelve years of President Bashford's administration those who came within the shadow of the university whether as student, teacher, or guest carried away an abiding impression of the man whose prayer and labor made the institution a power throughout the state and country.

Few of the under classmen knew him intimately. His mind was so occupied with those larger plans for the welfare of the school as a whole that he seemed somewhat detached from the interests of every day college life. And yet the following incident shows that he was aware of his students in a very personal and kindly way.

A group of young people, children of China missionaries, entered the university one fall. There were homesick days those first weeks but it was Dr. Bashford who realized that the first Thanksgiving day so far away from home would be a time of special loneliness. And it was in his home that the little band was gathered on that day for dinner and a merry celebration.

To me the words which best express Dr. Bashford's character and influence are those immortal lines of Tennyson's

"He stood four-square to all the winds of life."

RUTH PERRY BRIDGES

THREE things about Bishop Bashford impressed me, his smile, his habit of believing that every man was trying to do his best, and his optimism; the first two characteristics were really only outward expressions of his optimistic spirit, which in turn was based on his Christian faith.

The first time I can remember that smile is the day when, back in St. Paul's Sunday School in Delaware, as a small boy, one of a large group of Sunday School scholars, I joined the church on probation. President Bashford helped to receive us and I have never forgotten his smile.

Then there is that other day when I first entered Ohio Wesleyan and in the regular process, went in to see the President. His kindly manner made me feel as though there was a place for me in the University. The impressions made by his chapel talks, monthly lectures and revival sermons are still strong.

As I recall the years of contact on the mission field, my earlier impressions of Bishop Bashford were intensified and broadened. His optimism, though it often seemed to me to be without adequate foundation, was a continual source of inspiration to us all. His habit of always looking for the best in everything gave him that deep and sympathetic understanding for the Chinese and things Chinese which was one of the fundamental causes of his successful leadership in China.

AN O. W. U. MAN.

BASHFORD! For more than eighteen years that name, that man, has had an influence on my life, and to him, probably more than to any one man except my father, do I owe the course of my life. As a high school lad the college which he had built up attracted me; as college students we loved him. Many a man and woman to-day associates his name with "Savior, Like a Shepherd Lead Us," and "Faith of our Fathers" as we recall his love for these hymns for the chapel service. And what an ovation we gave him when he returned from Los Angeles as Bishop Bashford; how we cheered when he told us from the chapel platform that he wanted us still to call him "Jimmie" or "Dr. Bashford" or whatever we had been calling him! And on the eve of his departure for China, when at the end of my Sophomore year a choice of future courses and plans was necessary, it was his advice which directed my course so that I came in contact with mighty teachers in that and other universities, and moulded my whole preparation for life. It was under his administration that I came to China, and his appointments assigned me to my present work.

What a comfort to know that he was to decide when mission problems were troubling! What a joy it was to travel with him occasionally! His breadth of interests and his appreciation of the details along the roadside, and his optimism amid inconveniences, were inspiring. What a friendly interest in us all we always found in him!

We are bereft in his going, but he has gone to the reward of a useful and saintly life, and we who have known him are the better because we knew him. Bishop Bashford will always be loved by those who knew him as University President, Bishop, Friend.

WALTER N. LACY.

MY first memory of Bishop Bashford is a strange one. Our family had just gone home on furlough, and the first of September found us all in Delaware, where my sister and I were to enter school. While hunting for a house we took rooms on Oak Hill Ave. just two doors from the president's residence. Early one morning I was out before breakfast, and saw President Bashford in his shirt sleeves, actually mowing his lawn. I rushed in and told mother this startling bit of information. And right there, a boy who had been raised in China, and in spite of himself absorbed from his environment false ideas of "scholarly dignity" and "coolie work," got his first real lesson in the "Dignity of Labor."

Again I remember President Bashford conducting the college revival. The Spirit of the Lord was there in power. There was a man in the audience who was a Disciple of the Letter. He took it upon himself to bait the president, and in his testimonies to speak of the Good Old Way. I was just in the preparatory department at the time, and do not remember the details of the controversy. But I will never forget how I was impressed by the fine spirit in which President Bashford maintained his position based broadly on long scholarship, and founded deeply on long communion with and service for the Lord. He glorified the Letter by interpreting its Spirit.

President Bashford was a real man in his whole intellectual, spiritual and social attitude. This called forth these same qualities in all who come in contact with him. Strong men would recognize in him a rightful leader. Others with latent qualities of manhood undeveloped would be wakened to a consciousness of them by his presence.

I count it a great privilege to have been in Ohio Wesleyan under President Bashford's leadership.

HARRY W. WORLEY.

ONE OF GOD'S GOOD MEN

Frank W. Gamewell

IT was my privilege to be at the General Conference at Los Angeles in 1901 when Bishop Bashford was elected to the Episcopacy. For many years his name had been a household word in China. My former colleague in Peking, Dr. L. W. Pilcher, had been a fellow student with Bishop Bashford at Boston University in the middle seventies, and often spoke of him as a Saul among his brethren, and that his thoughts had been turned to China. From my arrival in Peking in 1881, Bishop Bashford's name had been of frequent mention as one who would bring to China the leadership that this difficult field demanded. His seventeen years at Ohio Wesleyan University centered our thoughts upon him still more, for a constant stream of students had reached China from that noble institution.

His election to the Episcopacy practically meant his assignment to China, and for this task he had unique qualifications and unique preparation, having been an eager student for a life-time of world movements, and more particularly of world movements centering in the Pacific basin.

We are still too near the history he has made for us to estimate justly his enormous contribution to China. The added perspective of the years will enable the historian to portray more truly his services.

But we whose lives he has touched, we who have had the privilege of being with him "in journeyings oft"—sharing with him in shipwreck in the darkness of a stormy night on the Yangtse,—we who shared with him in some degree the anxieties till the midnight hour, during days and weeks and months when the country was torn with revolution, we who have had this privilege of intimate fellowship, know indeed that a Prince has fallen in Israel.

One whose name is known internationally, said to me many years ago "There are three men I have known who measure up fully and satisfy me," and one of the names mentioned was Bishop Bashford's. Judged by the most exact standards, Bishop Bashford was a great man. We select three types, which might be multiplied many times.

He was great in mentality.—He had that type of mind which refuses to become enmeshed by ever-accumulating facts. Facts are not all of equal significance. His discernment in evaluation was remarkable.

He was great in industry.—He realized that in the mental realm, as in the physical, it was diligence that maketh rich, and he marvelously redeemed the time. Under the most unlikely and almost impossible conditions he added to his mental stores. On long, hard journeys, the performance of which would have absorbed the energy of the average man, Bishop Bashford was accustomed to carry an ample supply of most worth-while books, and he read and noted and read and noted until he had accumulated over forty volumes of notes all written out by his own diligent hand after his assignment to China.

He was great in goodness.—The word of his call Home was not cabled to us, but came through the regular mails which also brought many estimates of his life through the columns of our Church periodicals. Two notes ring out clearly in all that is written of him—STATESMAN, SAINT.

I well remember hearing him say again and yet again: "What China needs is a demonstration of sheer goodness." The good Bishop gave China that demonstration. For over twenty years a bronchial cough, that was greatly intensified by added fatigue and mental anxiety, cut down the sleep his eager mind and ardent nature sorely needed. For a period of many weeks, during the Revolution of 1911-12, we occupied a room adjoining his and had occasion to know how little rest followed the long and anxious days. But always, always he would come to the morning meal radiating good cheer, and lightly turned aside any reference to his having coughed a good part of the night. It was an optimism and cheer possible only to the hidden life.

When Ex-President Roosevelt died a writer said, "The mind refuses to accept the fact." Colonel Roosevelt's superabundant physical vitality made that true. The bronchial cough, the eager nature, the habit of getting under the load and staying under the load, have all made us anxious about Bishop Bashford and the mind grasps without much difficulty the fact that the body, the home and working place of the spirit, has reached its limit. But his superabundant spiritual vitality assures us, that while he is with us no more, while we are stricken with a sense of loneliness and of loss, the great soul of James W. Bashford goes marching on, and through the multiplied channels of the many lives he has touched his works do follow him.

BISHOP BASHFORD, STATESMAN AND SAINT

Bishop H. C. Stuntz

AWAY from my books, on an ocean-liner, what can I say as to the great life which has so recently gone to its crowning? What he would desire to be said would be only that which would tend *ad meliorem gloriam de Dno.* Therefore more adulation is ruled out, and only some of the broad impressions of a life of mingled statesmanship and sainthood may be here set down.

Four main chapters mark off this life into as many well-defined departments:

I. *Preparation*—Early consecrating his life to the ministry of the Gospel in the Church of his choice, he set about gaining a thorough fitting for the discharge of the responsibilities imposed by so weighty a decision. In his own State University at Madison, Wisconsin, and later in the Boston University School of Theology he prepared his mind and soul for the test, or after years, doing it as deliberately, and as much for the glory of God as he later did his other tasks.

II. *Pastoral care*—New England and Buffalo, New York, were the localities in which he served churches as "the shepherd and bishop of souls." In the great Delaware Avenue Church, Buffalo, he became a power in the life of that influential city, and a force to be reckoned with in the affairs of the State of New York. His voice was lifted up against every form of wrong, and men heard and heeded him as a prophet sent of God to lift up a standard for the people.

III. *College President*—From this throne of pastoral power he was sought as President of the Ohio Wesleyan University at Delaware, Ohio. Here high traditions were inherited. Here was a faculty famed then and marked men unto years then unborn as those who united high mental training and marked skill in imparting knowledge with rare spiritual power and the true spirit of service to their fellow-men. These traditions were not merely upheld, they were uplifted for others to emulate. Evangelism had swept this old school, and graduates were indeed few who had not felt the spell of the appeal to surrender to the claim of Christ over all the life. Here again this man of God held high the banner, and in all same ways held and developed this spirit of *substantia*, the highest reach of Christian education. Missionary interest was there when President Peshhad walked west upon the Campus, but it was a spark which his own convictions and zeal blew to a flame which he set yet felt on every mission field of his own Church, as well as in literally thousands of local churches in the United States where former students now serve the Kingdom. Scholarship was there, but he plied, deepened and enriched the scholarly output of the institution, while cultivating men of zeal and consecrated leadership to its furtherance and support. He was the other-worldly career as College President, moving and mending in its ministry to the minds and hearts of thousands of devoted students. He was one of the finest illustrations of the wisdom of choosing presidents for colleges from the ranks of our scholarly *pistors*. The pastoral instinct was strong in him, and every student was made to feel that the President was his personal friend and loving helper.

IV. *Episcopal administration*. Sheer worth and commanding power to do God's work were the two arguments for his election. Before the General Conference of 1904 convened his choice as a Bishop was a foregone conclusion. Whether eight bishops were to be chosen or four or two, all conceded that Dr. Bashford of Ohio Wesleyan would be one of the number. He had said so much about his own call to go to China in earlier years, and had so pleaded for China as a great and needy mission field that his quiet expression of the preference of himself and Mrs. Bashford to be assigned to that field caused little comment among his friends. What these fifteen years of devotion to the work of God in China has meant is not for me now to even attempt to set down. But one thing I may say, and that is that for four years of that fifteen, as Secretary of the Methodist Episcopal Board of Foreign Missions having the secretarial administration of China, I had a fellowship of service with this statesman and saint which will ever be treasured as a precious memory. From that experience alone it would be easy to fill whole numbers of the *China Advocate* with incidents illustrative of this Greatheart who has passed on before to meet his Lord. His administration forms a chapter in the History of China. His influence among all the missionary forces at work in the Republic, his far vision in promoting united study of the common field, his services in promoting adequate medical education for the land, with millions of dollars behind the far reaching program, and his services to the officials of the Republic during all its earlier phases—these and others which have the same stamp of largeness constitute a part of the record of these consecrated years. His full record is with God and his reward from the Most High. All who knew him know that he was indeed one who served as a true "overseer of the flock of Christ."

Among the outstanding characteristics of Bishop Bashford may be named:

1. *Unusual mental grasp*. This showed itself in his collegiate work, and classmates in the Seminary all bespoke for him a marked career.

2. *The ability to see things whole*. Like Lincoln, he was of the Big West. He grew up on the prairies with their far horizons. Littleness was foreign to his mind.

3. *Sprung from the West*.

The strength of virgin forests braced his mind,
The hush of spacious prairies stilled his soul."

4. *A sane and reasoned optimism*. Because "God's in his heaven" he could go on with Browning and conclude, "All's well with the world." His was no easy optimism, but one reached and held by faith in "the God of Things As They Are."

5. *Tireless industry*. One who was much with him in long journeys in China tells me of his Rayo lantern, and suitcase filled with books and of the long hours of the nights and the early hours of the mornings spent by the Bishop in intense mental application while others slept. He also told of the more than forty stoutly bound books of notes carefully written and as painstakingly indexed, setting down exactly the facts and discoveries and impressions of each day's work.

5. *Selflessness*. As one well said at his funeral in California, "Selfishness stood abashed in his presence." He had been crucified with Christ and had died unto James W. Bashford. He had learned better than most ministers, even, what Christ meant when He said, "whosoever would be great among you let him be the servant of all." And whether it was in walking up the hardest hills to save the chairmen who carried him, or in carrying an extra burden for any fellow worker, he was among us as one who served.

6. *Prayerfulness*. He almost literally "prayed without ceasing." As he rode in the trains or on ship-board; as he rested between those paroxysms of coughing which tore him with such violence, and as he waited for belated trains he habitually communed with God. Sensitized by this constant communion with his Lord it is no wonder that there was in him that prophetic note which was arresting our attention time and again. It was because he could hear what our grosser spiritual senses did not detect, and his eager, "Here am I send me," was in response to a Voice which ever speaks but so many hear it not.

7. *Alertness to world conditions*. He lived in his own generation. He knew the world. His finger was on the pulse of nations and continents. The ebb and flow of national tides were sensed as sailors feel the "velvet plunge and soft uprise" of the gallant ship beneath their feet. He could lead men because he saw which way things were heading in the big world where the Kingdom interests were at stake. He read his periodicals and studied commercial and diplomatic affairs to see what would be the next move for the men who were leading Christ's forces. He was "a citizen of the world."

Space and limitations of knowledge forbid further listing of his characteristics. Truly "A Prince and a great man is fallen." A devoted servant of God has gone into the higher and more unhindered service of the land where the inhabitant shall never say, "I am sick." But there as here we can not think of him relaxing his zeal for the Kingdom. There as here he will be serving God "day and night in his temple." For while here,

"One fire was on his spirit, one resolve—
To send the keen ax to the root of wrong,
Clearing a free way for the feet of God"

AN APPRECIATION OF AN INSPIRING MISSIONARY LEADER

Arthur H. Smith

THE first time I met Bishop Bashford was at one of the Christian Endeavor Conventions in Ningpo. It struck me with surprise that he should care to ask my advice on a matter of mission policy. A little later I heard him at a general educational meeting in Shanghai, where he made an important address - one of his earliest after coming to China.

Two years later he was at the Centennial Missionary Conference in Shanghai, where of course he was well to the fore. Shortly after that we visited together the famine districts of Kiangpo in order to report intelligently on conditions there. In the autumn of that year I was permitted to accompany him on the longest of his episcopal tours, to remote Szuchuan. On this occasion I was his traveling companion for a little more than three months. He was the center of the west China Conference, which was one of his objectives. It was a body composed of representatives of three provinces, of several denominations and of various types of Christian faith. In every previous general conference while there was always delightful union there was no thought of communion in participation in the Lord's supper. There were too many disturbing influences. But by the tactful management of Bishop Bashford the almost impossible was achieved and Anglicans, Presbyterians, Methodists, Presbyterians, Quakers, and we know not how many other denominations sat at one common table perhaps for the only time in the lives of most of them. But I had quite finished it is as good as certain that this could not have taken place.

His preparation for his work in China had been peculiar. He had held successful pastorates and he had been even more successful in the presidency of an important educational institution in need of new life in

its management. It was a puzzle to many that he should prefer China to Chicago.

He was always studying, reading, thinking, and asking questions of everybody. His copious notebooks make a little library. His "Interpretation" of China was possible because of this active intellectual and spiritual life, and it is probably by this book that he will eventually be represented to a later generation. He was a scholar, a student, an administrator, a man of affairs, a loyal friend, a thorough Christian gentleman. He never took undue advantage of his position, but always put others at ease in his gracious presence. As one of the main founders and for some years a member of the China Continuation Committee he did the constructive work of a statesman. He was a man whom every judicious person would like to have as chairman of every committee. When an undergraduate he cherished the secret ambition to become a United States Senator. (What a Senator he would have made!) But becoming a Christian he was content to be the servant of the Lord Jesus Christ. He had a fine presence, was an effective orator, an exposer of disconcerting and a strong thinker with a large knowledge on many different subjects. One of the last times I heard him preach I asked a friend to whom he was probably but slightly known, "How did you enjoy the Bishop's sermon?" It was splendid. His firm, radiant face was an inspiration to those whom he met, and a benediction to those from whom he parted.

His death is from our point of view a grievous loss to the China which he loved, and for which he did far more than the Chinese will ever know. But he is *not* dead, only transferred to some higher and nobler activity where it may be that he can achieve more for his adopted and beloved country than if he had been spared longer to China and to the world.

APPRECIATIONS OF BISHOP BASHFORD

From the China Conferences

IN thinking of the life and work of Bishop Bashford in China, where we first became acquainted with him in 1904, it seems eminently fitting to apply the title of "Statesman" to this great missionary

So far as China is concerned, at least, he inaugurated a new plan of episcopal supervision of our missions. Since 1904 China has had two bishops only, though two or three have held our conferences while our "regular" bishops were on the Master's business in the Home lands. (These were Bishops Bashford and Lewis.) As a lifelong friend of China and a deep student of her history and institutions, Bishop Bashford realized that she afforded unique opportunities for service. When he became Bishop, China was thus his choice—not for an irresponsible year or two but for the remainder of his life. He had the vision and the intimate knowledge to realize that the largest service to the Church at home and to the churches in China demanded years of continuous service rather than the haphazard policy that had hitherto prevailed in the episcopal supervision of our work in China. That vision and that wisdom have been abundantly justified by the better results obtained.

His statesmanship is further seen in the broad grasp of the complex problems involved in building up the Kingdom of God in China, for, let it be clearly understood, he has largely served *all* churches and denominations, not only the Methodist. Hence he gave much thought and most helpful advice and counsel to the leaders and workers of other communions. But especially he gave much time and help to those struggling for better political conditions. He was implicitly trusted by the Chinese Government and was often called into consultation by the various parties struggling for power or for light. He sought ever to help build up a nation as well as a church, and few foreigners in China have had greater influence in the right direction. Hence he is widely known and greatly beloved by the Chinese leaders.

His statesmanship is again seen in his early espousing the cause of federation and union in educational work. To his sympathy and leadership in this movement we are largely indebted to-day for the widespread co-operation and union in all higher educational work among most of the denominations in China. China leads all mission fields to-day in this matter of union, and Bishop Bashford advocated and made possible this movement when in many quarters it was considered impossible, if not undesirable.

He also early advocated putting more authority in the hands of the Chinese and giving them more responsibility in the problems and burdens of the church. He had great faith in the Chinese and was eagerly sought for his sympathetic helpfulness and his insight into their peculiar problems.

He threw the full weight of his great influence upon the problems of ignorance and lack of educational facilities in China and so was a staunch friend of education. I am sure, however, that the Chinese often wondered how a man who had been for years a president of a university could put so much emphasis on preaching

and upon evangelism—both by precept and by example. He was never so happy as when preaching the Gospel to students and leading them by his forceful logic and his fervent zeal to kneel at the altar in surrender to Christ.

Those of us who have been privileged to work under him these fifteen years in China have no question as to his divine call to China. He, together with Bishop Lewis, has rendered a service to China and to the Church that cannot yet be fully realized even by us living here, much less by the Church at Home. We are praying that God will raise up another bishop like him, who will, too, dedicate his life to these great opportunities and who will have a like vision and statesmanship so much needed in China in these formative days. We want another Bishop Bashford, "the man of the shining face," and a man who sees the work of the Church and of the Kingdom in its broader sweeps and in its strategic power for national reformation and for international good will.

Central China Conference,

A. J. BOWEN.

BISHOP Bashford filled a place in the spiritual and moral development of China that has been allotted to few, if any, missionaries. He came to his task in the full vigor of middle life, after having secured a leading position in the church in the home land. He was recognized immediately as a leader on account of his profound scholarship, his eloquence as preacher and lecturer, his broad statesmanship, his extensive experience in education, and his breadth of vision as a prophet in Israel.

The history of the Methodist Episcopal Church in China can never be written without giving large recognition to the intellectual and spiritual force of his character. He illustrated in his own personality the highest ideals of the Christian ministry and a charity broad enough to embrace in its fold all who name the name of Christ and at the same time remain devoutly loyal to the doctrines and polity of the great Church that enrolls his name among the greatest and most honored of her servants.

By accepting an appointment as one of the General Superintendents in China immediately after his election as one of the Bishops of the Methodist Episcopal Church, he practically determined the policy of the superintendency of our missionary work in China. Although his ability and influence had opened to him the highest position in leadership of the Church in the United States, yet he volunteered to accept the position of a missionary in a foreign field, an acceptance which, instead of diminishing the attainment of whatever laudable ambition he may have had, only enlarged his influence in the councils of the church—as he himself realized.

His call to the mission field was a life-long conviction. While in the Seminary he was noted for his missionary spirit. He devoted much time to labor among the neglected classes in Boston in home missionary work. During my first Inlough, while looking for recruits for China, I was introduced to him as one well equipped by

education and inclination for the foreign field. He acknowledged the force of the appeal, but it was not possible at that time to give up the work in which he was engaged. In his early pastorate he made a special study of Missions, both home and foreign, and prepared a lecture on the "Romance of Missions," which was a valuable contribution to the history of the opening of Oregon by pioneer evangelists and which attracted large attention. And during the time he was President of Ohio Wesleyan University the claim of Foreign Missions upon the life and service of young men and young women was constantly emphasized.

When Bishop Bashford reached China he immediately, with enthusiasm and rare insight entered upon the task of understanding the problems of the missionaries, and his splendid abilities were freely devoted to the elucidation and solution of the difficulties of the different fields. It did not require much time to discern the utter inadequacy of the staffing and support of the entire field, which made practically impossible any great extension or constructive work. Reinforcements in every department of the work, with enlarged contributions from the home church, and a proportionate increase of self-support were some of the results. It is interesting to note that during the thirteen years which Bishop Bashford spent on the field the increase in practically every department of the work was over one hundred per cent, not that this doubling of resources and equipment should be credited to him alone, but that by the co-operation with his episcopal colleague and the loyal support of the missionaries this splendid result was accomplished. When he arrived there were three Methodist Annual Conferences and two Missions in China; twelve years later there were seven Annual Conferences. Within these years the number of missionaries increased from one hundred twenty-five to two hundred twenty-eight; the Woman's Foreign Missionary Society from seventy-five, to one hundred five; Chinese ordained preachers, from one hundred twenty-one to two hundred twenty-five; unordained preachers from seven hundred eighty to nine hundred five; Church members from twenty-four thousand to fifty-six thousand; pupils, in schools, seven thousand six hundred to seventeen thousand nine hundred. It is doubtful if any other area in the Church can show equal evidences of success during the same period.

Notwithstanding this remarkable development within the three quadrenniums Bishop Bashford spent in China, he had a prominent part in the inauguration of the great Centenary Movement that is now being carried forward to raise one hundred million dollars within the next five years toward the evangelization of the world. It was during the third year of his superintendency in China that the Centenary of Foreign Missions in China was celebrated, and Bishop Bashford conceived the plan of taking advantage of the increased interest in China which that event created to secure a large increase in the contributions of the Church, and the result was that five hundred thousand dollars were raised. The experience gained in that campaign prepared the way for him to take a prominent place in the councils for this larger, world-wide campaign. It was during the last years of his residence in China that the time and earnest thought which he and Bishop Lewis spent in planning for the Centenary Campaign contributed largely to the present

prospect of more than realizing the hopes of its most enthusiastic supporters.

Long will the Methodist Episcopal Church in China mourn the loss of one who has been instrumental in rendering a service that will bear fruit during all the centuries. His most fitting memorial will be found not in marble but in the redeemed lives of the millions of Chinese who will reap where he has sown.

North China Conference,

H. H. LOWRY.

BEFORE taking up his pen to write about Bishop Bashford one may well pause and remove his sandals for he is dealing with one whose life transcends that of any other man in China's Methodism.

The Methodist Church in Kiangsi with grateful and reverent emotion unites with Methodism everywhere standing with bowed heads in memory of our great leader whose death is an event of general significance and of especial concern to China. It is not for his glory that we honor and commemorate him. His more than three quadrenniums of service in China and his untiring pen and voice have made it needless, yet impossible to add one laurel to his crown. He has been a "fixed star in our firmament, and no eulogy could be so complete as that which by accumulation of meaning dwells in the simply mention of his name."

One may ask here and there, in what manner did Bishop Bashford make his greatest impression on you? only to receive replies as varied as the number of persons queried. One answers, "I have been greatly impressed with the Bishop's inflexible justice in his decisions." Another answers, "He lived concretely the exhortation 'Speak the truth in love'."

Most of us will agree that he made his greatest impression in the breadth of his sympathy. While some may be inclined to feel that sympathy with individual men and women was not the Bishop's strong point, there is not a scintilla of doubt that his sympathy with our common humanity was in him a religious passion. Having read his books, heard him in public address, and sat at his feet in conversation with a few friends has condemned most of us for our myopic vision of God's plan for the world.

Bishop Bashford was thoroughly familiar with the past history and present conditions of the church in Kiangsi. After making "a swing around the circle" in South Kiangsi no one that I know of heard an accusing word pass his lips. On the contrary he made it clear that he believed in the Church and its permanency, and had great faith in the ministry as being able to catch his vision and share with him his devotion to the highest interests of men and women within the bounds of this Conference. In this he was right. Our Chinese leaders in Kiangsi honor and love him today for the purity of his life, his rectitude of will, his unfeigned patriotism, his broad sympathies. Since the news has come of his death these good men and women have in their hearts pledged God to follow the Bishop as he followed the Lord whom he feared and revered.

Lest I be misunderstood when I say that some may be inclined to feel that sympathy with individual men and women was not his strong point, I wish to quote a

letter written to a babe born to one of our families in the Mission. It shows that the Bishop who had "one of the kindest faces ever worn by man" is because of his kindness and regard deeply revered and loved in many private hearts.

"Dear"

This letter is to bid you welcome to this beautiful world. I am sorry to tell you that sin has entered the world and that many people by yielding to it lead very miserable lives. I am very glad, however, that God loves us and has sent his Son to be our Savior and that He sends the Holy Spirit to our hearts very early in life, and that if we obey His voice and avoid sin we shall find the world a very beautiful place to live in and a fine place of preparation for another vastly better and bigger world which lies beyond this.

I shall come to see you some time. In the meantime, keep goodnatured, sleep as much as you can, and play when you are awake, and learn to speak our language as soon as possible.

You have another reason to be thankful, in that God has given you good, Christian parents. Follow their advice whenever you are puzzled as to what course to pursue.

Cordially Yours,

J. W. BASHFORD

Men, women and little children rise up and call him blessed. He was a translator to wholeome energy. He was the guide and teacher of good men everywhere. He was a lover of God's little children. When the gates of the Eternal City swung wide to welcome his pure spirit, heaven became richer, and the Church of Jesus Christ added one more unaffected, unsanctimonious saint to its calendar.

Kiangsi Conference,

F. C. GALT

FIRST AND LAST CONFERENCE IN HINGHWA

BISHOP Bashford presided over the Hinghwa Conference many times since 1904 when he was called of God for service in China.

The General Conference had changed the status of our Hinghwa Mission Conference. Bishop Bashford organized our Hinghwa Annual Conference. The memory of the messages of power given then have never been forgotten. Our preachers felt they had with them a man of God, a man who could see visions and then go out and make his visions and dreams come true. They had new ideals and realization of the great ever-conquering Church of Christ.

Other Conferences came to Hinghwa, but the story of the great work he did in the China work here will be told by others. I want to tell about his last Conference with us in Hinghwa. It was in 1916. He was a guest in our home. He was at his best. The Conference was outstanding in inspiration and power. It was the close of the fiftieth year of Methodism in Hinghwa. It was twenty-five years since we came to Hinghwa and was also our Silver Wedding Anniversary. The Con-

ference held a special service in honor of these anniversaries. Bishop Bashford made one of the addresses. He reviewed the work of the past quarter century, its wondrous growth and achievement. Based on this past he rapidly gave a prophetic vision of the glorious victories of the next twenty-five years. He closed with congratulations on twenty-five years of work and expressed the hope that we might see the end of another quarter century of aggressive work in Hinghwa. The Bishop and W. N. Brewster who had read his report "After Twenty-five years" stood side by side during that Conference seeing the same vision of what Christ would do in Hinghwa and in China and in His world. They were joyously looking forward to the unfinished task. They asked no higher honor than being called of God to this service in China.

It was the last Hinghwa Conference for both these eager evangelists of glad tidings. Bishop Bashford was prevented from attending the Hinghwa Conference in 1916 by the illness of Mrs. Bashford. He was holding the Foochow Conference when the cable came that W. N. Brewster had been called to higher service. He mourned, "I thought I would go to heaven long before Brother Brewster." His tribute was summed up, "The Hinghwa Conference is Dr. Brewster's Monument."

But Bishop Bashford wrote many inscriptions on the faces of the monument. Let me tell you of the Memorial Corner Stones in our James Gamble Memorial Church. In 1915 before the close of the Conference Bishop Bashford gave the address at the corner stone laying. He found the corner stone at the southeast corner bearing this inscription: "Jehovah saith, Behold I lay in Zion for a foundation, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste." He told us of the Christ, the foundation stone. It was a wonderful Christ revealed to our vision.

- (1) Christ a revelation of God as Father
- (2) Christ the Resurrection and Life
- (3) Christ, Love that passeth knowledge

Some of us were so impressed by the message we wanted to make it permanent, that all who came to the church down through the years might get his message. We decided on three more corner stones.

The southwest stone bears this inscription, "One God and Father of all, who is above all, through all and in you all."

The northeast corner proclaims this message: "Jesus said, I am the Resurrection and the Life, he that believeth in me though he were dead yet shall he live."

The lowest corner stone, "To know the Love of Christ which passeth knowledge that ye might be filled with all the fulness of God."

Thus he has left his message with us. Are these not a fitting memorial to the life of Bishop Bashford? Do they not remind us of how he followed Christ? He helped us and all with whom he came in contact to know the Christ. To know God the Father, He helped us to live the abundant life in Christ and to know the Love of Christ so full, so free.

We mourn because we will not see Bishop Bashford again in our homes, in our conferences, but we know he

is not dead. He lives with Christ that ever expanding, abundant life. What he was among us gives us a glimpsing conception of the glories revealed to him over there.

"It doth not yet appear what we shall be but we know we shall be like Him for we shall see Him as He is."

Hingwa Conference,

MRS. ELIZABETH I. BREWSTER

ONE of the brightest hopes of the Yenping Mission has been that Bishop Bashford would preside at a coming session of the Yenping Conference. It was his vision, together with that of Bishop Lewis, which encouraged the setting off of our territory as a separate conference. It was he who was present in Foochow on the solemn yet joyful occasion when the Yenping Conference was born. It was he who first planned for Yenping a training place for preachers and secured from the trustees of the Stewart Foundation the necessary funds. Great would have been his welcome in Yenping.

He has gone and we who knew him shall never see his face in Yenping. Nor will the many Christians who have come into the church in recent years be blessed by his presence. But his memory will live in Yenping and the name of our great bishop-statesman will be talked about in many a remote country church where his fame has penetrated. And heaven to thousands of Yenping Christians will be dearer because it has opened to receive our beloved Bishop Bashford.

Yenping Conference,

B. H. PADDOCK.

WHEN a great figure drops from sight, the very world itself seems emptier for a time. But when a great spirit, a world spirit, slips away from its accustomed place, in some strange fashion the world seems even richer, because all those who knew him relive the hours spent in his company, hear again his words of counsel, reproof or exhortation, feel once more the impact of spirit upon spirit. So it seems now when we think of Bishop James W. Bashford as having fallen asleep.

As he lives in our hearts, what is it in him which makes it true that "being dead he yet speaketh"?

For one thing he was so thoroughly *simple* in life and manner. Somehow when we brushed against him we felt, not the dignity, but the man. His speech was straightforward and frank. His manner was courteous yet free from formality. Born away from the artificiality so often generated in city life, he preserved always a rustic simplicity, although that quality never degenerated into awkwardness or boorishness. It consisted in being a man among men. In travelling with the missionaries he wanted no better accommodations than his companions enjoyed. When one entertained him in the home, he insisted that he be treated as one of the family. He was a simple man in the finest sense of the word.

Then he was so *thorough* in all that he thought or did. His written works express that fact clearly. The men who have sat with him in cabinet remember him appreciatively for that quality. They did not always agree with his decisions. Occasionally he was felt to have made mistakes. But those who agreed and those who disagreed all recognized that he had sifted the facts with thoroughness and had based his decisions upon as com-

plete an understanding of the case as possible. This was a simple, thorough soul.

He was such a *human* sort of man. My first recollection of him dates back to a boyhood visit in my uncle's home in Ohio where the college president was a frequent visitor, and he always had time for a kindly interest in the lad. One here in Foochow has told how the Bishop would smilingly turn from his book or paper in order to answer the prattle of a child, as if that were the chief affair in the province. Of course many here in China remember how he began to play tennis after he came to this land, instilling by example the spirit of play into some men whom work was rapidly aging. He was a simple, thorough, human man.

But above all he was *Christ's* man. In his sermons he preached Christ and Him crucified, while in his life it was not he that lived but Christ who lived in him. His conversation was charged with spiritual impulse. His personality was dynamic with the power of the Spirit. I will always treasure the memory of two priceless days during the summer of 1917, when in the woods of his native state, Wisconsin, he was a campmeeting speaker. He preached as he so well knew how to preach, sermons pulsing with power, then when he learned that within a month I would be starting for China he gladly spent hours from those busy days in trying to instil in the missionary recruit a bigness of vision and a tenacity of purpose which would carry me into and through the work. It seemed then and it still seems that the voice of God was speaking in his voice.

And so Bishop Bashford lives here in Foochow Conference, among missionaries and Chinese, lives in our hearts for many and various reasons; and we lay as a tribute to his memory these words. He was a simple, thorough, human, Christ-ly man. Because he was all this, and more, we are bigger in spiritual stature to-day.

Foochow Conference,

FRANK T. CARTWRIGHT

BISHOP BASHFORD'S CHINESE NAME

In writing an English name the Chinese seek those characters which not only approximate English sounds, but also express an appreciation of personal traits. The

first of the three characters in Bishop Bashford's Chinese name suggests the perennial vitality of evergreen foliage, the second, capacity for deep and discerning thought and the third, permanent blessedness.

Professor Marcus D. Buchl, of Boston University School of Theology, when traveling in the Orient in 1910 sent THE CHRISTIAN ADVOCATE the Bishop's card which is reproduced herewith, and made this comment: "so characteristic of Dr. Bashford to be in the line of Scripture."

"Is not here a remarkable coincidence with the ideal righteous man in the first psalm, whose leaf shall not wither, who meditates day and night on the law of the Lord, and who is pronounced 'blessed'?"

Among the Chinese Christians the Bishop is referred to as "the man with the shining face."

The Christian Advocate

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BISHOP BASHFORD, AN APPRECIATION

A. P. Parker

IN God's economy each worker has his specific and indispensable place. But there are a few grand spirits that tower above their fellow men; strategic souls to whom is given the rarer vision, the keener purpose, the tougher fibre that qualify for great leadership.

Such a man was Bishop Bashford. In his younger days it was his ambition to come to China as a missionary, but for health reasons this was denied him. But he did not know that, like the great St. Paul whom he so much resembled he was to have long years of preparation before it was given him to accomplish his purpose. The discipline gained in years of school room experience was one of the most important factors that fitted Woodrow Wilson for the task that the world's greatest crisis laid upon him. So the school room wrought and developed in Bishop Bashford the qualities that fitted him to become the leader of men. When he was elected to the episcopacy and appointed bishop of the Orient he was ready. He brought to China, not the fiery zeal of youth, but the enduring love of a lifetime and the vision of a seer. He came with the scholarly and scientific attitude of a well stored mind that enabled him to sound with authority the eternal call to the home church in America in behalf of the great mission work in the Orient. His labors in China were two-fold, the direct evangelization of the people here and the awakening of the people in the home land to a sense of their responsibility to this country.

He was a man of indomitable faith in the power of the gospel to save men. To his faith he added knowledge, of which he was ever in zealous pursuit. He was willing to sit as a learner at the feet of any one who had knowledge to impart. This was one of the charms of the man—his humility and simple-mindedness. His alert mind, while pursuing the nucleus of valuable truth was able to maintain its poise while threading his way through the most bewildering labyrinth of oriental contradictions. His kindly yet keen blue eyes seemed to pierce and lay bare the heart of any matter in which he was interested. He read widely and assimilated what he read. In his waking moments he was never idle.

To his knowledge he added experience. He traveled frequently and extensively throughout his episcopal district, accompanied often by his noble wife, in canal boat, sedan chair, wheelbarrow, the jolting, springless cart, or by railway or steamer, laboring shoulder to shoulder with his fellow missionaries, and thus sharing their experiences in their great work.

To his experience he added hope—bountiful, abounding, contagious hope. In one of his books he uses the expression—"invincible optimism, even when in the grip of a most distressing physical malady." He was a striking illustration of his own phrase. This abounding hope was an unending source of strength to him throughout his whole career in China.

He made his residence in China and visited the home land when occasion required, and the results of this policy were abundantly shown in the work he was able to do for China.

The members of the Southern Methodist Mission felt that he belonged to them as well as to the Methodist

Episcopal Mission. We would have been glad to have him preside over our conference. We grieve over his loss as over that of one of our own most beloved bishops.

A beloved friend has fallen from the ranks. A great leader has gone from us. In this hour of China's crisis we miss him sorely. We would almost have said that he cannot be spared. The two Methodisms are in sorrow to-day, but he has left us a rich heritage, the memory of his noble Christian life. To quote his own words—"character is higher than achievement. To be Christlike is better than to do the work that Christ would have us perform."

His work in China will abide. Many scores of his spiritual children will hereafter rise up and call him blessed. May his mantle fall on them. May they, together with all his fellow workers, catch his spirit of whole-hearted, unselfish devotion and follow him as he followed Christ, until China is evangelized and as a redeemed nation takes her place among the Christian nations of the earth.

Editor China Christian Advocate:—

Both as representing Union Church, and personally I ask leave to pay a brief tribute to the memory of the late Bishop Bashford. He was a man of abounding goodness and ability; it is seldom these are so beautifully blended as in him. He had a most winning way with him. It was obvious that he was "glad to see" you. Often that phrase does not amount to much, but with Bishop Bashford there was a kindly, welcoming light in the eye, which told you that his gladness was heart-felt and sincere. The word genial often has a superficial sense but with him it was the expression of a loving soul. Mentally he was very much alive. Problems of all kinds were turned over in his active mind and seldom did he deliver his soul on them without illuminating them. Slightly altering Dr. Samuel Johnson's epitaph on Goldsmith, we can truly say, *nullum tetigit quod non illuminavit*. he touched nothing which he did not illuminate.

To Union Church he was always most brotherly and kind. He preached for us first on April 16, 1905, and for years he was ever ready to give us the benefit of his spiritual understanding of the Gospel. He was both broad and deep, an unusual combination unfortunately. As a preacher he always had a message—a subject worthy of the occasion. He was also sympathetic with our union polity and gave no encouragement to denominationalism for its own sake.

To myself personally he was ever kind; more than I can ever express. I may give an example of his goodness, which I trust will not lead your readers to accuse me of immodesty. On ascending the pulpit on one occasion he said "Mr. Darwent has no doubt asked me to preach, out of compliment to my church and perhaps myself; and I comply gladly, but as long as you have Mr. Darwent to listen to you need no one else." I give this anecdote because it was one of the kindest things anybody could possibly do; a bishop to give such a certificate to a minister as that before his own congregation; for did any cavil at my preaching I could always refer them to Bishop Bashford. I can speak to the "enemy at the gate" indeed. The loss to the Methodist Church the cause of Missions and to multitudes of friends by the passing to God of Bishop Bashford is great indeed.

C. R. DARWENT.

EDITORIAL

THE CRUX OF THE CENTENARY—STEWARDSHIP

II—Of Life

IF the first step in any movement to fit the church—any church—to meet the demand of the new age must be to secure an increase in spiritual contact with God, then the next must be the securing of an increase in actual service for his kingdom. The one great thing that the world is needing just now is not a League of Nations alone, nor a broader conception of nationalism alone, nor an equalization of the rights of labor and capital alone. The one great thing that the world needs is the setting up of the kingdom of God. This work is, in large measure, intrusted to the church. In so far as the work of the church sets up the kingdom it is fulfilling its function. When it does other things, no matter what may appear in the statistics, it is wasting its time.

Now one of the great handicaps that the church has had to work under in this business of kingdom-building has been the tendency to leave most of it to religious professionalists. The priests and preachers and pastors have been themselves responsible for much of this. It is extremely doubtful whether the apostles wore clothes that distinguished them from their fellows, yet the day is not long past when even the Methodist parson could be told the length of the village street by the white string tie and Prince Albert coat that were deemed more essential than his certificates of ordination.

Some day some man is going to make his reputation by a book on the effect of clothes on history. It is to be hoped that he will devote a long chapter to this phenomena as it has affected the course of the church. There was a distinct satorial as well as ecclesiastical change between Galilee and Nicea, nor was it a mere accident that the man who proved capable of stirring great masses—the early followers of St. Francis, the adherents of Wyclif, the preachers of the Wesleyan revival—were for the most part men indistinguishable from their fellows. Put a man into a distinctly clerical garb and the grocer and the miller and the farmer and the doctor are likely to say, "I tend to my work and let him tend to his."

It is this feeling, however unconscious, that has caused men to overlook the call for stewardship of life. To-day is a day of days to make this truth clean and commanding. During the stress of the past years practically every Christian nation has been forced to learn that the life of a nation lay in the hands of all its citizens, and that the call of duty was not limited to politicians or professional warriors. The same lesson must be driven home as regards the life of the kingdom.

The propagation of its constitution, the setting up of its rule is the work of all its members and must be undertaken by all if it is to succeed.

If the Centenary can really establish this fact in the hearts of the millions of Methodists of America it will have proved an impetus that will carry us safely past the dangers of the next 15 or 20 years. If it can make every Methodist Christian a testifying Christian—in act as in word—we are likely to see such a spiritual awakening as the home land has never known, an awakening that for spread and duration will surpass all the efforts of all the famous evangelists combined and multiplied many times.

God knows that the church in America needs this, and God knows that we are praying she may have it. There are clouds on the spiritual horizon, even of our isolated homeland, much bigger than a man's hand. But it is the duty of this paper to consider such questions primarily from the standpoint of China. And, be it said with all solemnity, the church in China must grasp in some degree the conception of the stewardship of life or it will die.

There is no use to quote statistics to the readers of this paper. Most of our readers live in China. They know the condition of the Chinese church, know it even better than any statistics can reveal. And they know that with only three, two, and even one, generations of work the native church is already showing the world-old tendency to professionalize religious service. Even where an attempt is made to employ so-called "lay preachers" or "preaching bands" we find them set apart, salaried, as distinct from the farmer and the artisan as the soldier or the scholar.

The tendency is finding unfortunate expression in the lives of many students, both those educated in China and abroad. Apparently they balance the advantages and disadvantages of several professions, such as official life, teaching, medicine, Christian work, and when they have decided they never dream that they can bear a part in official life, that they can teach, that they can practice medicine and still engage in Christian work. That is because in too many cases Christian work is thought of synonymously with the ministry.

Anyone who knows the situation knows that China needs Christian ministers. More of them and better equipped than she has ever had before. The Centenary will not fulfil its duty until it has brought every student with promise and vision for the future to face this choice of a life work. Unless there comes an immediate

increase in the number and improvement of the calibre of our preachers the expansions proposed in our work in China will lead to nothing but regrets. The subject of the Centenary in our schools is one that calls for earnest thought and prayer. Are you thinking and praying about it?

But we cannot rest with the challenge of Christian service that must be presented in our schools. The whole Chinese church must come to see the demand of the stewardship of life. The stewardship of spirit of which we spoke last month will have prepared the way for the present action of the stewardship of life. Our men and women, however humble, must be brought to feel that the command, "Ye shall be my witnesses," rests as directly upon them as upon any pastor, any district superintendent, or any missionary.

Who can forget that mighty movement which stirred the soul of Wales a few years ago? Yet it is said that the flame first burst forth one night in a prayer meeting when, during one of those resounding silences peculiar to such gatherings, a timid girl arose and said, "I want to say a good word for Jesus Christ."

True or not, that is what the church in China needs,—men and women who are making it their first business to say a good word for Jesus Christ, whether by the testimony of the lips or by the testimony of honest scales, sweetened spirits, helpful hands. That is what we mean when we say that, no matter what else happens, the Centenary will be God-sent to the Chinese church if it brings in a mastering conception of the stewardship of life.

ARE WE SLOWING DOWN? WHY?

There is an item still going the rounds of the religious press to the effect that the Methodist Episcopal Church made the largest membership gain in its history last year (155,225). Unfortunately that was 1917. For the year just closed the net gain was only 27,488.

The gains or losses, by Episcopal Areas, are given below, from The Methodist Year Book for 1919:

LITTLE AREAS "PULLING UP"

- BOSTON, *Bishop E. H. Hughes*—Five Conferences gained, one lost; net gain, 988.
- CHATTANOOGA, *Bishop Bristol*—Four Conferences gained, two lost; net gain, 1,123.
- CHICAGO, *Bishop Nicholson*—Four Conferences gained, three lost; net gain, 879.
- DENVER, *Bishop McConell*—Four Conferences gained, three lost; net gain, 1,498.
- HELENA, *Bishop Cooke*—Two Conferences gained, two lost; net gain, 1,505.
- NEW YORK, *Bishop Wilson*—Four Conferences gained, one lost; net gain, 1,391.
- PITTSBURGH, *Bishop F. Hamilton (occasional)*—Two Conferences gained, one lost; net gain, 1,197.
- PORTLAND, *Bishop M. S. Hughes*—Three Conferences gained, four lost; net gain, 286.
- ST. PAUL, *Bishop Merrill*—Five Conferences gained, one lost; net gain, 3,391.
- SAN FRANCISCO, *Bishop Leonard*—Five Conferences gained, two lost; net gain, 2,311.

SOUTH AMERICA, *Bishop Oidham*—Two Conferences gained, two lost; net gain, 312.

EUROPE, *Bishop Nielsen*—Seven Conferences gained; one lost, four not reported; net gain, 1,100.

EASTERN ASIA, *Bishops Bashford, Lewis and Welch*—Five Conferences gained; three lost; net gain, 4,202.

SOUTHERN ASIA, *Bishops Wayne, J. E. Robinson and L. W. Robinson*—Eight Conferences gained, one lost, one not reported; net gain, 29,209.

AFRICA, *Bishops Johnson and Camphor*—Four Conferences gained; net gain, 5,278.

TEN AREAS "PULLING DOWN"

ATLANTA, *Bishop Lech*—Five Conferences gained; three lost; net loss, 636.

BUFFALO, *Bishop Burt*—Five Conferences lost; net loss, 4,156.

CINCINNATI, *Bishop Anderson*—Three Conferences gained; three lost; net loss, 2,563.

DETROIT, *Bishop Henderson*—Three Conferences gained; two lost; net loss, 347.

NEW ORLEANS, *Bishop Therkild*—Four Conferences gained, three lost; net loss, 4,623.

OMAHA, *Bishop Stuntz*—Two Conferences gained; five lost; net loss, 2,270.

PHILADELPHIA, *Bishop Berry*—One Conference gained; four lost; net loss, 1,572.

ST. LOUIS, *Bishop Quayle*—Two Conferences gained; five lost; net loss, 5,215.

WASHINGTON, *Bishop McDowell*—One Conference gained, three lost; net loss, 2,209.

WICHITA, *Bishop Shepard*—Five Conferences gained; two lost; net loss, 55.

It will be noticed that the gains of a single Conference in Southern Asia, the scene of the India Mass Movement, were 29,000, which is more than the net gain of the whole denomination elsewhere. India saved us from a net loss!

CHINA CHRISTIAN ADVOCATE

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Edited by A. P. Parker and Paul Hutchinson

IN THE MISSIONARY FAMILY

Mrs. Edwin R. Graham, Vice President of the W. F. M. S., passed to her reward April 5. The following is taken from the Pacific Christian Advocate --

Mrs. Edwin R. Graham, whose going has brought grief to so many hearts, was a pillar of strength to every cause to which she gave herself. Earnest in purpose, clear in judgment, energetic in action, she was a leader in the group of able women who have made the Woman's Foreign Missionary Society so efficient and fruitful. She was the daughter of a grand old circuit rider of the primitive Methodist type. Her brother, Senator Dooliver, was a true leader of the people. She had her brother's statesmanship and her father's devotion, and with them those domestic virtues and womanly sympathies that won her way to the hearts of all. In spending her great store of strength in serving others until she had none left for herself, she had a shining example in Him who saved others, but Himself He would not save.

Miss Lucile Withers of Swallow passed through Shanghai enroute to spend her vacation with Rev. and Mrs. Carleton Lacy in Kinkiang and Kuling.

A goodly number of W. F. M. S. workers from China have been studying in New York this spring. Drs. Carleton and Robbins, Misses Kester, Boddy, Kleson, Hurlburt, Pearson, Knapp, Savles, Dean, Tang, and Mary S. Carleton. Miss Kester is booked to sail from San Francisco Aug. 17.

Rev. Worley is gradually recovering

from a serious accident sustained when 1200 feet in the air, but was most fortunate in his escape. He has been with the Flying Corps in France.

The following expect to sail from Vancouver per the Empress of Russia in August: Dr. and Mrs. John Gowdy, Rev. and Mrs. I. M. Yard and family, Mr. and Mrs. H. V. Lacy and family, Miss Clara Collier, Miss Helen Nelson, Rev. John Lacy and Mr. and Mrs. Parker.

Mr. and Mrs. Parker, nee Gladys Worley, are to spend some months in Shanghai assisting Rev. Ralph Ward in his Centenary Campaign work, and then to go to Kinkiang.

Rev. and Mrs. Bissonette expect to sail in September.

Mrs. Snell and family of Soochow recently spent a week end in Shanghai, the guests of Mr. and Mrs. S. G. Brinkley.

Rev. and Mrs. Carleton Lacy are the parents of a son, Creighton Beattie, born May 31, at Kuling.

Miss Julia Bonafield after five years in America, arrived in Shanghai May 16. After a brief visit in Peking she will return to Foochow.

Dr. Robert Beebe has recently been gladdened by the news that Mrs. Beebe will arrive on the Empress of Russia due in Shanghai the third week in June. He also rejoices in another grandson, Ernest Beebe, who joined the happy family of Mr. and Mrs. Dennis in Foochow, May 1.

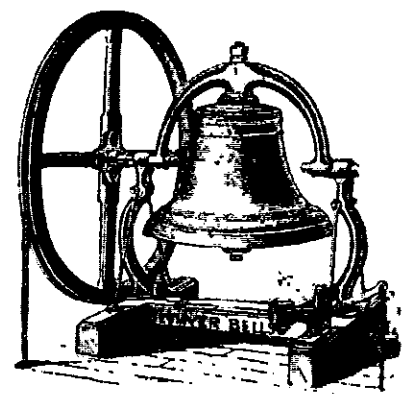
Dr. Henry S. Houghton is expected in Shanghai to meet Dr. George E. Vincent, President of the Rockefeller Foundation. Dr. Franklin C. McLean

Dean of the Union Medical School, Peking, and Mr. Roger S. Green, Resident Director, China Medical Board, who are arriving from the United States.

There is profound rejoicing in Peking over the recovery from Typhus fever of Dr. H. V. Smith. Dr. and Mrs. Smith and little Penyce have gone to Pentaiho, where it is hoped the sea breezes will complete the merciful miracle of his recovery.

Rev. M. C. Wilcox, Ph. D., who is now enjoying the pastorate of the Martell Methodist Episcopal Church in Mount Vernon, Iowa, sends the following item of news, which will be of interest to many friends of the family in China. "Announcement is made in local circles of the engagement of Miss Laura Wilcox, daughter of Dr. and Mrs. M. C. Wilcox, to Mr. Samuel B. Franklin, of Barbourville, Ky. Miss Wilcox graduated last spring from Cornell college, in the regular course and also from the conservatory of music. She has been an instructor in piano the past year at Union college, Barbourville. Mr. Franklin is a brother of President Franklin, of Union college, a senior who will enter the ministry, in which calling he has already won marked success. The marriage will take place at Barbourville, May 29, following, which the newly wedded pair will visit relatives here and elsewhere. They will locate for the next school year at either Evanston or Ohio Wesleyan university, where Mr. Franklin will pursue a graduate course.

Wes. Master Joseph Warren Trindle arrived in Shanghai May 21. He will be "at home" with his parents, Rev. and Mrs. J. R. Trindle at 138 Dixwell Road.

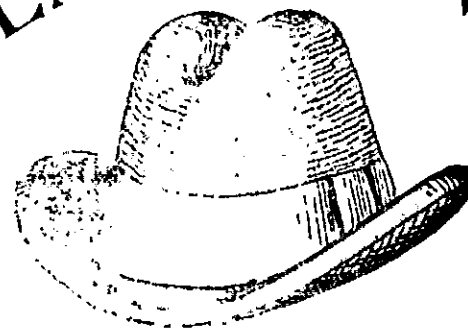


BLYMYER BELLS

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Candel & Co.

The Student Volunteer Band of Peking

The Student Volunteer Band of Peking University and Peking Academy celebrates its fifteenth Anniversary this year.

These fifteen years have been most fruitful and have sent out from forty to a hundred students each year for three months of service. They have assisted overburdened pastors, taught day schools and Sunday schools, organized and taught Bible classes, talked to the strangers by the way side, preached at temple fairs and at theatres and taken an active and leading part in all patriotic movements. This last is of vital importance in a country which after thousands of years of a monarchical form of government suddenly awakens to find herself a republic.

The Volunteers are also rendering great service in teaching the children to sing the songs of the Christian Church so that often the streets of a heathen village echo with the songs familiar to our Church through the ages. Patriotic songs have been added these recent years and you can see what this may mean to the Church, and also to the Great Republic of China.

Some one in America said to me, "China is not really a republic, you know." I replied, "Perhaps not yet in our own great sense of the word but every returned student and every student in every grade of all the schools in China is a republican at heart." To the thoughtful mind this fact alone shows what the future of China must be.

Nearly ninety students have united with the Band during the past year, taking their solemn vow with their hand upon the word of God.

The vow taken has been repeated many times by earnest students since the night fifteen years ago when thirty-nine students under the leadership of a young teacher met in the old heathen temple, which was the only home left to the Church and the school after the Boxer uprising, and under the dim, smoking lamps, organized the Student Volunteer Band and took their vow of consecration.

Young men, year by year, have been added to those Charter members and now the strong men of our Church and school, our Christian leaders of to-day, graduate and go yearly forth into the service of training men for the Church, preaching the Gospel and healing the sick. You will find them in the Conference, in our university and schools, in America, making preparation for more efficient service, and not a few in France carrying the Gospel to the Chinese laborers over there, and these all began their training and learned the love for souls in the summer service of the Band.

For those who have not heard the Vow, I repeat it as it was given sentence by sentence after the leader that night: "In the Presence of

Almighty God I solemnly consecrate my body, mind, and soul and all that I have to His service and promise in all things to obey His commandments and to take the task of leading men to Christ as my life work. Come wealth or poverty, happiness or tribulation, even unto death I will keep my pledge. Should I in coming years wilfully break my solemn vow, may God visit punishment upon me. Should I grow careless or indifferent and go astray, O Lord, have mercy upon me and awaken me to true repentance. This promise, out of a full and willing heart, I offer before God and ask His divine blessing and approval. Amen."

We have had gracious revivals all over North China this Centenary winter. We have had our Evangelistic Week when the Volunteers and everybody else were at work and thousands have signed cards indicating a desire to become Christians, and many have been added to the Church. The work of the Volunteers looms large for this coming summer. Those who have been brought in must be nurtured and built up. Hundreds of villages must be visited, Bible classes must be organized and all sorts of work lie at our door. At least a hundred Volunteers are needed.

For travelling expenses and the actual cost of living each volunteer requires about thirty dollars for the three months' service. These funds are supplied by the voluntary contributions of friends in China and America.

A new feature of the work this summer is that every volunteer who goes out will carry the national flag and teach the children to salute and honor their country's flag.

Thus hand in hand go the evangel of Christianity and Patriotism.

The Centenary in Foochow Conference

The semi-annual meeting of district superintendents and missionaries in charge of districts of Foochow Conference has just closed a three days' session at Futsing, the guests of Rev. H. W. Worley and his co-workers there. A rather bold step in advance was the appointment of a number of committees to make surveys of important subjects connected with our work for report to the annual Conference in November. It is hoped thus to save time, increase interest and make the Conference more truly constructive and quickening than it ordinarily is. It is especially felt that we need to know more definitely where we stand on such questions as these: How many of our "Sunday Schools" are really to be called such if tested by recognized standards? What qualitative tests can we apply to church-members to make our Statistical reports of members really worth something? Are we enforcing any uniform requirements upon candidates for baptism and full membership, to insure that they have saving

knowledge of the truth as it is in Christ Jesus? What percentage of our members have family worship, personal Bible study and prayer, and what percentage are unable to read? What proportion of the membership recognizes the duty of personal evangelism? How many of our chapels are used for religious services only once on a Sunday? Have our preachers regularly planned for times of special effort for the deepening of spiritual life in their members? What is the preacher's own plan of study for the enrichment of his mind and the refreshing of his soul?

In this Centenary year we hope for a spiritual awakening which shall make the various specified aims of the Centenary possible and worth while. We are trying to remember that the Church in the mission field is the real business end of the whole Centenary movement. If we fall short in the spiritual task which the Church at home has committed to us, the whole glorious drive is a failure.

At a four day meeting of the preachers of one of our Districts recently, the whole time was given to the real thing. There were no public pledges; but there was a prayer in which all joined with the intent of persisting until the answer was clear: "Lord, send a revival which shall change China and let it begin in me." Amen

C. M. I. S.

Kan River District Conference

Commencing Thursday evening with revival meetings and continuing for four days through Sunday, the Kan River District Conference attracted large crowds. The pretty little church with a seating capacity of over 200 never lacked in being filled to its capacity, and some of the meetings it was necessary to put seats on the platform. This was when the Commander of the Corps of soldiers in the city came to hear Mr. Timothy, teacher in the boys' Academy at Nanking, speak on World Conditions and their relation to the Centenary.

Mr. Fred R. Brown, Mr. Chow and the writer left Nanchang on the 24th taking a small river steam launch, of which there are many on the Kan River, for Changshu, 120 li up the river. The water was very high, permitting a splendid view of the surrounding country, which is rich farming land. We got to Changshu later than we expected, about 10 P.M. and in the rain. But such things need not worry a foreigner in China especially along the rivers. The River Police always take very good care of all foreigners. Sometimes they stick closer than desired. But we were glad for their assistance at this time. With their aid and their lanterns we soon were guided to the Methodist compound. Here we found a nice little church resembling our country churches.

in the States, erected in 1901, and a parsonage for the Chinese pastor next door. Here is where we stayed, spreading our pugias on the floor or folding cot or the table as the case offered itself, in the only empty room left. The pastors from the other three stations had already arrived.

Each day opened with a prayer service in the church, after which breakfast was served. The first period after this was given over to the business of the Conference: the last period in the morning was devoted to some interesting topic as the Centenary, or the new Phonetic System for Chinese. The afternoon was largely devoted to public addresses by different members. Mr. Chas. F. Johannaber arrived late Saturday evening, after being delayed on his way from Kiukiang, and gave the Sunday morning address on the Centenary—its cause for being, meaning, and plans for the Whole Mission Field. Every evening one of the pastors had charge of the revival meeting. These meetings were of especial interest. At one meeting there were requests for prayer by non-Christians for some sick friends: One of them added that he had read in a Shanghai Christian paper that people had been healed through prayer and he wanted to try it. Though the request was not for himself there was evidenced an interest in things Christian that is seldom seen. A night later a church member who had not been leading a proper life confessed with much feeling and expressed an earnest desire to be forgiven and to lead a good Christian life hereafter. And that after all is one of the biggest things the Centenary is aiming at to get the church itself lined up for Christ in holy consecration, Sunday morning the sacrament of the Lord Supper was observed. There were nine women and thirty men, including three of the day school boys, who partook.

It was an inspiring scene to see and hear the 24 day school boys and 30 day school girls repeat the Apostles' Creed and the Lord's Prayer, at the services. They were present at every service and really all their time seemed to be spent around the church and school, week days and Sundays. It is this generation that the church must carefully guard if they would want a strong Christian church in the future. There is no organ in the church but you ought to hear them sing! The tune is not always up to standard but the spirit is there. What a help an organ would give the pastor who can play, in his work!

The Kan River District is the doorway to the larger part of Kiangsi province that has not yet been touched by the Methodist and very little by the China Inland Mission. The spirit evidenced at this Conference is a promise of wonderful things to come for the work in this province. Never before has there been such a feeling of cooperation and religious spirit as now; and with the careful guidance of the District Superintendent, Fred P. Brown,

who can devote his whole time to the work, because the work demands it, the Kingdom will make great strides that will be apparent to those doing the work. This work as well as that of the whole Conference earnestly requests your prayers that Christ may be presented to these people in all His fulness.

J. T. ILLICK

Obituary

Mr. Thaddeus Miller Wilkinson was born in Lancaster, Pa. in 1863 and died in Foochow, China, April 27th, 1919, after a long and severe illness.

While yet a mere lad Mr. Wilkinson's parents went west and located in Loreville, Iowa, which has been Mr. Wilkinson's American home ever since. He married Miss Lydia A. Wilkinson in 1905 and in 1908 they came to Foochow, China, as Lay Self Supporting Missionaries. He was soon asked to handle supplies for the Methodist missionaries and then in a short time opened a supply store for all missionaries. Then his store became general and profitable to the community and himself.

However, the business took but a part of Mr. Wilkinson's time, for he ever had in mind the bettering and uplifting of the Chinese who soon grew to love and honor him. At Easter tide, when too weak to attend the services at the church, he invited his employees and a few friends to his room and there celebrated the Holy Communion. It was a season which will never be forgotten by those present.

Mr. Wilkinson's work in the Sunday Schools, teaching and lecturing in the Y. M. C. A. will ever be remembered by the scores and hundreds who had the privilege of listening to his instructions.

The funeral services were held in the Chapel of the Women's College and the casket rested in a perfect bank of flowers. As many Chinese were present both English and Chinese languages were used in the services. The interment took place in the American cemetery.

Mr. Wilkinson left considerable property, and after providing for his wife, he willed as endowment 50% to Morningside College, 20% to the Board of Foreign Missions to support Theological Students, 20% to the W. F. M. S. for scholarships in the Foochow Higher Primary Girls' School and 10% to the Old Fellows Home in Mason City, Ia. It can be truly said "Well done thou good and faithful servant." Mrs. Wilkinson and the brother who is in America have the deep sympathy of the entire Foochow Community. During the hour of service the Maritime Customs and business firms flew their flags at half mast, in token of respect.

G. S. M.

Hillcrest Music Club

A very interesting hour was recently spent at the home of Prof. and Mrs. H. C. Roys, when a number of the Children of the Nanking Foreign School gave a musical recital.

It may be that children on the mission fields, even under the best of conditions, miss much that the home land and the home schools and home opportunities could give them and yet there are many advantages in being right here on the field.

The following program was given.

Piano Duet, Caroline Rowe
James Blackstone.
Piano Solo, Robert Wilson
" " James Blackstone.
" " Vera Jackson.
" Duet Evy Shields and Mrs. Roys.
" Solo Caroline Rowe
" " Evy Shields
" " William Blackstone
" " Julia Wilson

The whole program was voted a splendid success, all of which was due to the painstaking care of their teacher Mrs. Roys.

China Mission Minutes

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FROM THE WIDE FIELD

Changli inter-class track meet—Yenping cleaning-up campaign—Encouraging growth of schools at Ningkwofu—Mothers' Club organized at Kiukiang—Kutien harassed by bandit raids.

Taianfu

Professor Harlan P. Beach honored our station with a visit recently as he was en route to Peking. He regards this Confucian-Tai-shan region as the most interesting in all China. Dr. Beach is spending a few months in Peking brushing up on the Chinese Classics, especially the Wu Ching, in order that he may the better present this subject to his students at Yale.

A jolly house party was arranged by the Misses Ewing and Han on for May 9 to 12. Guests came from Tsinan and Tsining and the days were filled with fun. A trip was made to the top of the mountain and other interesting excursions were taken. Saturday night the members of the foreign community assembled for an informal musical.

Dr. Yamer Kim and Miss Lathie were recent guests for the Mountain Grave trip. They will sail soon for America from which place they came a few months ago. Dr. Kim is working in connection with the Agricultural Dept. at Washington assisting in the introduction of the soy bean. Miss Lathie is a niece of Mr. Charles R. Crane.

Messrs. Hanson and Lenzel went to Peking May 12 for Finance Committee meeting, returning the 16. Our Conference is in great need of men as so many of the Old Guard are falling out of the ranks. It is hoped that Centenary results will soon be seen in recruits from the homeland.

The annual picnic to the cherry orchard was enjoyed May 9 by all of the children and most of the old folks in the station. Quantities of the luscious fruit were devoured and the beauties of the place enjoyed thoroughly. Mrs. Johnston and children of Tsinan were Miss Adams' guests and joined the cherry cherry party.

A farewell dinner was given in honor of Bishop and Mrs. Huff of the English Church Mission by the Methodists at the Ladies' House. Our two missions have enjoyed most pleasant relations through many years. The Bishop and his family are leaving on an overdue furlough.

The water situation is serious again this year. When we see the people dipping up their supply from little holes in the river bed we are especially

thankful for the deep well so generously donated to this station by a visiting tourist, Mr. Neal Norris of Milwaukee. The motor connected with our DeLeon engine pumps the water for us.

The season has been marked by unusually heavy wind-storms though we are assured that places north of the mountain have fared even worse. Our Summer cottages on the mountain have suffered and the local workmen will have extra work.

Mrs. Hanson's birthday was celebrated May 3 by a tiffin party when 19 persons assembled to do honor to the occasion.

Mr. Van Alstyne, a retired banker from California, came to our station to see the sights and the work we are doing. He was sick when he arrived and was compelled to remain with us almost three weeks. Dr. P. S. Evans of Tsinan spent a week-end with us and our patient.

The Y. M. C. A. at the Boys' school arranged an interesting social which was enjoyed by all the guests. The Association has various activities including efficient work preaching in the villages. An interesting "Get-together" was held by the preachers, teachers and other leaders at the Church recently. Prof. Harlan Beach chanced to be in town and made a few interesting remarks.

Changli

May 7. The Changli Middle and Higher Primary School held its first inter-class track meet. The event was a great success. 65 students of nearly one-half of the entire student body participating. The largest number of starters, 25, was in the half mile run. The Sophomore carried off the honors with over 60 points. The prizes for each event were towel, soap, cotton, book, handkerchiefs, cake, water, and peanuts. One student won three towels besides other prizes and another secured three cakes on top. Some needed these prizes more than they needed them, but that's the way out of school is.

The respected and venerable old teacher of the Chinese, Prof. Wang, Tsun, has returned home recently. He has been in our school more generally looking after a number of 10 centers in his own territory.

Mr. Johnston is on a few days' furlough returning to Changli May 8. May 9th was a most lovely day. It rained all day. Peace supper at Rowlands in the evening to celebrate the birthday of the month.

May 12 Alderton School gave their Spring opening, consisting of exhibit of hand work, calisthenics on

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the school grounds, besides a literary program in the school Hall.

Changchow

To-day, May 17, has been a very interesting day, an unusual one. Mr. Yaw, the official, gave us permission to visit the Changchow prison and talk to the women. The preachers may have the same privilege among the men prisoners.

This morning being our first visit, we were taken through to see the prison before talking to the women.

The prison was remarkably clean, the walls all newly whitewashed and plenty of lime scattered here and there to make the air fresh.

There were two wards for women. Miss Anderson with three of the natives workers held a meeting in one of the wards. Miss Leveritt with two other native workers held a meeting in the other ward. There were 11 prisoners in one and 15 in the other. They seemed so glad to have us sing and then talk to them of a *new life* and another place, the "Happy Land" and how the Lord would listen to their prayers and save them. We left pictures, leaflets and Bible portions, and as they wished to know the song we sang that too was left on the wall. The song written on a sheet of white cloth was convenient for them to hang on the wall and we told them we would teach them how to sing it next Saturday. We are very happy over this wonderful opportunity and ask the prayers of the Advocate readers that the Lord will

greatly bless this new work.

Rev. W. B. Nance of Soochow was in Changchow two days the guest of Rev. W. M. Smith.

Dr. P. J. Price of Nanking was with us the first Sunday in May. Dr. Price is in charge of their work in Changchow and we look forward to his monthly visits with a great deal of pleasure for at our urgent request he always gives us an English service. This was his last visit to us before they leave China on furlough to U.S.A. Mr. H. Maxey Smith of Soochow came with him as Mr. Smith as to take the work during Dr. Price's absence. He has been a blessing in our midst and we shall greatly miss him.

The first week in May Dr. and Mrs. W. H. Yang of Sungkiang were the guests of Miss Leveritt. Dr. Yang held three meetings daily, one with the students of Zong-kung Girls' School and two with the teachers and helpers. His meetings were very fine and good results are expected.

The Changchow District Conference was held in Nanking May 1-5. Rev. P. D. Wood, presiding elder, reports a good Conference. Sunday afternoon was given for a special Centenary Service. Licenses were granted to four local preachers and two others were recommended to the Annual Conference for admission on trial.

Peking.

The Mary Porter Gamewell School of Peking is preparing to give their annual concert on May 24th. The

girls are learning some of the humorous songs prepared by Miss Laura White. Some of these songs are to be acted as well as sung. Miss Tsao is teaching her piano pupils very well and some of them will play for the concert. The Chinese girls sing our American war songs too. Some of them are now doing "Keep the Home Fires Burning;" it goes very well with missionary words.

The lively Standard Bearer Society of the same School is soon to close its year's work with a party on the lawn. The ladies of the F. M. F. S. organizations are to be honored guests. A little playlet is to be given, first showing a scene or two in a heathen home and then some other scenes will show educated Chinese young women responding to the call for help. A report of the year's work will also be given. The money paid in for dues in this little society this year is over \$60.00.

Mr. and Mrs. Wray Congdon, nee Anna May Stuart, are very happy over the arrival of a little daughter on May 6th. The entire station rejoices with them in the welcome to the tiny maid. It is understood that Mr. Congdon calls his girls "Anna May" and "Anna Mae."

The Mothers' Club of Peking met this month at Tung Hsien on a perfect day, May 10th. Husbands and children of the Club members were welcomed guests. After a picnic lunch and a brief business meeting the Club and its guests were charmingly entertained by

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Shanghai

Mrs. Wilson's singing and by a play staged by the students of the North China American School.

The weekly station prayer meetings have been of unusual interest this month. Mr. Twing brought, in his piquant style, directly from Korea to us a message of the condition of our Korean Christian brothers that stirred our most profound sympathy. Dr. Robert Beers, pastor of the Union Church, brought us, on another Tuesday evening, an interesting talk on church activities and church union. Miss Ruth Danner of our own home flock and just returned from service in Siberia told of her interesting experiences with the Red Cross in Siberia, and last Tuesday evening Miss Gray gave us glimpses of her wonderful trip through remote parts of India, where her parents have been missionaries in the long ago, and the mighty changes which Christ's message had wrought in those mountain districts during the interval between Dr. and Mrs. Gray's residence then and now. We have asked Miss Gray for further chapters of this fascinating story.

Mrs. Bergholtz, mother of the American Consul-General in Seoul and an ardent Methodist, has been paying Peking an all too brief visit. Her very interesting experiences covering many years and her charming personality qualify her to give a maximum of pleasure to everyone who has the privilege of knowing her.

The O. W. U. contingent in North China is rejoicing over the strong possibility that Prof. Emma Konantz of O. W. U. may spend next year, her Sabbatical year, in Peking. It is earnestly hoped that nothing may defeat this delightful plan.

Mrs. Parsons, wife of Prof. Richard Parsons of the Ohio Wesleyan University and mother of Miss Grace Parsons, a teacher in the North China American School at Tung Hsien, died very suddenly on April 11th at her home in Delaware.

Miss Jennie Bridebaugh of Changli has just returned home after a brief visit to the capital.

Dr. and Mrs. J. H. Pyke of Tientsin spent a few days in Peking with their daughter, Mrs. Ruth Pyke Breece, last week. Dr. Pyke came up to lecture before the Language School on "The Growth of the Lanchow District." His lecture greatly stirred the students of the Language School, especially those preparing for evangelistic work.

Nanking

May Day was celebrated at the Methodist Girls' School not with the great crowd of last year, but with a smaller audience and a dinner party of home folks - alumnae with their families and friends of the school. The operetta "The Enchanted Apple" that was given at that time was repeated as a benefit on May 17th.

Miss Riechers and Miss Clara Bell Smith took a trip to Hwai Yuan to visit the Evangelistic work at that station.

News of the death of the Rev. Charles S. Settemyer, of the Foreign Christian Mission, professor in our University, has been received from the United States.

Dr. and Mrs. John Dewey of Teachers College Columbia University will arrive in Nanking on Thursday (May 15th) and will be the guests of Mr. and Mrs. Bowen.

Chinkiang alumni of the University of Nanking have recently subscribed about \$6000.00 to the alumni fund of the University.

Mr. and Mrs. Dickenson of Washington and Miss Morgan of San Francisco have recently been in Nanking investigating Y.W.C.A. work.

Dr. Harlan P. Beach was with us a few days and gave us a very helpful sermon at our Union Church service.

Mr. Bridgeman, one of our Canadian Methodists of Fuchow, West China, stopped over to visit some of our work on his way to Shanghai. He and his family are on their way to Canada.

We feel when we have the privilege of meeting missionaries from interior places that the "lines have fallen to us in pleasant places"—in Nanking. At our weekly prayer-meeting on May 14th we had nineteen present and only one of them borrowed from our group in Chinkiang.

There was a very interesting service at the Sunday Service League held in the A. C. Church on last Sunday afternoon, when Dr. W. P. Chen of Shanghai presided and preached and administered baptism to the first members received into this distinctively Chinese Church, which is now in the process of organization. Those baptised were Dr. T. W. Shen of the Conservancy College, and Mr. Wang, a student of the Naval College. The hope of the group now organized is to develop a strong church wholly supported by its Chinese constituency. Dr. W. P. Chen has been elected honorary pastor and the name has been changed to 中國自立教會籌備會.

Sienyu.

There is little to report from Sienyu except a continuation of bandit rule and the continued impoverishment of the people. Rice is down to famine prices, only fourteen to fifteen cattles for \$1.00, whereas the normal is near thirty or above. A tremendous crop of opium has been harvested and all are getting ready for an even greater crop this next season.

Quite a fight between bandits is taking place now. Bullets go whizzing, whistling past our house continually. The fight is between bandits who want to be "the whole cheese."

Yenping.

Plague, flood and soldiers seem to have been back of most of the activities of the Community the past few weeks. Quite a run of plague got the people stirred up and kept the doctors more or less busy with inoculations. When free inoculations, at the expense of

the Red Cross Society, were announced, folks flocked into the street dispensary, and about 600 people got the needle stuck into them. The Girls' School couldn't find enough fit girls for school the day following the wholesale inoculation of the students of the three schools in Yenping, so had a holiday.

Whether plague was or was not the last straw, the city authorities, nevertheless, have been actually getting busy on a cleaning up campaign. Men have been busy for several weeks now carrying refuse from the streets. The weather man, evidently, was enlisted in the campaign and kept up a constant flushing of the streets for three weeks. Plans are now underway for the paving of the main street of the city. It is estimated that the cost of the work will be about \$2000 of which the officials have offered to pay half, and the shop keepers on the street have been asked to give the other half. Throughout the negotiations, Dr. Skinner has been "consulting engineer."

The twenty-four days of rain in April not only kept the streets well flushed, but also kept the river at flood height for about a month, and upset plenty of well laid plans. The Bankhardt family were not able to take their anticipated trip to Yuki, and Mr. Bankhardt in order to get to his Bible Conference on the Yuki District had some time with dangerous rapids and swollen streams and muddy roads. He returned after ten days, though, with the most encouraging reports from Yuki District.

Every circuit on the district now, is self supporting. Only the District Superintendent's salary comes from outside sources. A district wide evangelistic campaign has been held with most striking results. The new boys' school in Yuki City is receiving the enthusiastic support of the preachers. At a feast given during the Bible Conference over \$300 was raised among the ministers for the school. It now has an enrollment of over seventy.

The flood put a kink into the plans of Dr. Trimble and Mr. Lacy for a trip to Yung-an. They got up the river twenty li when the water rose so they returned to Yenping and stayed packed up to leave on a moment's notice for twelve days before the water dropped sufficiently. They finally got off expecting to be gone two weeks touring the Yung-an District, and taking a run into Hsia-meo where the Salsien Bible Conference was being held.

The Women's Bible School and Kindergarten held their commencement exercises with a record crowd in Fuh-Ing-Tang on May 3. The drills of the Kindergarten children, and a little speech by one of them were very pleasing parts of the program. Rev. B. H. Paddock and Miss Lamam made the principal speeches of the afternoon. Following the closing of the school, Miss Lamam left for a two weeks trip on the Yenping and Shunchang Districts.

Mr. Bankhardt left for Fuchow May 6 for consultation with the consul on matters pertaining to the murder of

one of our preachers in the Yuki District. He expects to get back in time to hold his Bible Conferences on the Sahsien and Yung-An Districts before the first of June.

With the cessation of the rain, our thoughts have turned to spring and summer activities. During spells between drops, the workmen have been at work on the "revised" tennis court and it is hoped that the swing of the tennis racket and the bounce of the ball will soon be the chief sounds these spring afternoons. Summer plans are all settled. Miss Linam and the Lacys plan to go to Kuliang, while the rest of the Yenping family will enjoy the beauties of Cha Bang. Miss Glassburner expects to spend the latter half of June and July in touring her four districts, visiting schools, and will be at Cha Bang for August.

Every man in the mission has taken his turn at a trip to the river bank or to the yamen to secure the release of men or boats nabbed by the soldiers for transporting soldiers or supplies. The government does not supply boats or men for this work, so the soldiers take what they can get. Both the mission boatmen have been seized. Only after threatening to telegraph the consul did the missionaries get one of them free. Usually men are let go on request of the foreigner, but it is very vexing to have to drop one's work at any time and hustle down to the river to get the men free before they get away. Once the head contractor on Mr. Paddock's new house was taken; once the mission milkman got run in, and so it has gone.

Mr. and Mrs. Riggs, and Freddie, of the American Board Mission in Shao-wu, stopped over Sunday in Yenping, with Mrs. Lacy, on their way down to Foochow.

Mr. Wiant has been in Yenping this month on one of his tours of inspection of building operations.

Ningkwofu:

The following items are last month's news but the writer being away on a tour of the Ningkwofu District at that time was unable to report them in time for last month's issue.

On April 10-13 our Wan Nan Middle School at Ningkwo celebrated the fifth anniversary of its inception as a Primary School with three days of

festivities. The first day's program included, among other things, a historical sketch by the principal, patriotic and school songs, and congratulatory addresses by various representatives of the student body, the city magistrate, members of the faculty, and the formal presentation of gifts from the three departments of the school, teachers, and friends. In the evening a religious service of thanksgiving was held. The second day the students received their parents and friends and entertained them in the evening with a play, and the third day was taken up with an exhibition of a large variety of specimens of student work such as water-color sketches, map-drawing, writing, weaving, mechanical drawing, and some samples of examination papers.

In his historical summary, the principal brought out among other things the following facts about the school. Since its beginning as a Primary school five years ago with 18 students, only 11 of whom were from the immediate vicinity, there has been an increase of 600%, both in attendance and teaching staff and the equipment, though steadily expanded, is still inadequate to the needs of the school, while the annual budget has increased over 1000%. The school is graded according to the government classification, namely, Middle School four years, Higher Primary three years, and Lower Primary four years. During these five years of its history two classes have been graduated from the Lower Primary School totaling thirteen pupils, and three classes from the Higher Primary with a total of twenty-seven students. Four of the original charter students are still in the school, and out of the 27 graduates of the Higher Primary school, 23 are now in the Middle School. In all departments there are now a total of 110 students. The Middle School was organized two years ago and is now on its third year of work. The curriculum is a slight modification of that offered in the University of Nanking Middle School. The management of the school finds great encouragement in the enthusiastic support and loyalty of the students and in many expressions of gratitude from students' parents over the changed lives of their sons. The central purpose of the school is to develop the

mind and character of her students; to give expression to God's love for men by offering them the benefits of Christian education.

The church at Ningkwo is also experiencing a healthy growth and as most of you know has long since far outgrown its meagre material equipment. At the Easter Sunday services the little chapel building was literally packed to the doors and was so crowded that in order to have a communion service the Primary School students had to be dismissed, the pulpit removed from its little platform and an altar made of the benches vacated by the students. If those of our friends in the homeland who are interested in the work of the Kingdom in China could have witnessed that service I think the much needed funds for a new chapel would soon be forthcoming. Two adults were received into probationary relationship and nine children and young people were baptized. Every night during Passion week a real, live prayer-meeting, well attended and with two and three often times starting prayer simultaneously in their eagerness to take part, gives some evidence of the spiritual condition of the church.

The Primary schools on the district are fairly bursting out their walls with students, and these walls in some cases being only mud are really in danger of falling. One school had an overflow of pupils up in an attic just under a tile roof so low you could scarcely stand upright under it, and for light, one or two glass tiles about six or eight inches square. Another school building consists of a straw hut without any floor except the dirt it covers, no window at either end, one door only, on one side and two windows on the opposite (paper windows at that). In one school the enrollment has increased one hundred percent over last year. These same conditions are no doubt duplicated in many of the districts of our work in China, but this only strengthens the argument of the great opportunity as well as need in our Primary school system everywhere. Our Primary school equipment at the present time consists chiefly of a teacher and the students.

The writer together with the district superintendent and one of our pastors

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made a few excursions out into "No man's land" and laid plans for the next drive, tentatively locating divisional headquarters. In other words we plan to open up one and perhaps two new stations in the immediate future,—places where there is now no Christian work whatever. "Unoccupied fields" Zwemer would call them, or "Virgin soil" a la agriculturist. What ever you call them, they are without Christ and hence that which is best in life. Pray for them and us that we may be enabled to give them the gospel of life eternal.

Wuhu:

Nine persons were baptized and 17 joined the church at our Easter Sunday service at Second street. The Sunday school is in a flourishing condition having an attendance of 150-200 very frequently. Both the boys' and girls' primary schools have an increase in enrollment of about 100% over last year.

Mr. Hale manages to find enough time off from his strenuous duties on the district to come home and renew his acquaintance with his family occasionally, but he's usually not at home.

A picnic supper and a boat-ride on the Yangtse in the moonlight were features of a birthday party last Monday evening, with Miss Tietheaway the guest of honor.

The local British and American Red Cross workers (ladies) met with Mrs. Hale last week.

The foreign service on Sunday May 11 was a combined Children's and Mother's Day service.

Saturday evening, May 10, a concert was given in our Second Street church to raise money to help pay for a new organ to replace the one which has served since—we don't know when; you'll have to ask our predecessors. An interested and enthusiastic audience listened to vocal and instrumental music of both the Chinese and foreign varieties with some very ancient Chinese music by a blind musician from Hupeh as a special feature.

Daniel Tung, assistant principal of our Ningkwofu Middle School preached at the hospital chapel Sunday, May 11. He will go to America next August, for further study. His present plans are to enter Northwestern University at Evanston, Ill.

Word has been received that Dr. Gaunt, and family, will remain in America another year for further study and to help in the Centenary campaign.

Miss Murdoch and Mrs. Dietch have gone to Chungking for a week end visit.

Plans have been made to entertain the children in port at the Wuhu Recreation Club grounds on Empire Day with games and out-door sports and contest.

Another Red Cross benefit concert is scheduled for Thursday evening May 29th.

With the song of the bird this spring has come the humming of the telephone wires on many streets and by-ways, which make our little city take on quite a modernized aspect. There are enough wires strung over Second Street to serve a city the size of Chicago, apparently! Any way the Wuhu system is a long way from being "wireless."

A student strike at the Wuhu Academy ended after a few days of parleying and cessation of classes in favor of the administration and classes were resumed on condition of each student signing an apology. The trouble started over the students' request for a holiday.

Petty thieves entered the Methodist compound at Second Street last week, by scaling the wall, and took several articles of clothing and dishes belonging to the pastor's family.

Miss Oghorn is away on an itinerating trip to Ningkwofu in the interest of our women's work there.

Hinghwa

We of Hinghwa were made very sad by the news from Mr. John H. Irish, of the departure of their baby girl for her heavenly home soon after reaching America. Our sympathy and prayers are with these sorrowing parents.

Miss Lydia Trimble, President of the Woman's College of Foochow, and Miss Carrie Bartlett, of Futsing, were guests in Hinghwa recently, at the home of Miss Wilson. While here all the Mission met for a "Self-support supper", on Mr. Jones' veranda, thereby enjoying together the company of these friends. They also visited Sienyu and Ng Sauh, and spent several days each at two of the Evangelistic meetings in the villages. In writing back, in referring to the meetings, Miss Trimble said "It is certainly a worthwhile work."

Mr. Draper and children are at Sienyu, where Master Richard is receiving osteopathic treatment by Dr. Johnson.

Mr. and Mrs. Jones gave a dinner to the single ladies of Hinghwa, on Friday evening April 25 which was a happy birthday surprise to Miss May Wilson. Those present were Misses Westcott, Suffern, Davis, Minnie Wilson, and May Wilson, of the Methodist Mission, and Misses Bond, Hope, Wray, Bennett and Woodhouse, of the English Mission. Feasts to the taste, sight, and hearing were provided, by the delicious dinner, the profusion of American Beauty roses which decorated the home, and the delightful music. Miss Woodhouse gave a vocal solo, Miss Bennett a violin solo, and Mr. and Mrs. Jones furnished piano solos and duets. The Joneses are skilled musicians and we all greatly rejoiced when they brought home from Foochow a beautiful piano, a couple of months ago.

Misses Hope, Wray, and Woodhouse of the English Mission, left Hinghwa for England, May 2, for their long delayed furloughs.

Kiukiang

On Saturday, the day before Easter, the Mission family was invited to the home of Mr. and Mrs. Lacy to an Easter Luncheon. The color scheme of yellow, green and white, was daintily carried out, and the hearty fellowship that we always enjoy in that most hospitable of homes, was greatly enjoyed by all.

Invitations were issued to twenty children in the names of Margaret Johannaber, and Earl and Barbara Hoose, to an Easter party at the home of Margaret Johannaber, on Friday, April 18. The little Chinese friends enjoyed hearing the story of the Easter Rabbit, and hunting for the eggs which the Bunnie had laid in the grass on all sides of the house. The children had been invited to bring their mothers with them; and after the little ones had tea, and while they were enjoying games and songs under the leadership of two of Knowles School Normal students, the mothers very enthusiastically organized themselves into a Mothers' Club and made plans to meet once a month. All of these mothers are educated women, the wives of teachers in our schools, or themselves teachers in the girls' schools. We hope to make the one regular meeting of the Club, which comes in May, worth while, by discussing some problems about the care of children during the heated months; and it has been decided that, in the fall, we will take up, "The Care and Feeding of Children," that little book by Dr. Holt, so invaluable to American mothers, and now translated into the Chinese Language.

Bolshevism struck Kiukiang, when, on Easter Monday, a large percentage of the College and High School students of William Nast went "on strike." The cause, which regarded the adjustment of an Easter holiday, must have been somewhat obscure, even in the minds of the "strikers;" and after several days of lawlessness, they marched back in a body, and with rather shamefaced appearance, "promised to be good." It must have been "in the air," for we have heard of five similar incidents in as many educational centers on that same Easter Monday. During the last week the students have found an outlet for their exuberance of spirits in demonstrations of their indignation against Japan over the T'ung Tao affair. The civil authorities, as well as the School authorities, forbade any public demonstrations and so Saturday evening, the seventeenth of May, found the campus the scene of a bon fire. All Japanese articles that students already possessed, such as hats, umbrellas, thermos bottles, shoes, went up in smoke, and the morning found the campus placarded with signs, urging a complete boycott against their offending neighbors.

Mr. Johannaber, officially representing the Centenary, attended the Kan River District Conference at Changshu early in May. He and Mr. Hoose were members of a large committee

which paid a visit to the work at Fuchow the week afterward.

Miss Merrill and Miss Search, as members of the Policy Committee of our Conference, made a trip to Kintehcheng last week. Miss Creek was a member of the party. We hope to hear a resume of the trip at prayer-meeting soon.

The North Kiangsi, and the Hwangmei Districts, are holding their District Conference jointly at Hwangmei, May 15-20. Reports of a most profitable Conference have already come in.

Mrs. Laey, who moved up to Kuling last week, has the honor of being the first inhabitant of "Methodist Valley" this year. She has as her guest Miss Lucile Withers, of the Northern Baptist Mission in Southern Kiangsi.

A reception for the Graduating Class of Knowles school last evening, reminds us that Commencement season is at hand.

Miss Maybel Thompson, and Miss Blanche Search, were week-end visitors at the Rutison Home over May fourth.

Miss Jacob of the Y. W. C. A. is at Kinkiang this week, working in the Girls' and the Women's Schools.

The Evangelistic Committees which have, under the leadership of Miss Fredericks, been working all year in connection with the city Day Schools, have just completed the crowning work of the year, which consisted in a four weeks' campaign, with simultaneous meetings for women in the various centers of the city, when simple texts and songs were taught the women, and they heard the Gospel Story very simply told.

On one afternoon a large Day-School rally was held in the Auditorium of Knowles Training School, when the parents of the children were admitted by ticket to see some things that the children had learned to do at school.

The Rutison Annual Concert was a most successful and enjoyable affair, and had to be given on two evenings in order to accommodate the friends who were anxious to hear it. The Gypsy Chorus, sung by the girls in costume, was beautiful from the standpoint of sight as well as sound, the Easter Anthem was repeated, the Hallelujah Chorus from The Messiah was very creditably rendered, and the piano solos, and quartets, as well as the work of the Chorus, all attested to the splendid work in training that Miss Gin Siang Mei had done as head of the Department of Music at Rutison.

Kinkiang will be represented at many summer resorts this season, and contrary to custom Kinkiang sojourners at Kuling will be the exception rather than the rule. Dr. and Mrs. Perkins expect to go to Japan, Miss Seock, to Kihang, Miss Friedericks, to Pentaho, the Johannabers, to Taishan; the Hoopes to Kalgan

and Dr. Stone is only awaiting passage to America.

Huchow

The Americans in Huchow were most happy to have a short visit from Rear-Admiral Rogers and Lt. Esters on May the third. They arrived in the city about noon and accompanied by a large guard of Chinese soldiers and by the officials of the city, came to the Methodist Compound. Here they were served tea in the parlour of Lucy Home, Virginia School. Afterward they saw the Flying Pagoda and other points of interest. They, with Mr. Estes, Mr. Kaung, Mr. Latimer and Mr. Hendry, were entertained at the Yamen at dinner.

The first Tuesday in May the regular monthly meeting of the Huchow Literary and Social club was held on the lawn of Dr. and Mrs. Leach of the Baptist mission. Before the opening of the meeting the members were invited to see a Baby Welfare exhibit in the Huchow Woman's School. The officers of the club were elected for the coming year. This meeting marked the close of the first year of the history of this club. Both Chinese and foreigners have found the club most enjoyable and profitable, and all believe that it will come to have a large place in the life of the community.

Mr. and Mrs. Pibey, Misses Stantford, Blackford, MacKinnon and Shelton made a week-end visit to the

Great Lake during the month. They felt that the lake and islands compare most favourably with the Inland Sea of Japan in beauty and picturesqueness.

Miss Kate Hackney and Miss Edna Lee Booker of Soochow made a visit at Ivey during the spring vacation.

Mrs. Manget and children spent ten days in Soochow, where they were joined by Dr. Manget for a week. He has returned to Siberia, and will be home again in the early fall.

Kutien

Bandits with the renegade soldier from Dae Hu swooped down on the village of Dung long and took off 11 of our Day School boys. We started out a man who could speak Mandarin to carry a letter to them to try to get them back. Before he got to them a band of soldiers stationed at Guang Dong made an early morning attack on the band when they were stopping for the night and they scampered in one direction and the boys scampered for home.

So another episode has closed for us. However the soldiers who scared the others away from Cie A went into the village and looted it themselves, taking all of the belonging of the English teacher and Bible Woman there.

We dread to leave here for the summer as the people feel so helpless. Often a card or a polite letter from us bring things to pass that they could not accomplish.

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Foochow

Mr. E. L. Ford who has been seriously ill for ten days is now much improved and hopes to be out again soon.

Mrs. Gossard has been on the sick list for two weeks.

Our foreign school has felt very keenly the illness of these two teachers at this time, the last month of the school year, but those who could have most graciously helped out. On May 30 we will graduate a class of two who will be ready for high school. Just twenty years ago, May 1899, the first class of the Foochow Graded School was graduated, and now the second one is ready. Then a teacher from America was employed but now our school is a "Mothers' School" and the president of our board of education is one of the graduates of twenty years ago.

Rev. and Mrs. Howard C. Bennett, who have been spending the winter in Lungtieu have come to Foochow to stay until time to get away to the Mountain for the summer. Mr. Bennett is in the second year of his language study. While in Foochow they are the guests of Mr. and Mrs. Nelson of the Anglo Chinese College faculty.

Mr. E. F. Black has just returned from a several weeks' stay in Amoy where he has been attending to work for the Fukien Construction Bureau. Mr. Wiant of the Bureau has been away most of the month on a tour of inspection of the work being done up-river.

Rev. George Hollister of Sienyu spent a week in Foochow in May the guest of Rev. and Mrs. F. T. Cartwright. Dentistry called him to the "Hub."

Rev. Harry Worley made a flying trip to Foochow to see the Consul.

Plague has been a little more prevalent than for a long time so inoculation parties have been the thing for babies and all. Dr. Lyon reports having inoculated 96 Chinese on Saturday afternoon. The Chinese are much more ready for the inoculations than in former years.

Sungkiang

Rev. A. V. Napier of the Southern Baptist Mission in Chinkiang has recently given a series of lectures at Grace Institutional Church.

The Revival at Grace Church continues. Much interest is being manifested. The present plan is for the revival to close about June 15th. Pray that these our remaining weeks may be well spent in the Lord's service.

Miss Ruth Paxson is to hold services in the Susan B. Wilson school this week. We are expecting great results from her visit.

Dr. W. H. Yung of the Soochow University Bible School, has been giving a special course of lectures on the book of Romans in the Hayes-Wilkins Bible School.

Mrs. W. B. Burke and son James Cobb, spent the past week in Shanghai where the little one underwent a slight operation. He is now O. K.

Miss Peacock spent the past weekend in Shanghai, the guest of Misses Adams and Rhodes of the American School.

A recent campaign for tithe in the Hayes-Wilkins Bible School resulted in 29 out of 30 students signing. A similar result was brought about by a campaign in the Susan B. Wilson School where more than seventy out of a hundred girls agreed to tithe. This is one of many tokens that the Centenary will "go" in the Chinese Church.

Soochow Musical Festival

On May Day the Soochow Missionary Association presented an elaborate pageant in the chapel of the Laura Haygood School. This pageant represented the coming of world peace and the promise of world democracy. The songs were the folk songs of the democratic nations and the children danced the folk dances. The chapel platform was converted into a village green, on which scattered, or grouped, the children and grown-ups, in peasant attire, and in holiday mood, responding in song or in dance as the Herald called out the greeting to the various nations.

Spring, the spirit of Peace, and three little girls representing Sunshine, Raindrop, and South Wind, were in appropriate costumes and gave hope of a new era,—a brotherhood of man.

In the finale the Spirit of World Democracy bearing her banner on a staff was joined by the representatives of the free peoples, bearing banners which they attached to the staff of Democracy to form a radiant sunburst.

The Hymn of World Democracy was a fitting ending to a beautifully presented patriotic idea.

"Democracy ye brave!
And Brotherhood of man!
World Peace for aye—Democracy
And Brotherhood of Man!"

The Soochow Missionary Association is indebted to Miss Edna Lee

Booker, a talented member of our missionary force who wrote and helped direct the pageant; to Miss Myra Bancroft Olive who directed the chorus work, and whose enthusiasm and energy as a director is a valuable asset to any community, and to Miss Marie Raffo, who deserves much praise for training the children in the dancing.

The finishing touch to the occasion was added by the Misses Jansen of Shanghai, who accompanied the songs and dances on the piano and violin.

The weather was fine—a typical May Day, and a number of friends were present to witness the performance. Everyone felt the thrill of the spirit which grew and grew until the audience was brought to its feet in spontaneous response to the Spirit of World Democracy.

Hendry-Sutcliffe

Hoochow, May 3.—The wedding of Lieut. John L. Hendry, Jr. and Miss Lottie Sutcliffe of San Antonio, Texas, took place in the Methodist church of this city this evening at 7 o'clock, the father of the groom, the Rev. J. L. Hendry, officiating.

The foreign community was present as well as a large number of Chinese, many of them friends of Lieutenant Hendry from boyhood. Elizabeth, Jean and Louise Manget and Beatrice Estes served as flower girls. The wedding march was played by Mrs. E. Pilley. The bride was becomingly attired in a gown of white tulle and carried a bouquet of white carnations. The groom was in uniform.

After the service at the church the foreigners were invited to the home of the groom's parents where refreshments were served. At 9 o'clock the newly wedded couple left for Mokanshan.

Lieut. Hendry left a position with Anderson, Meyer, and Co. to join the British Expeditionary Force in France where he has served for the past two years with the Chinese Labor Corps. He is now returning to the same firm in Shanghai.

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was appointed by Francis Asbury at the very Quarterly Conference and on the same day that it was decided to send out a call to the preachers to meet at Baltimore, Christmas Day, 1784, when the Methodist Episcopal Church was organized. Who made this pocketbook? It is vain to conjecture. Cooper never married. There is nothing in his writings to indicate that he ever had any "affairs," like John Wesley. There are few references in his Journal to young ladies. When in New York, in 1785, he records: "I preached at night and the Lord struck several hearts. Some dated their conviction from that service, particularly, as I am informed, Miss Cornelia Anderson, who is now a pious girl." Even such entries, however, are few. But whoever made the pocketbook for Ezekiel Cooper did an unusually good piece of work and Ezekiel Cooper likewise did good work in every place during the sixty-three years of his ministry.

Madison, N. J.

cent discount, for cash; or, at 25 per cent discount for a promissory note, such note to bear interest from the next Annual Conference thereafter, if not then paid; but if then paid, to be without interest. 6. The prices at which books are to be sold, are those mentioned on the cover of the Methodist Magazine, or in the Christian Advocate and Journal, etc.

THE POCKETBOOK

But perhaps the most interesting items in the entire collection are two pocketbooks, one of which is here reproduced. Both are home-made, doubtless by devoted friends, and are of the same size, 5 3/16 inches by 7 1/2 inches, contain four pockets and a slate for memoranda. One is from P. Johnson to E. Cooper, and the other, as can be seen, bears the inscription, "Ezekiel Cooper, His Pocket Book, 1791." What fair hands wrought this beautiful "sampler" for the bachelor itinerant? Was it some one in Alexandria, Va., where he was stationed that year, seven miles from Mount Vernon, the Potomac home of President Washington? or was it made by some good friend in Baltimore, or on the Trenton Circuit in New York or elsewhere? Ezekiel Cooper was now twenty-eight years of age, having been born February 22, 1763. He was awakened by the preaching of Freeborn Garrettson, who was second only to Francis Asbury among the leaders of early Methodism, and

The American Bible Society, at the last meeting of its board, voted to propose to the British and Foreign Bible Society and other national societies a federation of the Bible societies of the world. James Wood, president of the American Bible Society, has announced that the annual output of Bibles reached the amazing number of 35,000,000, and that fully three quarters of these are put out by non-commercial Bible societies throughout the world. "Even this large number of Bibles," President Wood said, "is entirely inadequate to meet the needs of the world and something must be done for more complete and efficient prosecution of the work of Bible supply. A great many considerations have led us to believe that the time was ripe for a combination of the forces whose principal interest is the supply and distribution of the Christian Scriptures."

LETTERS TO THE EDITOR

Bishop Bashford's Early Days

EDITOR THE CHRISTIAN ADVOCATE: SIR: Some facts at my command concerning the early life of Bishop Bashford may possibly prove of interest to some of your readers. In your issue of March 27 you state that his father was a farmer, but a footnote adds that Who's Who in America lists him as a preacher. The explanation of this seeming conflict is that both statements are true. Samuel M. Bashford, father of the Bishop, was born in New York city, in 1811. Here he grew to manhood, and, under the tutelage of a relative, learned the physician's art. Medicine proved distasteful to him, however, and in 1836 he migrated to southwestern Wisconsin, and on arrival took up the occupation of farming. In the scarcity of trained doctors on the frontier he was often called upon to relieve the suffering and to these calls he always responded ("cheerfully and free of charge," according to a local history before me), but he did not follow medicine as a profession after his removal to Wisconsin. That he farmed to the end of his life is evident from the manuscript volumes of the United States Census of 1850 for Wisconsin, now in the Wisconsin Historical Library, at Madison. This record shows that he owned 200 acres of land, valued at \$1,500, and gives considerable data concerning his farming equipment and operations. The local history already alluded to states that he became a "regularly ordained" local preacher and deacon in the Methodist Episcopal Church. In fact, he literally died in the pulpit, for while conducting services at Willow Springs, in June, 1850, he was stricken with apoplexy and thus his useful career was terminated at the early age of thirty-six.

Seven years before he had married Mrs. Mary Parkinson, member of a leading pioneer Wisconsin family. Of the children born of this union two were destined to future greatness. Robert M. Bashford, born in 1845, died a justice of the Supreme Court of Wisconsin; the later career of James W., born in 1849, is known to your readers.

At the village of Fayette, in the early sixties, Professor John B. Parkinson, now vice-president and professor emeritus of the University of Wisconsin, conducted a "select school." To it came the pupils from the vicinity not only, but many from considerable distances. Notwithstanding his long university career Professor Parkinson still speaks with pride of this school and of the character of the student body. In it young Bashford gained his preparatory training. In 1866 Parkinson was called to a professorship in the university at Madison, and thither, in 1869, his former pupil followed him, graduating from the university in 1873, but staying on several years longer for combined graduate study and teaching.

Some further information, derived from local sources, may prove interesting. While at the university Bashford fell in love with Jennie Field, a Madison girl, who is still remembered by old-timers as one of the most brilliant women who ever attended the institution. At that time the right of women to a university education was still called in question, at least in Wisconsin. One of the doubters was President Chadbourne, after whom, ironically enough, the first dormitory for women on the campus was named. A classmate relates that the issue was finally determined in favor of coeducation by Jennie Field. In 1874 she captured every class honor open to student competition. In the face of such a demonstration of the possibilities of female intellectual endeavor the opponents of coeducation were silenced and coeducational the university remains unto this day. Another informant still laments that the brilliant career believed to be in store for Miss Field was so completely sacrificed to that of her husband. She "lived in his background" and strove in every possible way to shield him from the routine cares of life, in order that he might be at his best for the essential conflicts he must wage.

Bishop Bashford was converted in the old

First Methodist Episcopal Church of Madison. Some years ago, in the present church building, he told the story of his conversion. On going to his home at the close of one of the terms of the university his mother asked him to take her to a revival meeting. At this meeting he was made so uncomfortable that he determined to return to Madison, on the pretext that his studies needed this extra attention. The following night he went to a meeting at Madison, conducted by D. L. Moody, expecting to be urged until he should have to go forward, but the meeting was a quiet one and no call for converts was made. Before leaving for Madison his mother had told him that he might run away from the meetings, but he could not get away from his conscience. This proved to be true and he asked the advice of his brother, Robert, as to what he should do. Robert, who was supposed to be an atheist (but who claimed he was not), and had also some reputation for profanity, advised James to follow his mother's leading, observing that their parents had evidently found some comfort in life which the boys had missed thus far, and urging James to find it out. He then turned to Professor Parkinson, who told him to follow his conscience. Next he went to Professor Allen, a Unitarian, who referred him to Will Damon (later a prominent minister in California). These two went to prayer meeting at the First Methodist Episcopal Church together and here James decided to become a Christian. This decision he wrote home to his mother, who answered that she had long been waiting for it, as she had given him to the Lord before he was born. She wished him to become a missionary, and he stated that he received no help from either wife or mother in avoiding this fate. Very truly yours,

M. M. QUAIL,
 Superintendent State Historical Society of
 Wisconsin, Madison, Wis.

teach the minister who works seven days in the week and as many hours as his strength will allow. The failure of union labor to recognize in Christianity its only hope and in the minister its best friend is one of the anomalies of life.

THE PEACE TERMS

UNDUE anxiety is being manifested in certain quarters lest the peace terms are too severe. A propaganda is also being carried on to spread that feeling among the American people. This is a grave mistake and should be resisted. The fundamental principles governing human society make it necessary that people who violate laws should suffer the consequences of their acts. Justice demands that reparation shall be made to the utmost ability and that the sentence shall be adequate in making crime unprofitable. As long as the violation of law is profitable, men will take advantage of it. The moment it becomes unprofitable they will cease, for crime is committed in the interest of selfishness and a supposed selfish advantage.

We do not cry "Vengeance." We believe the teachings of the Good Book that "Vengeance is mine saith the Lord, I will repay." Governments are not wise enough to punish, but they ought to be wise enough to protect the innocent and the law abiding. Men are sentenced to the penitentiary, not as a punishment, but for the purpose of protecting society. As long as they are dangerous to society and threaten the welfare of society, they must be kept in jail.

Nations must sustain the same relation to the world. Until Germany has proved that she has changed her policy that might makes right, that treaties are "scraps of paper," that national necessity knows no law except the law of might, she must be kept on probation. After she has manifested the true spirit of repentance, reformation and restitution to the best of her ability and has given evidence that she can be trusted, that her word will be kept, she may then be allowed a place in the League of Nations on a parity with those nations which she has wronged.

We must not forget that Germany brought on this war for national advantage. In doing so she almost bankrupted the world. The cost of the war was almost two hundred billions of dollars, an inconceivable sum. One hundred and fifty thousand homes were destroyed in northern Italy, and three hundred and fifty thousand in France. Hundreds of thousands of children are adrift in Europe; practically all the children under three years of age in Russia are dead. Nine million soldiers have died.

Some time ago Judge Wilbur said, "America sent two million missionaries to Europe to teach Germany two commandments: 'Thou shalt not steal and thou shalt not kill.'" The representatives of Germany have never manifested up to the present time any indication of repentance or reformation in their mode of thinking. They are making an appeal for as light a sentence as possible. There can be no leniency upon the part of the Allies without gross injustice to all the nations that have suffered. In his article on "A Post mortem on Central Europe" Vernon Kellogg says, "The great menace is removed. It must never, never return. That is the dictating note in all the international politics of France today." To insure this it is necessary to make the post attempt so unprofitable that

no nation on earth will ever again attempt it repetition.

God makes crimes unprofitable in the universe. His laws are inexorable. Sooner or later disaster will overtake the law-breaker. It is a scientific truth that we see to it that there never is such a war again. The nations that forget God shall be turned into oblivion. The Allies have a duty to perform, well expressed by President Wilson in his Memorial Day Address:

"It is for us, particularly for us who are civilized, to use our proper weapons of counsel and agreement to see to it that there never is such a war again. The nation that should now fling out of this common concord of counsel would betray the human race.

"So it is our duty to take and maintain the safeguards which will see to it that the mothers of America and the mothers of France and England and Italy and Belgium and all other suffering nations should never be called upon for this sacrifice again. This can be done. It must be done. And it will be done."

THE PREACHER'S BAD BOY AGAIN.

BRUCE Barton is authority for the statement that "one third of the boys of the parsonages, 'Go to the devil.'" This will give comfort to those who believe in the false tradition that the parsonage is prolific in producing bad boys and bad girls. But that is not the whole story. He also adds "One third float around and the other third rule the world." This has some corroboration in the Who's Who in America, which shows that in a list of twelve thousand persons, 800 are the sons of clergymen.

Zion's Herald makes the remark that a good authority makes the comment, "If the proportion had been the same as for the other professions and callings, there should have been about fifty, but there were eighteen times that number."

The question is sometimes raised, "Why?" There is a reason. The average minister's home furnishes a fine training in economy and adds to it the necessity of good character, provides plenty of good reading, and all the education every member of the family is willing to take.

THE EDITOR'S MAIL. Cremation.

A CORRESPONDENT writes, "Is there any reason why the bodies of Christians should not be cremated?"

It is our opinion that there is not. In the future it may become necessary, because of sanitary conditions, to require cremation. Until that time comes, however, it is a matter of belief or sentiment. In our own opinion that sentiment should be the expression of the person who lives, not the one who dies. By long custom we have adjusted ourselves to ground burial. To most people it is easier for them to thus lay away their dead, and persons who will not be present should not place heavy burdens upon their sorrowing loved ones.

We presume, however, that some one with the dictionary method of interpreting Scripture will be able to find some passages which in their minds would make cremation an unchristian method of disposing of the dead. But the end of the body is the same whether it be quickly reduced to ashes or by a slow process. I can find no reason in Scripture for opposing cremation.

Bishop Bashford and the Rev. W. C. Damon

By the Rev. James H. N. Williams, D.D.

Spiritual Struggle And Help.

Because of a real friendship that grew up between Brother Damon and myself following his return to California and re-entrance into work in our Conference while I was presiding elder of Napa District, and because of my interest in Methodist historical and biographical notes, Mrs. Damon more than a year ago very kindly loaned me a letter from Bishop Bashford to her written from Shanghai, China, January 8, 1913.

This letter most beautifully throws a light upon the spiritual life and earnest Christian character of young Damon in his student days and of his persistence in dealing religiously with fellow-students in the University of Wisconsin at Madison.

Since the recent translation of the saintly Bishop who spent a long to be remembered Sabbath evening with us here in First Church, Salt Lake City, and who was then journeying west to join his wife, this precious letter has been recited and re-read with deepened interest and personal spiritual profit, bringing with it a re-awakening to the great helpfulness which, under the Holy Spirit, one person may be to another in periods of personal religious crisis and at turning points in life.

The gracious Bishop was acknowledging Mrs. Damon's letter of information concerning her husband's home-going and which contained a dictated message from him as he walked in Beulah land with the pearly gates in sight.

The Bishop wrote: "It was very, very thoughtful and kind in him to remember me and especially to dictate a message of love to me on that memorable day when he read the last chapter of Second Timothy to you and told you he must leave you soon." And in this paragraph is added: "I am not sure whether you and the children know how providential was your husband's help to myself at the turning point in my life."

Young Bashford, in his first year in the University, had received the highest grades in his class, and for that year the second highest grades in the University. He was elated and excited over his success and began dreaming of his personal ambitions. He had always lived a life of prayer and all of his affairs were made a part of his prayer fellowship. Then it was that the Holy Spirit came to him with directness and appeal and unrest and struggle followed. In the University there were not many students openly professing Christianity and confessing Christ. But there was a little band of brave fellows who met to bear testimony to Christ. Among these was W. C. Damon.

Returning home, young Bashford found revival services in progress and was urged by his mother to attend them. Not being able to refuse her, he did attend for a few nights when conviction became so strong that he writes, "Like Jonah I decided to run away from the meetings and told mother that I intended to go back to the University." Dining things, this spiritually keen mo-

der that, on adding his return to the University, "told me," he writes, "that I could not run away from myself or from God, and urged me to surrender my heart fully and to be at peace with Him."

Reaching Madison, he found Damon at the station and happy to see him; for with only about a half a dozen students left at "the old North Dormitory," Damon was lonely.

Before they reached the Dormitory, Damon had told him something of the discouragements of the little band of Christian witnesses and asked him if he would not join them and "bear witness for Christ." Let me quote the son in confirmation of the mother's spiritual diagnosis: "Surely, he was a messenger of God, and I had not run away from my problem or the Lord."

D. L. Moody.

The remainder of that term was neither a very happy one in experience nor successful in study. Mr. Moody had given an address in the Assembly Chamber that greatly stirred student Bashford and put him under deeper conviction. He talked with his brother and I. B. Parkinson, both of whom were sceptical but advised him to follow his convictions and "confess Christianity."

He also talked with Professor Allen of the Latin Department, whom he says "I very greatly loved." The Professor confessed his inability to help him to find peace, but said: "Go to Damon, Arnold and Teal. The Methodist boys know how to help you." So that night he went to the prayer meeting. After the leader had "read a chapter and made a few comments, I told them I had come there seeking help and asked them to pray for me."

T. B. Defoe wrote: "Wherever God erects a house of prayer, the devil always builds a chapel there." Certain it is that the wily adversary goes to meeting and is alert trying to withstand the work of the Holy Spirit. Another unconverted student was present at that prayer meeting. "C. E. Vroman on the back seat" Bashford saw him and instantly felt--"he would tell the other boys and that they would laugh heartily over my profession of religion." Alert the devil may be in effort to take away the good seed of the word sown in an awakened heart, the Holy Spirit fails not in His blessed work. The other student who supposedly would create the laugh was also under conviction and arose and said that "he too had come to seek the Lord." Then Damon at once "called Vroman and myself to the front seat and one of the boys led in prayer." The penitents were also called on to pray and "Vroman was happily converted that night." Young Damon in leadership let nothing slip by default, but began questioning Bashford who answered that he did not "feel any great change." Back at him Damon came with "The trouble is you have not surrendered your will and you are unwilling to preach," to which answer was given: "I have surrendered my will and will be glad to preach if the Lord will only save me." Damon returned: "That is just the danger. You are willing to preach provided the Lord will save you, but you are insisting that

you are not saved. You must consent to preach whether the Lord saves you or not." Verily that was hewing to the line; and Damon added: "I have an engagement to preach at the jail Sunday morning and you must go with me and preach whether you are saved or not."

Inclination to rebel and consultation with Professor Allen led the professor to say: "You do exactly what the Methodist boys tell you and you will have peace." To this he agreed.

Sermon at the Jail.

He went to the jail and preached. Text: Romans 12:1. He writes: "I had asked the Lord to give me at least one convert at that meeting as an evidence that the ministry was my call, and to my surprise three or four prisoners answered to my appeal to them and asked for prayers. Your husband then took charge of the meeting and at least two of those men were led into the light before we went out of the jail." The usual course of exhorter's and local preacher's licenses followed and he went with Damon and Arnold to the "out-stations" and preached. He added to Mrs. Damon: "You can see, therefore, how important was the service which these young men, and especially your husband rendered in helping me into the active Christian life."

The letter closes: "Is it not wonderful how all of our lives are bound up together and how the victories of one will be the victories of all on the Day of Judgment? I am sure that your husband will be waiting on the other side to greet those of us who will be coming on a little later and that we shall all be joined together in ascribing all the glory to our blessed Lord who has redeemed us and to the Holy Spirit who dwells in our hearts despite their unworthiness and who gives us wisdom and strength for our daily tasks."

The After Ways.

Young Bashford graduates from the University. He becomes a Methodist minister with a period of pastorates from 1878 to 1889, followed by fifteen years as College president, when the church elevates him to the Episcopacy and China feels the new touch of a master hand as Bishop Bashford stepped out into Christian statesmanship that influenced two continents and at least three governments. Then in this year of our Lord 1919 he peacefully slips away to God whose gracious hand had held him from boyhood.

Young Damon also enters the Methodist ministry. He comes west to California; sees service in early days in Utah; for nearly two decades was Professor in Napa College, follows a Christian socialistic instinct for a period; goes again into the school room but for Uncle Sam in the Philippine Islands, returns to the California Conference, closes a fruitful ministry as Orphanage Superintendent, rests awhile and goes out to God on the other side, where to quote his long time friend he would be waiting to greet those who would come later.

Who can doubt that now the old student friends, the world-itinerants, have erected each other on that "other side"

and renewed fellowships with the new and unalloyed joy of the immortal life? Not they who "stand upon the promises."

And how loyalty to Christ, submission to the spirits' guidance, and Chris-

tian faithfulness to one's fellows pay! The links multiply, the chain lengthens and girdles the globe. Faith abides. Love never dies. Time knows not the full record. The "Books" will tell the story. Amen!

have lost the secret of agonizing. We can only organize." We are more anxious about the unemployed than about the unconverted. "Ananias," remarked the preacher, "was not all bad. He merely wanted to make the best of both worlds. He pretended to give everything. He bore a strong likeness to a Christian congregation of today, which sings with rapture, 'Take my silver and my gold, not a mite would I withhold,' after which the poor minister has great difficulty in lifting the collection on to the communion table, because of the weight of coppers."

Enid, Oklahoma.

The liberation of White Temple, St. Joseph, from its mountain incubus of debt, has a companion now in a similar victory at Enid, Oklahoma. Enid is one of the prettiest cities in Oklahoma. But it sprang up in the days after the "run," over built, over paved, over boomed, and paid the penalty. Near the pretty square stands our noble church building, but a pile of debt as well as a pile of brick and stone. In its dark days Dr. J. E. Burt consented to take the pastorate, and it is not too much to say that his fine personality not less than his ability, saved the day. He was pastor here five years; and the memory of that pastorate will make the hearts of the people beat warmer so long as this generation is alive.

In due time P. H. Chappellear became pastor. Here he came to his own. He was just transferred in and given this charge. When Enid entertained the Oklahoma Conference in 1913 we had the opportunity to appraise the man. We were not mistaken. He led his people. And today the church is free from debt with a future of almost boundless opportunity. It is, moreover, a symbol of the new, buoyant prosperity that is again lifting up the city.

"No Beer No Work."

Not for the Chicago Federation of Labor. That slogan foisted upon the Labor Unions by the liquor interests is resented by the Chicago Federation, whose members largely own their own houses, and who know that you can't pay whisky bills and installments on that mortgage at the same time.

Elect Mother in Israel.

Certainly among the names of the women who deserve remembrance for their share in the building of the kingdom of God in the west, the name of Mrs. J. J. Bentley will gleam. She was a help meet to one of our noblest men, similar to him in strength of character and will, in patient well doing, in wisdom and charity, a mother in Israel. The tributes paid to her long life in Missouri on the occasion of her funeral service in St. Joseph a few days ago, but recited a small part of what her life meant in the building or rebuilding, of our work in Northern Missouri. Surely the memory of such is blessed.

And may we not in this connection call to mind another similar character, Mrs. Jeniza Price Dudley, wife of Rev. J. P. Dudley, an itinerant in Iowa, mother of three stalwart Dudley brothers and of Mrs. A. E. Griffith. Looking at such lives, we can repeat the words of the heathen philosopher: "Behold what women these Christians have."

This Issue.

It is needless to convey the hint that the character of this issue makes it necessary to carry much copy over until next week.

The League of Nations.

The debates and speeches on the League of Nations have helped the cause rather than otherwise. They have distinguished between the principle and the working out of the principles. The latter may need to be studied more thoroughly and expressed more exactly; as to the matter of some League of free peoples, with covenants between them to settle differences by courts of arbitration and not by millions of mangled bodies and mountains of debt, that every day becomes more insisted upon.

The final debt of the covenant will not provide a super-state, but methods of protecting the peace of the world among nations as they are. The United States went into the war up to her neck. She cannot now with self respect creep back to her old isolation. She must help settle the war and that of necessity involves her in the contract to make that settlement stand.

We welcome the discussions of the proposed League of

To All Churches in the St. Louis Area.

The case of George D. Herron under appointment of the President of the United States as representative of this Christian country to Princes Islands for conference with the bolsheviks, is the most disreputable appointment ever made in this United States. The Christian Advocate heads its editorial on this shame to America, "A Disgusting Diplomat." That hits the nail. If diplomat he be, he is disgusting. The attack in his appointment is on the Christian home which is the core of the American Life. Without it America might be Bolshevik. There is no republic possible where there is not God and where there is no Christian home. In discussing this infamous appointment the other day with a college professor of distinction, he said by way of palliating the apathy of Christian Colleges and citizens in this dire business, "We are helpless. It seems impossible to touch the President. He does what he pleases and we can not change him." I characterized that as citizen fatalism. It is true as he said but we are the American people. The President is servant and not Lord. He represents a Christian Democracy and is answerable to Christian conscience in this land.

The Church of God must act. It must act NOW and it must KEEP acting till this infamy is withdrawn.

I urge in the name of an American whose home shall be unblemished, whose arm shall be free to attack and defeat Mormonism, whose strength must remain capable of defending girlhood and womanhood against the ravages of free love, which must insure to children that they know their own parents and be reared by them, that each CHURCH pass resolutions—1. Condemning the appointment of a pronounced and operative free lover to anything in the gift of the United States and 2. Demanding his immediate recall and that this resolution be forwarded to the President at Washington properly signed by the Secretary of the Quarterly Conference and the preacher in charge. Let NO church fail to speak out or else hereafter be left dumb in the presence of any menace on our home or on decency of our civilization.

Further, in view of the fact that as the professor named above said the President is difficult to dislodge from any of his schemes, "LET THIS ACTION be REPEATED often if need be till there be such a pressure of public decent opinion as shall compel a decent appointment. If the President can not be reached by the people, whose President he is, then we have no longer a Democracy. We have a kaiserocracy."

WILLIAM A. QUAYLE

Nations, but it is poor Americanism and dubious personality to make such a discussion the vehicle of personal abuse or party peanut politics.

—Power is good, but power abused betokens a bad character. That discloses who you really are—then you are loved or despised.

At the Southwest Kansas Conference, the editor extracted this note from Dr. J. D. Botkin: First Lieutenant Paul O. Botkin of Company C, 139th Infantry, 35th Division, has returned from France. He went into the great battle of the Argonne Forest in the early morning of Sept. 26, and was seriously burned with mustard gas in the afternoon of Sept. 29. Remaining with his command till the 30th, he was sent back to the first aid. There the surgeons sent him to a base hospital. After almost two months in the hospital he was sent home in command of a casual company. He is giving himself up to rest and recuperation. Has filled a few speaking engagements. Is 24 years old. On the eve of the Argonne Battle he wrote his father: "The big show is about to start. I am going with confidence into the scrap, and if it is God's will that I shall not come through, then I shall have 'gone west' for the old flag and you folks at home."

Bishop Bashford Passes On.

The Central

JAMES W. BASHFORD.

Bishop James Whitford Bashford was born in Fayette, Wisconsin, May 29, 1849. He was the son of Rev. Samuel and Mary Ann (McKee) Bashford. He had his A.B. from the University of Wisconsin in 1873; A.M. in 1876; S.T.B. from Boston University, 1876; Ph.D., 1881. His honorary degrees were D.D. from Northwestern, 1890; LL.D., Wesleyan, 1903; University of Wisconsin, 1912. Married Jane M., daughter of Honorable W. W. Field of Madison, Wisconsin, September 24, 1878.

He was tutor in Greek, University of Wisconsin, 1874. He was ordained Methodist Episcopal minister, 1878; pastoral supply of Harrison Square, Boston, 1876-78; pastor of Jamaica Plain, Massachusetts, 1878-80; Auburndale, Massachusetts, 1881-84; Portland, Maine, 1884-87; Buffalo, New York, 1887-89. He was president of Ohio Wesleyan University, 1889 to 1904.

He was elected bishop of the Methodist Episcopal Church, 1904. All his Episcopal life of 15 years his address was Peking, China. He held Conferences in the United States, 1904 and 1906; organized China Centennial Thank Offering, 1907-08, resulting in splendid contribution of \$600,000 toward missionary work in China; assisted in organizing relief measures in China famine district, 1907; visited India on Missionary tour, 1907; delegate to the World's Missionary Conference, Edinburgh, 1910.

Author: He wrote "Outline of Science of Religion," in 1891; "The Awakening of China," 1906; "China and Methodism," 1907; "God's Missionary Plan for the World," 1907; "China: An Interpretation," 1916; "Oregon Missions," 1918.

He passed quietly to his heavenly reward at 5 o'clock Tuesday morning, March 18, 1919.

BISHOP BASHFORD CROWNED.

March 18, 1919.

Perfectly trusting, Bishop Bashford died this morning at five o'clock. CHARLES EDWARD LOCKE.

A Humble Home, a Small Village.

BY MILFORD M. MARFY.

Bishop James Bashford was born near the small village of Fayette, Lafayette County Wisconsin. The village of Fayette was, and is, merely a cluster of houses containing between fifty and one hundred inhabitants. The village is situated among the beautiful hills and valleys of Southern Wisconsin and is noted for several national figures which it has developed.

A generation ago it contained one of the best primary schools in the West which was probably the foundation of its reputation as a producer of leading men.

The Bashford home was about three-quarters of a mile from the village as the bird flies, but was considerably further by the road as that followed the section lines.

The Bashford farm was one of considerable size containing about two hundred acres: A substantial farm house situated on the side hill overlooking the road and a valley containing



FARM HAND.

ing a stream of water was quite in harmony with the surroundings.

Mrs. Bashford, the Bishop's mother, whose maiden name was Mary Ann McKee, was the wife of three husbands and the mother of three separate families. The Bashford family contained four children: Robert, Wesley, Sarah and James. The boys were all educated at Madison University and became prominent figures in the outside world. The daughter, Sarah, was afflicted with an incurable hip disease and was obliged to walk with a cane. Had she had the time, strength and opportunity to develop her mind, she would have taken her place in world affairs along with her distinguished brothers. She did her part, however, in teaching in the local schools and many a boy and girl owes much inspiration to her life.

Bishop Bashford's mother was one of those sturdy, physically powerful and eminently pure pioneer mothers for which the West of that generation was so noted. Her children were remarkable mentally as well as physically. There was an intense bond between her and her favorite son, James. She recognized the wonderful gift which had been bestowed upon her by giving birth to such a son and he in turn realized that his intellect and strength were inherited from her. During the entire life of Bishop Bashford's mother I believe he made a point of visiting her once each year. During his visits home he would always preach one sermon in the old Methodist church at Fayette. This resulted in a gala day for the neighborhood; the church was packed to the doors and young Bashford succeeded in giving them food for thought for the next year.

Bishop Bashford's origin was humble; surroundings were entirely those of the farm and labor was exacting from early morn till late at night. He worked his way through college first by manual labor, followed by teaching and preaching

as soon as he became able. He was principal of the public schools at Darlington, the county seat of his county, for some time. The writer remembers well his substituting for his sister, Sarah, in the Fayette school during her frequent illnesses. The writer also recalls having heard Prof. John B. Parkin-son, vice-president of the University of Wisconsin (also a Fayette boy) state that the mind of James Bashford was, perhaps, the most analytical and acute ever graduated up to that time from the University.

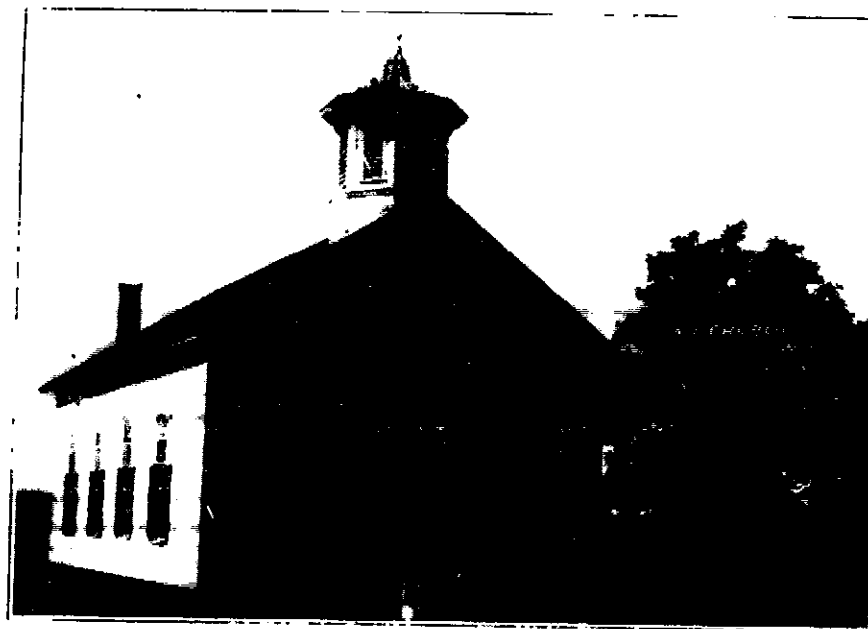
The Beginning of Bishop Bashford's Christian Life.

I. S. LEAVITT, D. D.

My acquaintance with Bishop J. W. Bashford began when we were students in the Wisconsin State University, more than fifty years ago.

He was an unusually bright and studious young man, always standing at the head of his classes.

His people lived in the Southwestern part of the state. When home during the spring vacation, 1868, he was deeply



CHURCH, FAYETTE, WIS., WHERE HE FOUND CHRIST

impressed by some religious meetings then in progress and felt that he ought to become a Christian.

To throw off this conviction he said to his saintly widowed mother: "I must return to the University and bring up some special work before the term opens." She seemed to understand and replied: "James, you cannot run away from the Lord. He will follow you," but he left for the University. On reaching Madison he went to his oldest brother, Robert, who lived there and told him that he had a feeling he ought to be a Christian, but he said: "I fear if I yield I will have to preach and you know my ambition has been to become a lawyer—What shall I do?"

His brother replied: "Father and mother have had some-

OUR METHODIST EPISCOPAL ST. JAMES.

By BISHOP QUAYLE

It is the praise of the Christian Church that it does not need to look backward for its saints. It has them there, but always has them now and here. They are the present tense of Christianity. Those Bible translators whose music was like a book's laughter, who said that one Gospel was written by Saint Matthew, another by Saint Mark, another by Saint Luke, and a fourth by Saint John, were men who need no apologist for their sagacity. "Called to be saints," is one of those thoughts sown abroad through the New Testament which needs no revision. That is the business of Christianity as touching souls, and we do well to listen to that music, for it is choral music and has good right to abide. There were giants in some days, but more assuredly there were saints in all days of nascent Christianity. We do not question that, rather vigorously and singularly affirm it. We deprecate the slowness with which so many Christians accept the doctrine of the continuity of saints. There are more now than ever there were.

And Methodism has its Saint James—Saint James Bashford. That sounds well on the lips of the Church, because it is accurate. That beautiful spirit has been continuously drinking of the heavenly spring for many, many years. I shall always think of this modern saint as I saw him a little space ago at Grand Rapids, where the bishops were in their semi-annual session. The big-brained Bashford was there. Nobody ever has questioned his brain being ample. He could spare some brains and have plenty left. Some of us could not. If accused of being a statesman, his book on China would convict him. If accused of being an educator, his work in Ohio Wesleyan and otherwheres would convict him. If accused of being a phenomenon in raising money for great causes, his history would convict him. If accused of being multi-related, his varied activities carried on simultaneously would convict him. If accused of being the blood of empire-builders in his veins, his work in the Orient would convict him.

All these granted, yet not so do I love to write on him as I beheld him. At noon lunch the brethren were singing, "Beloved Now Are We the Sons of God," and St. James was not singing, but realizing. As the song lifted, his spirit took a triumph march. He who has been thought of for years past as moving from speaker to speaker with his listening hand behind his ear so as to catch the speaker's words, was not in that attitude at the time I now recall. He sat, head tilted back, lips open, eyes wide, as if he were entering eternity and wishing to miss no glory, his face shining like the face of a man in love. With rapture apparent on his features, till my voice choked to silence as I watched him, and my eyes spilled tears into my voice, I saw Saint James transfigured before me, and had not been a whit surprised to have seen his garments grow white and glistening. He was not there. He was caught away in a rapture, and whether in the body or out of the body he knew not. "We are the sons of God," had hurled him out into its glory.

That was Saint James Bashford. So shall he stand in the long eternal day, and making melody, and with his spirit shining out like a lit lamp, and the language of glory bubbling from his lips. Not silent there! There they can have the transfigured face and voice, because they bear about upon them "the marks of the Lord Jesus."

thing we know nothing about and I wish you would try it out." This simply added to his-burden.

He then appealed to Prof. Parkinson, a relative, making the same statement he made to his brother, Robert. The Professor replied: "James, I am not a Christian and cannot advise you. I can assure you there is no comfort in unbelief. If you can accept the Bible and gain the faith of your parents, I am sure you would live a much happier life and be more useful than you would be otherwise."

This was again disappointing and not what he wanted. Still unwilling to yield, Bashford went to Prof. Allen, a young man of charming personality—Professor of Latin in the University—and told him the same story and asked: "What ought I to do?" Prof. Allen replied: "Mr. Bashford, I cannot advise you. I am a Unitarian, educated in Harvard University.

You go up to the University, to the Methodist boys (calling several of us by name) and they will tell you what you should do." I am sure he did not follow Prof. Allen's advice and none of the boys knew of his religious inclination or of his struggle above referred to. The Bishop gave me these facts only a few years ago.

About this same time someone said to me that Bashford's father was a Methodist preacher and died in the pulpit. It made a deep impression on me and I determined to see Bashford at once. We both boarded with Prof. Parkinson, so I waited in front of the building, where he roomed, until he came out, then took him by the arm and as we walked along told him what I heard relative to his father. He said it was true, I then said to him: "Jim"—as we called him, "You ought to go in his footsteps." Then I added an earnest exhortation, not knowing he was already near the Kingdom. I told him about our student Prayer Meeting that afternoon in Room 20, Main Building, and secured a promise he would attend. I believed he would, so we parted.

At the appointed hour—4 o'clock p. m., "the boys" (seven studying for the Methodist and two for the Congregational ministry) assembled. It was my turn to lead so I took the Professor's chair in front of his little table and in a few minutes Bashford came in and took a front seat at my right. Mr. C. E. Vroman, now a prominent attorney in Chicago, and

a classmate of mine, came in and took the most remote seat in the room.

We simply followed the usual College prayer meeting order, when near the close I turned to Bashford and expressing our pleasure in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not commit yourself unless you wish."

He rose under some embarrassment and closed his talk by asking prayers.

I extended the invitation and my classmate, Vroman, also arose and said he wanted to join with Bashford and become a Christian. Then I said, "Let us all kneel and pray for these our schoolmates."

W. E. Huntington, now ex-president of Boston University, led in prayer. Damon, Stein and others followed. At



AT COLLEGE



HOLDING CONFERENCE AT FOOCOW, CHINA.

the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Huntington was my room-mate. We invited both down to our room, No. 70, North Dormitory. Vroman having an engagement excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commenting on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

Thus ended the hard struggle and his active Christian life had its beginning.

Later Brother Damon invited Bashford to his room, had prayers with him and invited him to attend services with him in the county jail the following Sunday and do the preaching. Bashford consented. Damon opened the meeting at the appointed time and then introduced Bashford as a new

FROM ONE OF THE "CLASS" OF 1904.

By BISHOP BURT.

As you read the names of the brethren elected bishops at Los Angeles in 1904 you can easily imagine that they do not always agree until each has had an opportunity to express his viewpoint, and that the agreement reached after discussion is generally a compromise of several ideas.

We were, however, always unanimous in our admiration and affection for dear Bishop Bashford. We were proud of him because of his splendid abilities and achievements and we loved him because of his sterling character; indeed, in this matter the entire Board was always unanimous. To say that we shall miss him, that the whole Church will miss him, and that China especially will miss him, is altogether an inadequate expression. We cannot now imagine how we can attempt the great tasks before us without him. Lord, let a double portion of Bashford's spirit come upon us!

man whom they would be glad to hear. Bashford made his maiden effort, closing as was customary in those days, by giving an invitation for any who wanted to become Christians to raise their hands. He told them, "We are all sinners. I am one with you, only I have made a start but am not yet fully in the light—so let us start together. How many of you will join with me?" Six hands went up and Bashford, not knowing what to do, turned the meeting over to Brother Damon, who was familiar with the situation and when the meeting closed Bashford told me he believed one of those men was soundly converted. Thus began Bishop Bashford's Public Ministry.

Dr. Bashford in Portland, Maine.

By CHARLES O. MILLS, PASTOR.

No man was more loved than he. Page after page in the "Probationer" part of the old church record in his heavy writing comes my eye as I search for data—and names of people, ever since important to the life of this church, were written down by him a third of a century ago.



SWEETS FOR THE CHILDREN.

On June 4, 1916, he spent with us the only Sunday which he had ever found time to give to his former friends and parishioners here. Men and women were quickly remembered by him as the boys and girls of his pastorate. In his morning sermon he related, giving names, as though the occurrence were but yesterday, the heroism of a ten-year-old girl in the Sunday School, who responded to his call for the Christian life and then

succeeded in winning the entire family for fellowship in the church.



PLAYING TENNIS AT PEKING.

For the Sunday evening service, at the time of his visit here, we went to the great city hall, and a monster audience heard his plea for China.

At about the time he was pastor here a very definite reaction had set in against the high moral and political standards of the state. As a protection against this tide he was persuaded to head the state ticket of the Prohibition party, and the influence of his campaign addresses was of historic value to the great reform.

The reflection from association in the parish with those who knew him makes clear the fact that evangelism, continuous and consistent, was the channel of his purpose as a pastor. The Conference members who were here at that time make frequent mention of his fraternal spirit and generous co-operation. From every angle his pastorate stands as a model in the memory of all who knew him. There was no lacking in tenderness, no lagging in zeal, no semblance of compromise, no pausing from fear or favor, no uncertainty in the bugle call; but every mention of him, and of Mrs. Bashford, reflects the outline of true, standard Christianity.

Portland, Maine

Dr. Bashford's Last Sunday in Portland.

On April 19, 1887, in the daily press of Portland, Maine, appeared a full account of the last Sunday of Bishop Bashford's three years' pastorate in Chestnut Street church.

The following extracts are taken from his farewell sermon as published:

"To the unsaved: I do not dare to say who in this Church and congregation are, in God's sight, Christians and who are unsaved. To me by far the greatest pang connected with my departure is that I go away with many whom I love out of the Church and, I fear, out of Christ. Surely if you had a strong manly faith in Christ you would be willing to avow your principles before the world. I have a text of Scripture for you also: Thus saith the Lord: 'Set thine house in order; for thou shalt die and not live.' The text is not my message, it is God's message to you. It is a sudden and startling declaration. But is it not true? You know that you will not continue here forever. Is it wise to strive for an education, to establish a business, to build up a home, to provide in every way for your future here and yet to ignore the eternal future? The text is a personal one. Set thy house in order, for thou shalt die and not live. We believe in immortality in general; but we fail to realize it for ourselves. But let me urge you not to miss the real meaning of your life. Do not because so much engrossed in the material side of your life as to forget its spiritual issues. As I may not look into some of your faces again until we stand together before the judgment, I urge you as a brother to heed this message from the Lord: Thus saith the Lord: 'Set thine house in order, for thou shalt die and not live.'

"A parting word to Christians: Let your aim be the Kingdom of Heaven upon earth. The world is in greater need of good practitioners than of good preachers in religion. Put Christianity into your household and into your daily lives. Hitch your chariot not to the stars, but to the God who rules sun and stars. Be ye therefore perfect, even as your Father, which is in Heaven, is perfect. Without discussing now the possible limit of your perfection, be such Christians that your children shall know that father and mother are unselfish, and loving and conscientious. Be honest in your dealings with fellow-men, even if you die in the almshouse. Be conscientious and prayerful in political action. Live up to your convictions in daily life, and so realize your high privileges as the sons and daughters of God, and fill the earth with the atmosphere of Heaven. Ask God daily and hourly for purity of heart, and let your conversation be as it becometh the Gospel of Christ."

A Missionary Statesman

[A Congregational minister writes the following as his impression of a service addressed by Bishop James W. Bashford in Columbus, Ohio. We are glad to give our readers this impression of one of the leaders from a clergyman of another denomination.—Editor.]

His voice was feeble and thin, his shoulders were stooped as if used to bearing heavy burdens, his hair had grown gray; now and then a hacking cough interrupted speech and the blood mounted to cheek and forehead, and when he was done a paroxysm of coughing, controlled and subdued as much as possible, brought heartache to those who had listened to his thrilling story of labor and achievement over a period of thirteen years, on a foreign field, among a people not of his own race nor of his own religion. He had come back with his afflicted wife, so it was announced, to see if it might help her back to health and that he might get a little rest. He was addressing a congregation that had done large things for him and the cause to which he had given his life. It was in a community of his former labors.

He told his story in a simple way. There was no vainglory, he was too great for that. It was a story of suffering, of intense labor, of unflinching courage and patience. Not a word of complaint, rather praise and thanksgiving made a song in his heart and melody on his lips.

Men and women from all over the city had come to hear him and many of them to worship in a sanctuary not of their own order. The great audience sat under the spell of his voice and personality and caught somewhat of his vision of hope and faith as it lighted his face, and felt the joy of it as it radiated a benediction on the occasion. But they felt ashamed, too, when they realized how their meager faith had narrowed the accomplishments of their own lives.

They knew, as they listened, and never a grain of doubt sifted into their consciousness, that what this man was telling them was bolstered by an experience all his own—an experience filled full of wonder because filled with the unction of God in the heart of a man willing to be used. Right from the field where the reaping had been done and where the harvest was ripe for the hand of the reaper, this Christian statesman could tell a story that had lifeblood in it, for into the current of mighty accomplishment he had poured his own blood.

Does it mean anything to us of this generation and to the generations yet unborn, that this man and his wife and others like them served their day and generation?

It certainly does; but no one is able to tell how much it means. It is our conviction, however, that this statesman-ambassador of the Christian faith has done infinitely more than state diplomacy or military preparation toward hastening true democracy in China. His wisdom and faith and deep conviction of the Fatherhood of God and the brotherhood of man getting expression up and down the vast regions of Cathay, has opened the way for the races of men dwelling there to take their course along a highway of national glory and fruitfulness they never could have taken without such enlightened leadership.

*Meninger's
File*

Yenping Conference Minutes
1919

Bishop Bashford Memorial

Bishop Bashford Goes On

By James H. Lewis and J. P. MacMillan

IT was a stifling day in midsummer of 1917. The sun burned down upon a dazzling hot sky and New York's pavements blazed back the heat which poured upon them from above. The hot breeze every now and then transformed itself into tiny whirlwinds, sucking and scattering the dust of the scorching street.

Bishop Bashford was among those planning for the Centenary campaign who remained in the city instead of seeking relief in the country or the seashore.

"It will be a terrific strain," he said, and then bending forward in his chair as though a prophet, added, "and one of three men will die before it is through." He named two men besides himself.

Bishop Bashford gave his life to the Kingdom, and to the Church as the organized agency of Christianity to bring about the goal of the Kingdom on this earth. He took a particular interest in following up the two sets of Surveys which came to China in preparation for the Centenary movement. The first set arrived in 1911. The Bishop worked to get these made out in great detail, for he realized that they would form the outline of the great forward program of the Church in China.

Bishop Bashford caught his first vision of the significant possibilities of such a Christian movement as the Centenary now inaugurates, thirty-nine years ago. All during his pastorate and his presidency at Ohio Wesleyan, he preached, wrote and lectured on the trend of events which would make the Pacific basin the future gathering place of the nations. There were those who thought that because of his statesman's vision he had temporarily lost sight of the relation of the Kingdom of Christ to mankind. But, as he said only a few days ago, "My interest in governments, in public men and in national movements, is not in those *per se*, but it is in so observing them that I can learn better how to bring in power the Kingdom of God among those same governments, those same people and to influence those same movements."

He never took a vacation. He chuckled merrily over the story of Dionysius The Elder, who, on being asked whether he was at leisure, replied, "God forbid that it should ever befall me!" He gave himself with passionate earnestness to "The greatest enterprise in the world, for splendor, for extent—the upbuilding of a man." His favorite sermon was the one preached by Phillips Brooks on "The Candle of the Lord." For forty long years he has literally burned out his life in pleading for a whole-ministering church, for church federation and comity of all the churches and for a great unified advance of the organized service of Protestant Christendom.

In Bishop Bashford we have had more than a Wesley living in our own time; we have had, may we say it, a reincarnation of the spirit of Jesus Christ living among us, walking with us, and inspiring us to higher ideals and nobler living. His was the vision of a new day and it was a Day of the Lord.

Bishop Bashford has gone on now. Rather, he has not gone, he has walked ahead of us! He has gone no more than the stars in the heavens are gone when daylight comes. He lives. And just as the stars, shining in the heavens, forever guide mariners in their courses on the waters of the sea, so does the life of this man guide literally thousands of us upon the seas of our life and the course of the church which he, erstwhile, so nobly led. Let us say rather than he has gone on, *he goes on*.

He quoted frequently that first stanza of Margaret Widdemer's poem, *The Old Road to Paradise*,

*"Ours is a dark Eastertide, and a scarlet Spring,
But high up at Heaven's gate all the saints sing,
Glad for the great companies returning to their King!"*

And now we quote the last stanza for ourselves,

*"Ours is a sad Eastertide, and a woeful day,
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Every great movement in Christian history has been preceded by a period of intensive prayer. The larger conceptions which have made possible the mightiest eras of the church have been born of intercession. Leaders have been endowed with prophetic vision, the Christian forces inspired with power to achieve the impossible through the exaltation of the spirit in communion with the source of all power.

Long hours of prayer preceded and accompanied the forging of the Centenary world program at Niagara Falls in 1917. A day of prayer preceded the launching of the Inter-Church World Movement at Wallace Lodge in February. Prayer has been the mainspring of action, the generator of power, the light of understanding in these great modern movements of the church.

But behind those two inaugural meetings was prayer-meeting after prayer-meeting, each marking the beginning of a new epoch in the advance of the Church of Jesus Christ. And beyond and above them all is the prayer-meeting of twelve in an upper room, where there came the sound as of the rushing of a mighty wind, and tongues of fire sat upon each. That prayer-meeting prepared the way for the mission of the Christian Church to the world.

The Birth of Foreign Missions

EIGHTEEN centuries later, five young college men held a prayer-meeting in the shelter of a haystack in a Massachusetts field at which was conceived and inaugurated the world mission of the Christian Church of America. The leader of these young men was Samuel J. Mills. As a boy he had overheard his mother consecrate him to missionary service. At Williams College, studying the geography of Asia, there was suggested to him the idea of a mission to that continent.

Mills and his companions held periodical prayer-meetings in a grove near the college. At one of these a thunderstorm drove them to the shelter of a haystack in Sloane's Field, nearby. There Mills proposed to send the Gospel to Asia. "We can do it, if we will," he said. After a long discussion, and as the storm was passing, Mills called his comrades to prayer. "Come," he said, "let us make it a subject of prayer, while the dark clouds are going and the clear sky is coming."

In that prayer and the prayers of the months that followed were born the initiative and the fire that created, four years later, the American Board of Commissioners for Foreign Missions, the first American

Results of Intercession

DAYS passed, and no word was spoken of missions. Then Wilder called a meeting of those who thought of spending their lives in the foreign field. Twenty-one responded. They began to pray that the spirit of missions would pervade the conference and that many might feel themselves called. Then, as the conference neared its close, came the unforgettable meeting at which the subject of missions was presented with compelling force, at which three sons of missionaries and seven natives of foreign countries spoke, each in a different tongue, the words, "God is Love." And at the end there was a period of silent and spoken prayer.

In the next eight days, the volunteers to the foreign missions field were increased to 100 and the beginning was made for the crystallization, two years later, of the Student Volunteer Movement, which spread missionary interest to 1,000 institutions of learning and won hundreds to life service abroad.

What a church missionary society can do that can lead its constituency to a life of intercessory prayer was shown in a wonderful prayer-meeting that launched mission study and young people's work in the Church of England. The conference or prayer-meeting was composed of the dignitaries and leading laymen of the Established Church and it would have been but natural had the services been ritualistic. On the contrary they simply prayed for "Tinnevely in South India," for the Bible school and deaf and dumb school there; for Uganda in Africa, praying in detail for what the men in Uganda had set out to accomplish. They knew the needs of every mission station.

Their intelligence was a revelation. Not one of those who prayed was a missionary, but each had committed himself to intercessory prayer and in faithfulness had kept himself informed by the prayer helps which the church missionary society sent out.

There is food for thought in this—as against the easier, more usual way of praying in one breath for "India, China, Japan, and the islands of the sea."

The prayer hours of the Niagara Falls meeting of the Centenary world program committee exalted those who prayed. The committee felt itself imbued with a prophetic sense. Their decisions, the faith and promise of their deliberations would have been impossible without the hours spent in prayer together.

More than these hours went to the building of the Centenary program. For half a generation the prayers

**BISHOP JAMES WHITFORD BASHFORD—AN
APPRECIATION**

IT was with profound regret that we heard of the death of Bishop James Whitford Bashford, March 18, at his home in Pasadena.

While we deplore our loss, we would not forget the divine goodness that gave him to us for many years of eminent service.

Bishop Bashford was first a learner, then a teacher; first a disciple, then an apostle. He so assimilated the gospel of Christ by enshrining it in his heart that at home and in distant lands his life was benediction and always radiant with goodness and strength.

Bishop Bashford was a scholar of splendid attainments, a rare preacher of righteousness, a statesman of unusual wisdom, and a prophet of God with a world-wide vision.

Reared in a little village of Wisconsin, he grew until he became a man of world-wide renown. The influence of his great life has been flung upon many a shore, and will penetrate to distant generations. The wisdom of his counsel to rulers and lawmakers will be mighty for righteousness in the passing years.

Bishop Bashford's only request of the General Conference was that he be allowed to return to China, the land he loved, and for which he labored until the sun went down.

We extend to his dear wife the most cordial expression of our sympathy, and assure her of our prayers for her at a throne of grace.—Ray Clarkson Harger, for the committee of Los Angeles (Cal.) Preachers' Meeting.

program or a half hour of visiting, the group breaks up into smaller groups. Some go to mission study, some to Bible study, and some into an old-fashioned prayer meeting. For the one evening the large part of the membership is in some form of study. At the close of the study minutes where announcements prayer is offered for the people. The plan has social as well as religious.

Southern Baptists

The Southern Baptists in the Ga., a few days ago took two new policies. One was the establishment on the same status with the McGlothlin of the Southern Baptist secretary. Action was also taken for \$75,000,000 during the next five years for industrial relief, educational work prizes. The convention also met with the Northern Baptists in the Negro schools for which they were responsible in the past.

Catholics to Hold

The American Plenary of the Holy Spirit will be held in Baltimore next autumn. Cardinal Gibbons will be the president. The last plenary was held in 1884, being their third. At that time Cardinal Gibbons also presided. All the American bishops will attend this gathering and it is expected that some very important pronouncements will be given out, particularly on the subject of industrial matters.

A Church Night Indeed

First Methodist Church, Cleveland, O., has evolved a plan which is unique and has certainly proved to be effective. It is called "Church Night" and occurs on Wednesday evening of each week. A delightful dinner, costing thirty-five, twenty-five, and ten cents is served at six o'clock. The ladies of the Church are divided into circles so that the work falls to each one but once during the winter. Husbands are urged to meet their wives at the church and take dinner. The children of the junior choir meet and take dinner together, paying ten cents. The missionary meetings have been held during the afternoon. The adult choir rehearses after dinner. The Sunday School board, the official board, the Epworth League cabinets, and other official meetings are held from seven until eight. At eight o'clock the entire group breaks up for mission study, Bible study,

ed payments of \$20,000,000 000 within the next 25 years. She loses Alsace-Lorraine and all territory west of the River Rhine. She loses all territory east of the river Vistula and the provinces that border it on the west which go to make the new State of Poland. She cannot have an army to exceed 100,000, including officers, and her navy cannot have a personnel exceeding 15,000. Germany must turn over to an International Court for trial the Kaiser and those who are responsible for the war. Many other strictures are imposed upon Germany which will make it impossible for her to wage war again in a big way forever. Naturally the German representatives at the Peace Conference squirm and boldly declare that such terms spell the death warrant to the German nation, and that they cannot sign the treaty. The Allies calmly inform them it is sign or other terms will be more drastic. June the fifteenth has been set as the date by which the treaty must be signed.

The terms to Austria, Turkey and Bulgaria have not been given out at this writing.

One clause of more interest to us in the Philippines grants to Japan all of the island possessions of Germany north of the equator. This means that the Marshall Islands to the east of the Philippines come under the mandate of Japan.

Japan also gets Kiao Chau, but it is intimated that she may return it to China, except the economic concessions formerly granted to Germany. The rise of Poland after being partitioned among the three nations Germany, Austria and Russia for 146 years is significant, and emphasizes the prominence of the doctrine of self-determination. It will have a population of some 15,000,000 people and will contain the great cities of Warsaw, Danzig, Posen, Lemberg, and Cracaw. The great and famous pianist Ignace Paderewski for the past twenty years of America is now the Premier and may become the first president of the republic.

FAITH NECESSARY EVEN IN WAR

Recently Marshal Foch was asked to explain by what strategy he was enabled to drive back the Germans when they were apparently irresistible. He did not try to unfold his line of strategy, but he did say, "You have asked me to tell you much in a few words. Victories are won by science, that is true, but also by faith. When one has faith one does not retire; one stops the enemy where he finds him.

"You tell me that I gave victory to France. It was our admirable soldiers who gave it. I have but one merit, that of never despairing." "Never despairing" is another definition of faith. Despairing and giving up is an evidence of loss of faith. In every walk of life one needs to have faith. Peter the apostle urged that a Christian should always be able to give a reason for the faith that was in him. So should every man. There would be fewer defeats.

BISHOP BASHFORD, STATESMAN AND SAINT

BISHOP STUNTZ

Away from my books, on an ocean-liner what can I say as to the great life which has so recently gone to its crowning? What would he desire to be said *ad majoram gloriam de Dios*? Therefore mere adulation is ruled out, and only some of the broad impressions of a life of mingled statesmanship and sainthood may be here set down.

Four main chapters mark off this life into as many well-defined departments:

I. *Preparation.* Early consecrating his life to the ministry of the Gospel in the Church of his choice, he set about gaining a thorough fitting for the discharge of the responsibilities imposed by so weighty a decision. In his own State University at Madison, Wisconsin, and later in the Boston University School of Theology he prepared his mind and soul for the glory of God as he later did his other tasks.

II. *Pastoral service.* New England and Buffalo, New York, were the localities in which he served churches as "the shepherd and bishop of souls." In the great Delaware Avenue Church, Buffalo, he became a power in the life of that influential city, and a force to be reckoned with in the affairs of the State of New York. His voice was lifted up against every form of wrong, and men heard and heeded him as a prophet sent of God to lift up a standard for the people.

III. *College Presidency.* From this throne of pastoral power he was sought as President of the Ohio Wesleyan University at Delaware, Ohio. Here high traditions were inherited. Here was a Faculty famed then and marked men unto years then unborn as those who united high mental training and marked men imparting knowledge with rare spiritual power and the true spirit of service to their fellow-men. These traditions were not merely upheld; they were uplifted for others to emulate. Evangelism had swept this old senior, and graduates were indeed

few who had not felt the spell of the appeal to surrender to the claims of Christ over all the life. Here again this man of God held high the banner, and in all sane ways held and developed this spirit of *soul-building* as the highest reach of Christian Education. Missionary interest was there when President Bashford walked first upon the Campus; but it was a spark which his own convictions and policy blew to a flame whose heat is yet felt on every mission field of his own Church, as well as in literally thousands of local churches in the United States where former students now serve the Kingdom. Scholarship was there, but his plans deepened and enriched the scholarly output of the institution, while enlisting men of wealth and consecrated leadership to serve as Trustees and supporters. His was altogether a wonderful career as College President—many-sided and rich in its ministry to the minds and hearts of thousands of devoted students. He was one of the finest illustrations of the wisdom of choosing presidents for colleges from the ranks of our scholarly *pastors*. The pastoral instinct was strong in him, and every student was made to feel that the President was his personal friend and loving helper.

IV. *Episcopal administration.* Sheer worth and commanding power to do God's work were the two arguments for his election. Before the General Conference of 1904 convened, his choice as a Bishop was a foregone conclusion. Whether eight bishops were to be chosen or four or two, all conceded that Dr. Bashford of Ohio Wesleyan would be one of the number. He had said so much about his own call to go to China in earlier years, and had so plead for China as a great and needy mission field that his quiet expression of the preference of himself and Mrs. Bashford to be assigned to that field caused little comment among his friends. What these fifteen years of devotion to

the work of God in China has meant is not for me now to even attempt to set down. But one thing I may say, and that is that for four years of that fifteen, as Secretary of the Methodist Episcopal Board of Foreign Missions having the secretarial administration of China, I had a fellowship of service with this statesman and saint which will ever be treasured as a priceless memory. From that experience alone it would be easy to fill a whole number of the PHILIPPINE OBSERVER with incidents illustrative of this Greatheart who has passed on before to meet his Lord. His administration forms a chapter in the History of China. His influence among all missionary forces at work in the Republic, his far vision in promoting united study of the common field, his services in promoting adequate medical education for the land, with millions of dollars behind the far-reaching program, and his services to the officials of the Republic during all its earlier phases—these and others which have the same stamp of largeness constitute a part of the record of these consecrated years. His full record is with God and his reward from the Most High. All who knew him know that he was indeed one served as a true "overseer of the flock of Christ."

Among the outstanding characteristics of Bishop Bashford may be named:

1. *Unusual mental grasp.* This showed itself in his collegiate work, and classmates in the Seminary all bespoke for him a marked career.

2. *The ability to see things whole.* Like Lincoln, he was of the Big West. He grew up on the prairies with their far horizons. Littleness was foreign to his mind.

"..... Sprung from the West
The strength of virgin forests braided his mind
The hush of spacious prairies stilled his soul"

3. *A sane and reasoned optimism.* Because "God is in his heaven" he could go on with Browning and conclude, "Al's well with the world." His was no easy optimism, but one reached and held by faith in "the God of Things As They Are!"

4. *Tireless industry.* One who was much with him in long journeyings in China

tells me of his Rayo lantern, and his suitcase filled with books and of the long hours of the nights and the early hours of the mornings spent by the Bishop in intense mental application while others slept. He also told of the more than forty stoutly bound books of notes carefully written and as painstakingly indexed, setting down exactly the facts and discoveries and impressions of each days work.

5. *Selflessness.* As one well said at his funeral in California, "Self-hness stood abashed in his presence." He had been crucified with Christ. He had died unto James W. Bashford. He had learned better than most ministers, even, what Christ meant when He said, "whosoever would be great among you let him be the servant of all." And whether it was in walking up the hardest hills to save the chairmen who carried him or in carrying an extra burden for any fellow worker, he was among us as one who served."

6. *Prayerfulness.* He almost literally "prayed without ceasing." As he rode in the trains or on shipboard; as he rested between those paroxysms of coughing which tore him with such violence, and as he waited for belated trains he habitually communed with God. Sensitized by this constant communion with his Lord it is no wonder that there was in him that prophetic note which was arresting our attention time and again. It was because he could hear what our grosser spiritual senses did not detect, and his eager, "Here am I send me," was in response to a Voice which Ever speaks, but so many hear it not.

7. *Alertness to world conditions.* He lived in his own generation. He knew his world. His finger was on the pulse of nations and continents. The ebb and flow of national tides were sensed as sailors feel the "veivet plunge and soft upreel" of the gallant ship beneath their feet. He could lead men because he saw which way things were heading in the big world where the Kingdom interests were at stake. He read his periodicals and studied commercial and diplomatic affairs to see what would be the next move for the men who were leading Christ's forces. He was "a citizen of the world."

Space and limitations of knowledge forbids further listing of his characteristics. Truly "A Prince and a great man is fallen." A devoted servant of God has gone into the higher and more unhindered service of the land where the inhabitant shall never say, "I am sick." But there as here we can not think of him relaxing his zeal

for the Kingdom. There as here he will be serving God "day and night in his temple." For while here,

"One fire was on his spirit, one resolve—
To send the keen ax to the root of wrong,
Clearing a free way for the feet of God."

Apr. 29, 1919.

MAKING OUR DEMOCRACY SAFE

D. D. ALEJANDRO

The felicitous phrase of President Wilson, "to make the world safe for democracy," had been taken up as a battle cry of the allied armies in the closing scene of the world war. The idealism of Wilson has made another contribution to the increasing wealth of the world's thought in enlarging the meaning of democracy by including in it spiritual values. It has ceased to be a mere name for a form of government, but has come to be an ideal of humanity worth dying for. Yea verily, the world has suffered, bled, and almost died that democracy might be preserved upon the earth, and that generations to come might enjoy its lasting benefits.

But after all, it seems to us, it is an ideal for most of humanity; and ideals are what people make them. Ideals are not things separate and apart from folks; rather they are aspirations and yearnings of the soul. But they are circumscribed by one's attainments and regulated by visions received. The ideals of a people make and mould their democracy. Their education, their valuation of human life, their sense of justice, equality and freedom, and their appraisal of liberty—these will determine their ideal of democracy. Herein lies the reason why democracy is a sad failure in Mexico but a grand success in the United States. Democracy has been and is being tried in Mexico, Central America, South America, China and Russia, and for the most part, is found wanting. It has failed to restore peace and order, to give justice, to guarantee liberty and freedom, and to secure life and property. And yet it is a glorious

success in America, France and Switzerland, and it is what made them. Therefore, the reason for the divergent results, as opposite as the poles, is found to be in the people and their ideals, for it has been truly said that a nation can rise no higher than the ideals of the citizens.

Democracy, to render it safe, must reckon with one thing—the individual man. Not to reckon with him is to forestall failure. Because of his unique position and tremendous power in a democracy he must be recognized as the foundation of the state. Our democracy is determined by him and his equipment and preparation to assume its inevitable responsibilities. Let him be a spineless, weak-kneed, short-sighted, one-sided, self-centered, and grossly materialistic creature, and your democracy and mine is just that, no more, no less. But let him be a man with a backbone, far-reaching vision, many-sidedness, sterling character, and high moral resolve, and the resultant democracy is the kind that is safe and that succeeds.

There are essential factors that ought to predominate in the individual and the state if the democracy of this country shall be safe. Popular education is presupposed in a democracy. Without this there can be no true understanding of the meaning and import of democracy. He must know first of all that it is the people's government—a government of, for, and by the people. Not of the select few brahmy men, not of the select few rich fellows, not of the select few well-practised professional politiquillos but,

1907

"COOPERATION BETWEEN CHRISTIAN CHURCHES IN CHINA"
By Bishop James W. Bashford.

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The question of the speedy evangelization of China, and especially of the speedy inauguration of a Christian civilization, will be seriously affected by the cooperation of the various churches engaged in the enterprise. If we can properly divide our territory and distribute our forces, we can accomplish far more with the same number of persons than by duplicating our work. Hence one of the most important problems which confronts us in China is the problem of denominational cooperation. We are trying to secure this in the following manner:-

1. By a union of all Protestant literary workers in our Christian Literature Society. This Society is established for the translation and the original production of such a literature as will most speedily lead to the evangelization and Christianization of the Empire. All the leading missions, so far as practicable, have loaned at least one worker to this Society. I am sorry to say that the Methodist Episcopal Church has not done her duty in this regard.

2. The British and Foreign Bible Society and the American Bible Society have united in asking the Decennial Conference of Protestant Missionaries to select for them persons to make a translation of the bible into Chinese. The Decennial Conference urged this subject upon the various missions at work in the empire, and six or seven of the leading missions each has furnished a man for

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translation work. I am glad to say that our Church has furnished an able man for this work for several years. The Old Testament has been translated, and the committee is now busily engaged in translating the New Testament. We hope that this will serve in some measure as the standard translation of the Bible into Chinese. Each of the two Societies use this translation. Neither owns a publishing house; hence the publication of the new edition has been done partly in Tokyo and partly in Shanghai. The two Societies respect each other in the division of territory, so that there is very little duplication of their agencies. On the other hand, I think that probably a single organization representing both the Societies in China would have carried on the work in a slightly more satisfactory manner.

3. The China Central Tract Society, the North China Tract Society, and the West China Tract Society are unions of all Protestant denominations for the preparation and distribution of tracts. A similar Society exists in Canton. There is no overlapping in the territory of these four Societies, and I have an impression that in some measure they avail themselves of each other's work. The time has come, however, when we can take one more step in advance by uniting these four Societies into a Union Tract Society for China.

4. We are engaged in an effort to make the Chinese Recorder the one representative of our English newspaper work in the empire. An international commission ~~xxxxxxx~~ represents all the churches in determining the policy of the paper. I have been glad to serve on this commission, and have also consented to serve as one of the editorial writers on this paper, in order to promote

Christian union and prevent the starting of an independent Methodist paper.

5. The publishing interests of the missionaries are represented by publishing houses of the Methodist churches and the Presbyterian Church in Shanghai, of the Canadian Methodist Church in Chengtu, and, I think, of the London Mission in Canton. There has never been the slightest bitterness between the Presbyterian and Methodist publishing houses in Shanghai, and there is frequently the heartiest cooperation between them. Nevertheless, I believe that the union of the two would lessen the expense of management and increase the efficiency of the single plant. The fact that the Commercial Press, a Chinese organization formed by young men who secured their training in our missions, is now publishing a million dollars worth of text-books a year in Shanghai, shows that our two plants there do not fully meet all demands. We are not sorry, however, to see the Chinese successful in publishing text-books of Western learning.

6. In many cases we have united in our hospital work. In very few cases have we duplicated this work. I am told that Roman Catholic physicians are not excluded from the Medical Association or from participating in hospital work, although in no case have they united with us in forming a hospital. The Protestant hospitals in China outnumber the Roman Catholic hospitals in something like the same proportion by which Roman Catholic hospitals outnumber Protestant hospitals in the United States.

7. In education also we are uniting in some cities for college and professional work. These efforts are

recent, and our experience is not sufficiently long to enable us to speak with confidence of the results. The prospect of saving men and money, and at the same time of greatly increasing the value of our union plants as compared with denominational plants is very promising. The state universities in America have furnished so much better facilities for higher education that many small colleges and most preparatory schools have disappeared. The University of Tokyo is much superior, especially in the applied sciences, to most of our state universities. Our small denominational colleges in Japan are yet crowded with students simply because students have increased so much more rapidly than the empire could provide for them that they have been forced to enter our poorly equipped church schools or fail to secure an education; but I fear that these Christian schools in Japan have already lost the opportunity of molding the education of the empire, because they do not compare in their equipment with the leading institutions which the State has founded. China esteems education even more highly than Japan, and inside the next fifty years will probably put far more money into higher education than Japan has invested during the last half century. Only by a union of our educational efforts in the empire can we hope to set the standard and pour the new learning for the Chinese into Christian molds.

8. While the various denominations have made little progress toward organic union, we have agreed in all of our newer territory upon an interdenominational commission for the division of territory between the missions, so as to prevent duplication. This commission has no

legal authority, but its decisions usually have been observed. I think, however, that the increasing desire of each church to connect its separate fields of work, together with the fact that the commission has allowed all churches to occupy the great centers in common, will lead to considerable overlapping in the near future. Possibly we could prevent this by adopting the principle of affiliated membership to which I will refer a little later.

9. The Church of England and the Protestant Episcopal Church are now moving toward organic union by the establishing of a church which they call "The Holy Catholic Church of China." The Presbyterians, North and South, English and American, are also entering into a closer affiliation. The English Independents and the American Congregationalists are also entering into an affiliation. The Baptist families are also uniting. The church with which I am connected has a conference for all China, called the China Central Conference. We have invited the Methodist Episcopal Church, South, The Canadian Methodists and the Wesleyans to hold their conferences for the empire at the same time and place with us in 1911, with the suggestion that we all meet together for discussion and action upon our educational problems, publishing problems, Arminian literature, etc. We have been careful thus far not to duplicate work in each other's fields. At the conference of 1911 while it is proposed that we hold union meetings for action upon our common problems, yet each branch is expected to hold separate meetings for the settlement of the problems that concern that branch alone.

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10. The principle of affiliated membership is already in use in our union churches in treaty ports. The union church usually has a nucleus of people who have been converted at its altars and who constitute the core of its membership; but the larger part of the membership is composed of those whose names are entered as affiliated members. These are members of various churches in the home land. We share all the responsibilities and privileges of membership in this local church. Some of the union churches, however, are furnishing lists of their affiliated members to the various denominations represented in the church; and in the reports home, and also in the reports of the denominations in China, these affiliated members are credited to their own branches of the Christian Church. Where the union church furnishes this list, it also publishes in its own year-book its list of original and of affiliated members. In this way it is easily possible to combine the statistics in such a manner as to prevent a report of more members than actually belong to the various churches in the empire. This method is capable of much larger application than has thus far been made of it; its use will permit the multiplication of union churches which are not simply Independent or Congregational churches in disguise, but are in reality composed of the representatives of various denominations working harmoniously together. Possibly through this method we may avoid some of the most serious dangers of overlapping. In one case a Presbyterian missionary has served as district superintendent and reported the

- 7 -

the membership of the Methodist churches under his supervision.

Kuling, China,
September 14, 1909.

THE MALAYSI

A Leader Fallen.

Bishop James Whitford Bashford passed away in his 70th year at Pasadena, California. It was living with the Oldhams, that we learned much of Dr. Bashford, the president of Ohio Wesleyan, beloved by all its students. In those days how many missionaries came from Ohio. They had been under the influence of Dr. Bashford, whose great heart went out to the regions beyond. A great man with a kind brotherly heart, giving out to all the students and claiming them for the service of God.

In 1901, Dr. Bashford was elected to the Episcopacy and assigned to China at the same time our Bishop Oldham was in Malaysia. Frequently they conferred together over the problems of their respective fields, in some respects so similar, in others so different.

Bishop Bashford lived in China for fifteen years. He shouldered her burdens, sympathised in her sorrows, rejoiced over her opportunities, worked for her salvation, and looked forward to the time when China, breaking the shackles that have bound her in the centuries, should take a prominent place amongst the nations of the earth, and he died pleading her cause in the Centenary Movement.

At the Niagara Falls conference in September, 1917, when the Missionary Centenary programme for \$80,000,000 was under consideration and just before the vote was taken, Bishop Bashford arose and said:

"I trust that no man will vote for this programme unless he is willing to put it across at whatever personal cost it may mean to himself even to the giving of his life. With that understanding I am ready to vote for it with both hands."

Bishop Bashford stood with both hands raised and every man in the room stood up.

Statesmen of China honoured Bishop Bashford and consulted him. Her people loved this great brotherly man and believed him as their friend. Missionaries rejoiced in his strength and followed his leadership.

God has called His faithful servant to his great reward. China has lost a great friend, and the Church, one of her foremost statesmen and spiritual powers. We in Malaysia heartily sympathise with our missionaries in China as their leader is fallen. We too at the beginning of this quadrennium lost our beloved leader Bishop Eyeland. God calls His workers home to Himself but His work goes on.

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S. B.

YSIA MESSAGE.

The local Committee of the Young Woman's Christian Association has received word from Headquarters, London, that a General Secretary has been appointed in Miss Hughes' place for Singapore. The lady sails in the autumn.

The wedding of Miss Gonsaulus, the daughter of the American Consul-General here, took place at the Church of England Cathedral on May 21st. A reception followed at the home of the bride's parents, which was attended by most of the American community.

Rev. W. G. Parker and family, after an extended furlough at home, arrived back at Kuala Lumpur on the 14th of last month. They were given a most hearty welcome by the staff and pupils of the Methodist Boys' School, the principalship of which Mr. Parker resumes for a second term.

The Finance Committee of Malaysia Conference will meet in Singapore Tuesday July 15th. The second meeting of the Anglo-Chinese College Council will be held one afternoon during the same week.

Rev. Kong Iau Siong who for several years was the Headmaster of the Training School, but who for the past year and a half has been on leave of absence, has returned to Singapore and has taken up the pastorate of the Hakka Church, which he himself started some years ago. We are glad to welcome him back in our midst.

Rev. Deng Ping Deng, who has been doing excellent work in building up the work of the Hinghua church, has had a breakdown and must cease work for the present. He expects to go back to China for a year. His work is to be supplied by the District Superintendent and members of the congregation. The officers of the Church have been so well organised that the work will be well cared for until more help can be secured.

Miss Ada Pugh writes, "I am having a most trying time getting passage to Malavsia. I registered with the P. & O. Co. as soon as the Armistice was proposed, and the crown agents sent them my name when my passport was granted. Since then I have tried all other lines. Now at last I have a letter from the P. & O. Co. saying the "S. S. Novara" leaves London for the Straits on May 22nd. They write that the accommodation is not yet allotted. I have registered as being willing to travel any class and take any available berth to the Straits, Colombo, Madras or Calcutta. It is now two years and three months since my passage was booked. Please give my love to all the missionaries and tell them how glad I shall be to get back again."

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Bishop Bashford says
that in the eleven
years he has been in
China, he has never
given an invitation
to come to Christ without
^{receiving} a definite response
to his appeal.

Pittsburgh Christian Adv.
August 17, 1916.

July 24
1912

Bishop Bashford received the honorary degree of Doctor of Laws from his alma mater, the University of Wisconsin, at the recent commencement. In conferring the degree President Van Hise said: "Faithful pastor, inspiring teacher, successful college president, Bishop of the Methodist Episcopal Church, apostle to China, in your successful career of nearly forty years, you have well illustrated the ideal of service for which this university stands. This ideal inspired you as a preacher and educator among your own people. Following this ideal, when elected Bishop in 1904, you asked to be sent to China and recently you have repeated the request, there to remain during the critical years which now confront that nation. With burning zeal you have encouraged the awakening of a great but slumbering race to the blessings of liberty and have assisted in the formation of a government after the American model. In recognition of these distinguished services your alma mater confers upon you, as a well-beloved son, her highest academic honor, the degree of Doctor of Laws."

for him and it would be a good thing for me also. Once or twice I went with him out to what we called "Bryant District", and he preached in a little school house standing near the banks of Second Lake, and after church of course we were invited to the home of a well-to-do farmer directly on the banks of Second Lake, and I remember well, although I may forget all the rest of it, that the farmer had two interesting young lady daughters who took a leading part in the Church choir and in keeping together the church organization. Bashford at that time was six feet tall and had light hair and slightly bent forward when he walked and when he preached he stood near the edge of the platform, bent as if to hand out the message and place it directly into the understanding of his hearers and the little lock of white hair which fell over his noble brow would shake and tremble as he moved up and down while he was illustrating some truth or delivering some interesting message to his audience. That little lock of hair accompanied Bashford through his whole life and it would not be Bashford if it were not for that little characteristic of his.

I saw him later when he became Bishop and had become the great expounder of the Methodist church in China, stand in front of an audience at the Grand Avenue Methodist church at one of the great Missionary meetings and speak of the awakening of China and of the great work that was being accomplished in the yellow kingdom. It was Bashford, Jim Bashford, without a change. We find him bending over the railing making the same gestures and his little lock of hair falling over his brow as when a boy he preached to the farmers in the Bryant District in the City of Madison. He called me Joe and I called him Jim. He became great and renowned in his profession and yet he was the same beautiful character as when a boy he preached to the audiences in the vicinity of Madison.

We once went Saturday night in the beautiful month of May to Merrimac, a place about twenty miles north of Madison, and there we found a farmer's rig waiting for us, which took us about twelve miles to a country church at the foot of the Baraboo Bluffs. We saw the flowers in blossom and called some of them by name, heard the birds twitter and discussed their habits and while the bright sun was shining he found a well beaten pathway up the mountain side and we determined to follow it and see where it led. Up and along the side of the hills we followed, sometimes it led us through the thick copses of the trees that shut out the light of the sun, some places over rocks and stones and some places out into the sunlight, and after two miles of climbing, it seems to me now more than that, we found at the end of the pathway a beautiful spring of water flowing out of a rock and marks of where the cattle had gathered around it to be refreshed. It made a great impression upon Bashford and he said that he was going to preach a sermon on that incident and about two weeks after that we had the pleasure of hearing him describe in his masterly language the trip up the Baraboo Bluffs, likening it to the Journey of Life, sometimes the path would lead us over the rocks and stones that were sharp, sometimes through woods that shut out the sunlight but if we followed on with courage it would come at last to the refreshing spring of water from which, if we drank once, we will never thirst again. I have narrated a few of the most prominent places where I accompanied him. That was in the early years of his college life. In the later years of his college life he had calls to Milwaukee, Chicago, Eau Claire, Portage and other places to preach so that we seldom heard him.

In the early Spring of 1872 one of our class mates by the name of Archer was to go through the trial of being hazed by the senior class. The plan was to arrest him and try him on nine criminal charges and misdemeanors, of course, all fabricated. They had a jury of twelve men selected and had boys versed in garb as attorneys and the witnesses were, of course, all fixed beforehand and the verdict was already agreed upon and Archer was to be found guilty upon all points and the penalty was to be a bushel of apples. They had already sent their man, Lucius Maturin Fisher, down to the city to get the apples and he had to bring them on his back about three-fourths of a mile. George H. Noyes, the late attorney for the Northwestern Mutual Life Insurance Co., acted as sheriff and had charge of the handcuffs of the prisoner. It was James W. Bashford who put a flea into the ear of some of our freshmen that it would be fine to get even with the hazing seniors. He suggested that Fisher was gone to the city to get the apples and that five or six of us had better go down and lay in the grass just below the campus and take them away from him and eat them instead of the seniors. The suggestion was carried out to the letter and the seniors became enraged when they found twenty of the freshmen boys sitting in the trees eating the apples that were designed for them. Furthermore the trial had to be broken up. Two of the freshmen were detailed to do the trick. While the arguments were at their height, McConnell and Wildish got into the back room with the great squirt gun that would hold a pail of water and while one of them knocked off the boards that formed the partition between the back room and the place where the trial was being carried on, there came a great stream of water like a fire hose

REMINISCENCES IN THE LIFE OF BISHOP JAMES W. BASHFORD.

The passing of Bishop James W. Bashford at Los Angeles a few days ago, brings back to me memories of my school days at Madison. Jim Bashford, as we knew him, was a friend and chum of mine. My room was No. 80 in the North hall on the fourth floor. Bashford's room, where he lived with his brother, John W. Bashford and his half brother, W. W. Trousdale, was the room directly under mine on the third floor, and we ascended our stairway from the third floor just in front of his door and we, therefore, spent many pleasant hours together discussing problems of life and college. Bashford was an ardent Methodist but he was more than that, he was a great lover of men. There was no young man struggling for an education in the great University that did not have some of his views and some of his thought. He was the moving power, when I entered the University, in the little red Methodist Church on the corner of the Capitol Park at Madison, and when Jim Bashford was to preach, which he did at times, the University boys crowded the doors and showed by their conduct their great appreciation of his ability as an expounder of the Bible and lover of humanity. He invited me on several occasions to accompany him on some of his Sabbath trips, as he said he wished me to go with him for company first and then to sing a solo and help out the choir in their music, that I would be company

Wisconsin Chri

THE LEAGUE OF NATIONS.

The desirability of a great international court to which all the nations of the world should be compelled to refer, for amicable adjudication, will be readily admitted by all right-minded and peace loving people the world over. We are glad to believe that this proposition is American in its origin and that the Hon. Wm. H. Taft was the first promoter of the plan under the title of a "League to Enforce Peace." The idea undoubtedly grew out of the history of our people. It came to us through the hard knocks of our early colonial experiences. The original thirteen colonies, representing a variety of nationalities, naturally did not see eye to eye on all matters of public welfare and as a consequence there were many conflicts, many fierce battles, before it dawned upon them that all this fighting and wrangling was very poor business.

They discovered that in view of the savage Indians all about them, the wild beasts of the forests all around them, and their exposure on every hand, it would be far more desirable to be united and to resist jointly these onslaughts upon their lives and property and hence we find them uniting their forces after a while and entering upon a federation which in the course of time welded them together so closely that even the terrors of the Civil War failed to break the union.

If any nation on earth, therefore, appreciates the value of the sentiment "United we stand, divided we fall" it is this United States of America.

We as a people are most heartily in favor of a League of Nations. We are very anxious to be insured against all future wars, either at home or abroad, if such a thing is possible. Indeed, this sentiment is universal no doubt, barring the militarist and the profiteer.

The only thing that troubles us as we think about this proposition is this: How can this permanent and enduring peace be secured? It is one thing to resolve and another thing to carry out.

The American people have not been engaged in many wars and as all the world knows, not one of these has been for conquest or a desire to add to our territory or possessions, while Europe has been at war off and on continuously during the last one hundred years. The Orient may enjoy war. We do not. Our past experience also has taught us that permanent peace cannot be established by merely holding Peace Tribunals or erecting Peace Palaces at the Hague or anywhere else.

Permanent peace will never prevail unless it is founded upon superior strength of arms or equipment.

This means a large standing army and a powerful navy, talk as you please.

Germany's course also in recent years furnishes abundant proof that a mere covenant of words or a contract however carefully drawn, is of no more value than a single breath of hot air.

There must be something to back up the agreement, and the question we Americans naturally ask each other is: "Are we ready to equip and support such an army and navy?"

"Are we ready to police the globe?"

And if we are not ready to do this all alone and do not feel equal to the task, even though we were so disposed, are we prepared to unite with other nations to accomplish this task and if so, with what nations?

Shall it be with republics and monarchies alike? If so, what assurance have we that at the approach of the first serious difficulty, the whole organization will not collapse like a house of cards?

Is it not apparent that there must be similarity of views and aspirations among those who purpose to work together? And does the world as constituted to-day, furnish such unanimity, such a consensus of desire in the settlement of the problems that confront humanity? It is one thing, therefore to favor an abstract proposition and even to encourage a beautiful ideal, but it is another thing entirely to enter into a compact which is not and can not at this stage of the world's history be made thoroughly practical.

Under these circumstances, the question naturally arises: What are we to do? What shall be our attitude? Shall we discourage the proposition and oppose it? Not at all.

We need a league of this kind. It is an absolute necessity, if we desire to preserve permanent peace for the world. We should try to create and to maintain a strong sentiment in its favor. We should frown, too, upon every attempt on the part of any man or of any party to make political capital out of the present discussion of this very important question. These passing days are very important. The actions of those who are sitting around that peace table in the ancient palace at Versailles are intensely critical. They are fraught with destiny to the whole world. No other company

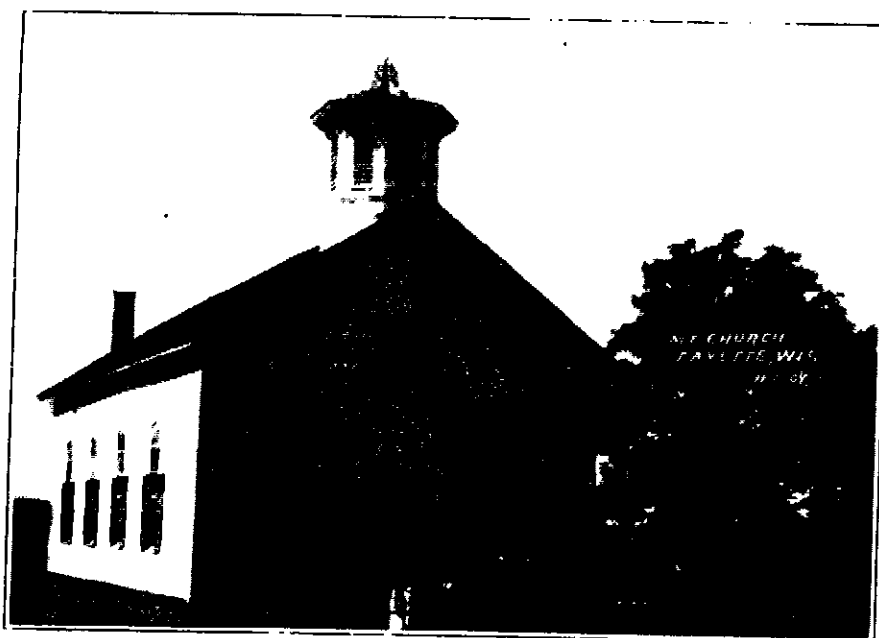
mind of others or our co-workers in this country, do not see very often these days, but who are never out of our mind and heart. He says: "Dear Dr. Benjamin, how is it that we have not heard from you on the liquor question in either of the last two issues of the Wisconsin Christian Advocate, especially so since the great victory achieved both in our own state and in the nation, in the ratification of the National Constitutional Amendment?"

Our answer is simply this: "Why waste our breath in yelling and shouting when we need it for other purposes? We have licked the distillers, the beerbrewers and the saloonkeepers to a frazzle and they know it. It is the greatest victory of the twentieth century and the man or woman who does not recognize this fact is blind as a bat. But the liquor battle is not the only conflict in this world. There are others still ahead of us. They are great and pressing, and these days in which we live are the most momentous the world has ever seen. Great problems are confronting the thinking people, the good people as never before. Here is this League of Nations, to which we refer in this issue, and back of this and, therefore, greater even than this, is this mighty movement of the leading denominations of Protestantism to rebuild this old world of ours after the pattern given to the greatest law maker of the world centuries ago. We are giving all the space to this subject which its promoters desire and we contribute a few brief and feeble utterances of our own as space will permit.

Never in all our editorial career, dear brother pastors, have we been so anxious to issue the Wisconsin Christian

to our room, No. 70, North Dormitory. Vroman having an engagement excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commenting on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

Thus ended the hard struggle and his active Christian life had its beginning.



Church, Fayette, Wis., Where He Found Christ

Later Brother Damon invited Bashford to his room; had prayers with him and invited him to attend services with him in the county jail the following Sunday and do the preaching. Bashford consented. Damon opened the meeting at the appointed time and then introduced Bashford as a new man whom they would be glad to hear. Bashford made his maiden effort, closing as was customary in those days, by giving an invitation for any who wanted to become Christians to raise their hands. He told them, "We are all sinners. I am one with you, only I have made a start but am not yet fully in the light—so let us start together. How many of you will join with me?" Six hands went up and Bashford, not knowing what to do, turned the meeting over to Brother Damon, who was familiar with the situation and when the meeting closed Bashford told me he believed one of those men was soundly converted. Thus began Bishop Bashford's Public Ministry.

OUR METHODIST EPISCOPAL ST. JAMES.

By Bishop Quayle.

It is the praise of the Christian Church that it does not need to look backward for its saints. It has them there, but always has them now and here. They are the present tense of Christianity. Those Bible translators whose music was like a book's laughter, who said that one Gospel was written by Saint Matthew, another by Saint Mark, another by Saint Luke, and a fourth by Saint John, were men who need no apologist for their sagacity. "Called to be saints," is one of those thoughts sown abroad through the New Testament which needs no revision. That is the business of Christianity as touching souls, and we do well to listen to that music, for it is choral music and has good right to abide. There were giants in some days, but more assuredly there were saints in all days of nascent Christianity. We do not question that, rather vigorously and singularly affirm it. We deprecate the slowness with which so many Christians accept the doctrine of the continuity of Saints. There are more now than ever there were.

And Methodism has its Saint James—Saint James Bashford. That sounds well on the lips of the Church, because it is accurate. That beautiful spirit has been continuously drinking of the heavenly spring for many, many years. I shall always think of this modern saint as I saw him a little space ago at Grand Rapids, where the bishops were in their semi-annual session. The big-brained Bashford was there. Nobody ever has questioned his brain being ample. He could spare some brains and have plenty left. Some of us could not. If accused of being a statesman, his book on China would convict him. If accused of being educator, his work in Ohio Wesleyan and otherwheres would convict him. If accused of being a phenomenon in raising money for great causes, his history would convict him. If accused of being multi-related, his varied activities carried on simultaneously would convict him. If accused of having the blood of empire-builders in his veins, his work in the Orient would convict him.

All these granted, yet not so do I love to write on him as I beheld him. At noon lunch the brethren were singing, "Beloved Now Are We the Sons of God," and St. James was not singing, but realizing. As the song lifted, his spirit took a triumph march. He who has been thought of for years past as moving from speaker to speaker with his listening

hand behind his ear so as to catch the speaker's words, was not in that attitude at the time I now recall. He sat, head tilted back, lips open, eyes wide, as if he were entering eternity and wishing to miss no glory, his face shining like the face of a man in love. With rapture apparent on his features, till my voice choked to silence as I watched him, and my eyes spilled tears into my voice, I saw Saint James transfigured before me, and had not been a whit surprised to have seen his garments grow white and glistening. He was caught away in a rapture, and whether in the body or out of the body he knew not. "We are the sons of God," had hurled him out into its glory.

That was Saint James Bashford. So shall he stand in the long eternal day, and making melody, and with his spirit shining out like a lit lamp, and the language of glory bubbling from his lips. Not silent there! There they can have the transfigured face and voice, because they bear about upon them "the marks of the Lord Jesus."

OBITUARY.

Rev. Jabez B. Cole.

Rev. J. B. Cole was born in Lincolnshire, England, Feb. 12, 1843. He came to the United States with his parents in 1845, settling in Sheboygan County, Wis., then a comparative wilderness, with few settlers and an abundance of hardships and privations. What is now the city of Sheboygan was then a village of thirty inhabitants. The family pushed on into the wilderness twenty miles farther and settled on a farm in the town of Greenbush.

Here he spent his boyhood up to early manhood. He received his common school education at the village school two miles distant. Early in life he became an earnest Christian, uniting with the M. E. Church in which body he re-
 death

du Lac District, and served the following churches in the Wisconsin Conference: Oshkosh, Ripon, Appleton, Fond du Lac, Racine and Asbury church, Milwaukee. He then transferred to the Iowa conference where he served churches at Burlington, Ft. Dodge and Sioux City.

He was a man of powerful physique who never knew what it meant to be sick. Impatient of weakness sometimes, and of wrong always, he would infrequently relieve himself of pent up feelings in a way to startle timid people. It was on such an occasion that one of his official members undertook in a mild way to reprove him and said, "you ought to control your temper, Brother Haddock."

"Control my temper, control my temper; I control more temper before breakfast every morning than you had in all your life."

He was not bound by conventionalities, but was apt to do things in the pulpit and out of it, in any way that appealed to him as being most effective in enforcing his point regardless of any informality. He was a strong man and a good man, worthy of the confidence and respect of the best people in the community.

Rev. Robert Smylie, an Iowa Methodist preacher, now retired, who knew Mr. Haddock intimately, and who had personal knowledge of the circumstances in detail connected with his work in Sioux City, and of his assassination, has written the following brief account which will be of much interest to Wisconsin Methodists. Mr. Smylie says:

"I am perhaps the only man in our conference now who knew George C. Haddock intimately. It is 33 years the coming summer since he was killed, and he was with us only a little less than three years. He was one year in Ft. Dodge and two in Sioux City, less a couple of months. He was not prominent in the prohibition fight in this state until a couple of months or so before his death.

"He was prominent in your state before he came here, I mean to Burlington, Iowa, but when he came to our conference he concluded to keep quiet if he could. His reputation had preceded him and he was a marked man by the whiskey crowd.

"Prohibition, which had been in force for some time, was completely ignored in Sioux City. There had been a virtual reign of terror in the city for some time. Everybody had been so completely cowed that there was not a man who was willing to imperil himself, even to the extent of filing information. The fight was brought on by the liquor crowd. The attorneys of the city were unwilling to mix in, but an attorney who had moved to Kingsley, came to the city on private business as the guardian of an estate. He had made a record in Kingsley in getting convictions against the saloon keepers.

"It was supposed that he had come to Sioux City on the same errand, and the saloon keepers had him arrested on a trumped-up charge—carrying concealed weapons. They had caught a tartar. He was fearless and a good lawyer and the charge was promptly dismissed, but he had got the public ear and they made him a hero. He declared that if anybody would get him the evidence he would close every saloon in the town. Two women filed information, and the papers sneered that there was not a man in the place that had the sand to stand up for prohibition.

"Haddock had been quiet up to that time, but he could not stand that kind of thing, so he said there was one man. He knew only too well that it probably meant death, but he was not the kind of man to falter. He saw the attorney. Both were gifted men of the highest type of courage. Haddock agreed to get the evidence, and they soon had the whole crowd on the dead run. It was a fight to a finish—nothing could stop Haddock. They tried to hire toughs to beat him up, but after looking him over they declined the job, for he had the reputation of being a hard hitter. Nothing but a gun would be of any use against Haddock, so they shot him down in cold blood at the corner of Water and Fourth Streets.

"He and another minister named Turner, later of Michigan, now dead, had returned from one of their trips to get evidence, about 10:00 P. M. They had parted at Turner's home and Haddock had returned the rig to the livery barn, and was crossing the street when he met the gang headed by the brewer who fired the fatal shot.

"I hold Haddock as one of the finest samples of manhood it has been my privilege to know; he was often in my house, as I was in his; a very genial, companionable man. I have heard few abler preachers and very few who were as well informed. He gave his life to a great cause, and present conditions justify his manly sacrifice. So far as Sioux City is concerned, it is now as dry as Sahara, and nobody seems to be mourning. Sioux City never saw greater prosperity than since she kicked out the saloons.

"The church of which Haddock was pastor has moved up the hill twelve blocks, and now worships in a \$100,000 structure. There is a marble slab set in the wall, dedicated to his memory."

When plans for the memorial are perfected they will be publicly announced and an opportunity will be given the citizens of Racine and other communities of the state to contribute to make it worthy of the man, the cause and the times.

Funeral Services of Bishop Bashford

"Home is the sailor, home from the sea,
And the hunter home from the hill."

Bishop Welch could not resist quoting these lines, and in truth they seemed to express the atmosphere of the quiet day at Delaware, O., when Bishop Bashford was laid to rest. It was the afternoon after commencement at Ohio Wesleyan, June 18. The rush and hurrah of the collegiate exercises was forgotten. The men and women who filled the Gray Chapel or stood beside the flower-bordered grave had come there to mark the passing to the eternal peace of one whose life was a vast itinerary. In a sense that filled many eyes with mist it was a home-coming.

The services held at the Gray Chapel contained no note of sorrow. Regret at the vacant place in the ranks there was in abundance. But none of the speakers but realized that it was the purpose of the gathering to celebrate a great life, rather than to mourn it.

Bishop Lewis presided at the memorial service. With him on the platform were gathered Bishops Henderson, McConnell, Harris, Hartzell, Lewis, Welch, McDowell, Burt and Warne and Drs. Hoffmann, Gowdy, Ward, Beech, Austin, Jones and Gray. Mrs. Conklin and Mrs. Pfinner sang "Lead, Kindly Light" and "Abide with Me" in a marvelously blended tone that added greatly to the beauty of the service.

The Scripture lesson, John 14, was read by Bishop Harris. Bishop Burt offered prayer. Dr. Cyrus B. Austin, professor of astronomy at Ohio Wesleyan, brought a tribute from the faculty of the school with which Bishop Bashford was so long identified. Bishop Welch represented the board of trustees of the university and Bishop Lewis brought a tribute from the China missionary force. But it was Bishop McDowell to whom was given the opportunity to speak the voice of the Church at large, the voice of the great sections of life with which Bishop Bashford came into contact. His address is printed in full elsewhere (pages 811-812).

After Bishop Hartzell had pronounced the benediction the gathering made its way to the Delaware cemetery. There, on a little hillside in that city of peace, next to the grave of one remembered as "a soldier of the Union," this good soldier of Jesus Christ found his resting place. Other presidents and professors in the university lie buried near. Bishop Lewis conducted the service at the graveside, assisted by Bishop Henderson and Bishop Warne. And after the benediction had been pronounced by President Hoffmann, of Ohio Wesleyan, Bishop McDowell began singing "In the Sweet Bye and Bye," from which the group about the grave swung into "The Far-Away Land." It was in the mood of that wistful old hymn, sung bravely, despite the tears that persisted, that the group melted away and left the apostle of a thousand roads at rest.



THE FREEDOM OF THE CENTENARY CITY

Secretary S. Earl Taylor receives the keys of the city from Miss Centenary and "Chris" Columbus on the opening day.

bands and fireworks added cheer and enthusiasm.

MULTIPLIED PROGRAMS

It is not possible to give any detailed description of the exposition itself. It occupies all the buildings of a great State fair ground and in its execution overreaches the expectations of those who followed its preliminary announcements. Here are representatives of over thirty-five nationalities and races. These in native costume and surrounded with exhibits gathered from all parts of the earth, give a most cosmopolitan gathering, speaking many languages, from the Kaffir of Africa to the red man of America, represent one purpose—the giving of American Methodists a visualized story, living and true, of the work of missionaries at home and abroad. The daily programs show an almost continuous program, from 10 A. M. until evening in seventeen buildings and exhibit halls. A count of the items on a single day's program, June 21, shows eighty-three different events.

There are more than a score of musical organizations on the grounds: Cincinnati Symphony Orchestra, the Rainbow Band, trombone chorus, Jacka Band, sixteen Southern quartettes, pageant chorus of several hundred voices, etc.

THE PAGEANT "WAYFARER"

The great pageant, so widely advertised, goes beyond expectations. On a great platform, with artistic and massive scenery, scores of actors appear and present in a realistic and thrilling manner the story of Christian conquest. The great choruses bring the thousands of auditors to their feet in applause. Those who witness this exhibition will never forget it.

ATTENDANCE ON OPENING DAY

The opening day found hundreds of workmen still engaged in completing the exhibits, but this did not preclude an auspicious opening. H. B. Dickson, organizing secretary, who estimated 10,000 people on the grounds during the day, with over 27,000 paid admis-

that swept off their lights and disarranged their clothes and spoiled their books and set the hazing seniors wild with anger, but before they could get out of the door to do bodily harm, as we had already tied the door from the outside, McConnell and Wildish had already taken to their heels and before any of them reached the campus they were safe in a room on the second story of the South hall, which was to be the meeting place of the freshmen clan. Some of the rash and botheaded seniors came over and threw stones through the windows. At that a few of the muscular fellows that belonged to the freshmen class, (for we had muscle if we did not have as much brains as the seniors), took a stick of wood and went down on the campus prepared to wage deadly combat with the seniors and fight it out right there. At that Bashford mounted a barrel and made a speech at midnight which quieted the fears of the fainthearted and cooled the hot tempers of the excited ones and they all took to their rooms believing after all that it was only a part of a play. With it all, however, Archer left the University and he never showed his face again, as far as we know, in college life. To him it was serious, to the rest of the boys it was a great joke.

We got back from Spring vacation in 1873 and we found the whole North hall excited over the spirits walking and everybody was nervous and afraid to go to their rooms except Bashford. He said it was all a hoax, to just wait and it would all be explained, he was sure. There was no such thing as ghosts or spirits and the next night we had an explanation of spiritism exposed and Bashford was the great man of the hour and all the boys went back to their rooms with their fears quieted. By the way, the principal ghost that walked that night was his half brother, W. W. Trousdale, who later became one of the Presiding Elders of the Methodist Church in the West Wisconsin Conference.

In 1872 Rayner and Bashford started the University Press and became the owners and proprietors of the little hand press upon which they printed the University publication called "The Press." A short time after it started Rayner retired and Wells became established with Bashford, so that the editors and proprietors of the Press for a short time were Bashford and Wells. In the Spring of 1873 Bashford and Wells sold their interest in the Press to Fuller, Fay and Wildish and they made their first bow to the public on May 1, 1873. We enlarged the paper and part of the agreement was that James W. Bashford should remain as one of the editorial staff for at least one year. This he carried out and at the head at the editorial page of each issue were the four names as editors and proprietors of the Press, James W. Bashford, J. C. Fuller, L. M. Fay and J. E. Wildish. During that year we had many pleasant calls from Bashford, who was to graduate in June, 1873, and was to be instructor in 1874 at the University and he was always the same companionable Jim Bash wherever you might find him. At the end of 1874 he left for Boston and took his theological course and was called after his graduation to the great church in Buffalo, New York, where he served for a number of years. From Buffalo he was elected President of Ohio Wesleyan at Delaware, Ohio, and in five years he built up and brought the institution to the front. From the presidency of this College he was elected at the Annual Conference of 1904, I believe, as a Bishop of the Methodist Church and asked that he be sent to China and to have charge and establish conferences in China and it was there that he spent the rest of his life. He made several trips across the Pacific Ocean and brought the message of his great work and great faith in the ultimate greatness of China.

A short time ago, in broken health, he came with his wife, who was his class-mate, Jennie Field, to the United States where he hoped to regain his health, but the decree was otherwise, for a short time ago all that remained of a noble character left the field where he lived and after a hard struggle up the pathway found a spring where the water of life will refresh eternally and at the resurrection morning if we see the body of J. W. Bashford, we will look for the little lock of hair that fell down over his forehead, for without this mark the picture would be incomplete.

There are many things in connection with Bashford's life at the University but this article is already more than long enough. I am led to write this because I believe that I knew him in his college life as no one now living knows him and I am glad to pay this tribute to his memory.

J. E. Wildish.

THE BEGINNING OF BISHOP BASHFORD'S LIFE.

I. S. Leavitt, D. D.

My acquaintance with Bishop J. W. Bashford began when we were students in the Wisconsin State University, more than fifty years ago.

He was an unusually bright and studious young man, always standing at the head of his classes.

His people lived in the Southwestern part of the state. When home during the spring vacation, 1868, he was deeply impressed by some religious meetings then in progress and felt that he ought to become a Christian.

To throw off this conviction he said to his saintly wid-

owed mother: "I must return to the University and bring up some special work before the term opens." She seemed to understand and replied: "James, you cannot run away from the Lord. He will follow you," but he left for the University. On reaching Madison he went to his oldest brother, Robert, who lived there and told him that he had a feeling he ought to be a Christian, but he said: "I fear if I yield I will have to preach and you know my ambition has been to become a lawyer—What shall I do?"

His brother replied: "Father and mother have had something we know nothing about and I wish you would try it out." This simply added to his burden.

He then appealed to Prof. Parkinson, a relative, making the same statement he made to his brother, Robert. The Professor replied: "James, I am not a Christian and cannot advise you. I can assure you there is no comfort in unbelief. If you can accept the Bible and gain the faith of your parents, I am sure you would live a much happier life and be more useful than you would be otherwise."



AT COLLEGE

This was again disappointing and not what he wanted. Still unwilling to yield, Bashford went to Prof. Allen, a young man of charming personality—Professor of Latin in the University—and told him the same story and asked: "What ought I to do?" Prof. Allen replied: "Mr. Bashford, I cannot advise you. I am a Unitarian, educated in Harvard University. You go to the University, to the Methodist boys (calling several of us by name) and they will tell you what you should do."

I am sure he did not follow Prof. Allen's advice and none of the boys knew of his religious inclination or of his struggle above referred to. The Bishop gave me these facts only a few years ago.

About this same time someone said to me that Bashford's father was a Methodist preacher and died in the pulpit. It made a deep impression on me and I determined to see Bashford at once. We both boarded with Prof. Parkinson, so I waited in front of the building, where he roomed, until he came out, then took him by the arm and as we walked along told him what I heard relative to his father. He said it was true. I then said to him: "Jim"—as we called him, "You ought to go in his footsteps." Then I added an earnest exhortation, not knowing he was already near the Kingdom. I told him about our student Prayer Meeting that afternoon in Room 20, Main Building, and secured a promise he would attend. I believed he would, so we parted.

At the appointed hour—4 o'clock p. m., "the boys" (seven studying for the Methodist and two for the Congregational ministry) assembled. It was my turn to lead so I took the Professor's chair in front of his little table and in a few minutes Bashford came in and took a front seat at my right. Mr. C. E. Vroman, now a prominent attorney in Chicago, and a classmate of mine, came in and took the most remote seat in the room.

We simply followed the usual College prayer meeting order, when near the close I turned to Bashford and expressing our pleasure in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not commit yourself unless you wish."

He arose under some embarrassment and closed his talk by asking prayers.

I extended the invitation and my classmate, Vroman, also arose and said he wanted to join with Bashford and become a Christian. Then I said, "Let us all kneel and pray for these our schoolmates."

W. E. Huntington, now ex-president of Boston University, led in prayer. Damon, Stein and others followed. At the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Huntington was my room-mate. We invited both down

An Appreciation of Bishop Bashford—David S. Gray

The following story of the late Bishop Bashford is from the pen of probably his most intimate friend. Mr. Gray was for years president of the board of trustees of Ohio Wesleyan University and in this capacity was privileged to enter into the innermost recesses of his life. We are glad to give these paragraphs of one of the most heroic souls in modern Methodism.

BISHOP BASHFORD was a rugged, stalwart, serious-minded young man, and going direct from farm and country village to the state university, he was big, awkward, and uncultured, and his first experiences in his classes and the gazing of his classmates were mortifying, but this only served to spur his ambition all the more deeply, and by close application to his studies, a strong will and a desperate determination to win out, the end of his second term in college found him at the head of his classes and with the second highest standing of any student in the university.

Like many manly, earnest, serious-minded boys or young men in their teens or in their early manhood, he was inclined to be skeptical, and, attending a state university at a time when Christianity was lightly considered there, he became not sure of how much or how little of the Bible he believed was true, and for some time he was in serious distress of mind on the subject of religion and his right relations to God.

On one of his vacation periods in his college course, which was spent at his village home, he attended, with his mother, a series of revival meetings and was brought under deep conviction, and in fighting against it felt that he must flee from his home and the Church where such strong Christian influences were being brought to bear upon him. He explained to his mother that he must return to the university to take up his studies and to continue, if possible, to keep his place at the head of his classes. His Christian mother's instinct seemed to divine his thought and purpose. She did not oppose his immediate return, but said to him, "You can never run away from God and you can never run away from yourself. You must spend not only time but eternity, not only with yourself, but with him. Hence, the only wise course is for you to make your peace with him." He returned to the university and there, in God's own time, after many a struggle and hard fight against the call of the Holy Spirit he came out of darkness into the light and the whole plan of his life was changed. He ceased to be a moral coward and confessed himself, boldly and aboveboard, a Christian convert and entered earnestly upon the Christian life.

About two years or more after he had publicly espoused the Christian life, and before he had left Madison, a circumstance occurred in his life which could never be forgotten and made an impression which continues with him to this day as vivid as though it took place yesterday. A great drouth visited the West during the year 1870, resulting in an epidemic of typhoid fever which caused many deaths, including his aunt and other relatives. He was stricken with the malady and was given up by his physicians to die. During a period of unconsciousness—that dream of dreams—he found himself in heaven—whether in the body or out of the body he never knew—and experienced the bliss and restfulness of that better home. He saw friends and loved relatives that had passed from earth to heaven but a short time before, and his own father who had died when he was an infant a year old, and then he saw Jesus. Beyond this, he was utterly unable to describe what he saw and heard, although he had a dim, vague vision of it, but he distinctly remembers Jesus saying to him, "Your work on earth is not yet done." He pleaded that he had been very ill and had suffered much, and was now home and would like to remain. Jesus said again, "Your work on earth is not yet done." He again put in his plea that he was tired of his earthly life and having reached heaven, he very much wished to remain. The third time Jesus looked at him kindly and repeated, "Your work on earth is not yet done." He then answered, "I will go and do it if only I may come home immediately when it is finished." The promise was given and immediately following he became conscious; the fever left him, and he progressed rapidly to complete recovery a new man, with new impulses, a new vision and a new purpose in life.

After his graduation from Wisconsin University, he went to Boston School of Theology and at the close of his course he received a note from the dean in which he stated that he had been nominated for the presidency of the newly-organized university of Peking, and suggesting that he give the nomination his prayerful consideration.

After consulting his mother and his future wife, to whom he

was then engaged, and receiving their replies that he should follow his convictions, and especially what he might recognize as the call of the Holy Spirit, he at once decided to go to China. He was then pastor of a mission church in Boston, and wrote to the missionary board that he did not feel at liberty to go until his mission church was provided with a new pastor, which might be a year. He believed it probable that the missionary board thought he was seeking an excuse to escape the call, for, he says, he never received any answer to his letter. But the call to China still persisted in his mind, but no further opening to that field being presented, he entered the regular ministry in the New England Conference and served churches until called to the presidency of the Ohio Wesleyan University in 1889, which, however, he at first declined, insisting that his lifework was to be missionary evangelization, but when the chairman of the board of trustees of the Ohio Wesleyan University—having the selection of a president in charge—called on him in Buffalo, where he was then serving the Delaware-avenue Methodist Episcopal Church, and heard from him his program of city evangelization and missionary work, he commended it as a great and needful work, and suggested that he was but one man, whereas, if he would come to Delaware and take up the work there in a definitely Christian college, pervaded with the missionary spirit, that with his zeal and earnestness he could multiply himself a thousand times over and send students forth "into all the world to preach the gospel to every creature." He has been heard to say frequently since, that this view of the situation had more influence in deciding him to take up the work at Delaware than any other argument.

During the quadrennium—1900 to 1904—he was much talked of for bishop, but he gave little heed to it and did not encourage it; he believed that his work at Delaware had been blessed of the Lord, and unless the General Conference, which was to meet at Los Angeles May 1904, moved toward him in a spontaneous sort of way, he would not contest for an election of the great office of bishop, as he could not believe otherwise that it was the Lord's will that he should be a bishop.

There is an interesting incident here relating to his election to the episcopacy at Los Angeles in 1904 that is known to but a few. There had been three ballots and he had failed of an election, though receiving a large vote on each ballot. He came to me next morning in the old Pavilion, where the conference sessions were held, and before the fourth ballot was called and handed me a note withdrawing his name from the canvass, and requesting me to present it to the conference. I read it, and turning to him said, "No, no, doctor; not yet. You were lacking only nine votes of an election on the third ballot last evening, and one of the tellers, a railroad friend of mine, told me that there were twenty-three defective ballots which were not counted, and your name was on every one of them." He replied, "Very well; I will trust to you, for I know that you, as my best friend, do not wish me to contend for the bishopric." The fourth ballot was taken, and he was elected, receiving many more than two thirds of all the ballots cast.

When it came to the assignment of the bishops to their episcopal residences for the quadrennium following 1904, being a member of the committee on the episcopacy, I spoke to Bishop Bashford with a view to ascertaining his preference as to a place of residence. He told me he wished to be assigned to Peking, China. I expostulated with him, in a way, telling him that he was greatly needed here at home; but he said, no, that he felt drawn—called to China—and desired to be sent there. It was rather an unusual request from a junior bishop; but it was a renewal to him of the Master's call to the "work not yet done," and could not be denied. And when he went to his work in that far-off land of teeming hundreds of millions, he did not go ignorant of its people or of their needs. He had, under the influence of the visions that had come to him early in his Christian life, made a study of China and her resources and people as, I venture to say, no other one of the general superintendents of the Methodist Episcopal Church had ever done before visiting that country. Nor has there ever been one of our bishops, except, perhaps, Thoburn and Oldham, who has so absorbingly and unremittingly, and with such tremendous faith and energy, devoted all his time and strength, mind and

spirit, to any like people, and voluntarily and urgently chosen for three successive quadrenniums a space of twelve years to separate himself from home, country, and home friends, and devote all the powers of his soul to the winning of an alien people to the world's Redeemer. Nor has there been, I venture to say, among all the prominent men of the ministerial profession, of any of the several Protestant denominations, one who has visited China or spent years there in missionary effort or as superintendent of all the mission work of their denominations, who has shown wiser statesmanship and broader compre-

hension of the great field and its needs; or whose advice and counsel has been sought after and valued by officials in the emergencies of state that have arisen in the country than has his. To be sure, the period has in part been historical and many wonderful events have been occurring in that great empire during the past two quadrenniums. A giant appears to have been awakening from a sleep of more than two thousand years, and, as Mordecai said to Queen Esther, may we not say of Bishop Bashford: "Who knoweth whether thou art not come to the Kingdom for such a time as this."

Our Own—Helen M. Wilson

Morning-glory, blooming in the grasses,
Hidden by their blades half out of sight,
Wherefore lowly creeping are you lifting
To the sky a look so bonnie bright?

Is it not a waste of all your sweetness
Down there where so few the eyes to see?
What a thankless task your summer's striving
Such a dainty bit of bloom to be!

Would it not be wiser, foolish floweret,
Just to cease your toil, to let it go—
All this mass of green that grows above you
Scarcely will deign to let your efforts show.

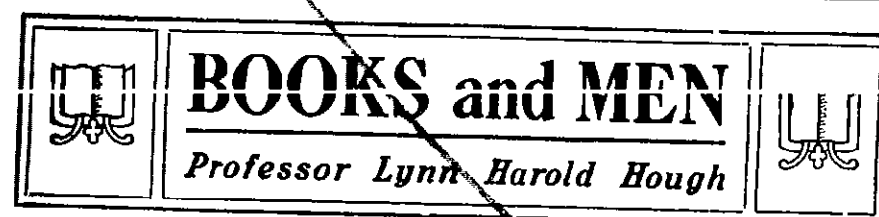
"But," you say, "this is my little corner,
He who fashioned tenderly my face,

Would but have me try in filling better,
Making still more dear my quiet place.

"Though I live unseen and all uncare'd for,
Save by Him who smiled in making me;
It is not in vain if gladly, bravely,
I am just the best that I can be."

Little morning-glory in the grasses,
Kneel I at your low, rebuking speech:
Never may I slight life's fair ideal,
Be it near or high beyond my reach.

Never may I feel the world holds better
Than this little spot which is *my own*,
He who breathed my soul hath something worthy
Which he puts into my hands alone.



"What Every Woman Knows"

THE other day I ran into the hotel where John Clearfield is stopping in London. I found him in his room with a book in his hand. He was obviously in a state of chuckling delight. I bent over his shoulders and saw that he was near the end of Mr. J. M. Barrie's play, "What Every Woman Knows." I picked up a copy of the *Westminster Gazette* and read quietly until John had come to the end of the play. By that time I was deep in the Labor tangle and I turned to the *Man of Books and Men* eagerly.

"John, what proportion of the mimes do you suppose really want nationalization?" I asked.

My friend moved his hand over his forehead in mock bewilderment. "Let me see, just what is nationalization?" he asked, and then turning upon me suddenly, "I won't talk about stupid things like that. I am going to talk about interesting things. I am going to talk about the way in which women rule the world."

I picked up Mr. Barrie's play and turned its pages idly. "That's what every woman knows, I suppose—how to rule the world."

"How to rule a part of it at least," replied John, "and how to do it so quietly that nobody knows she is doing it."

"Was the great truth ever discovered before the time of James M. Barrie?" I inquired, half mockingly.

"Have you forgotten Ruskin?" asked John, replying to one question by means of another. "Do you remember that he says that Shakespeare has no heroes, he has only heroines? Do you remember that he says the crisis in every play depends upon the weakness or the strength of some woman? No, the discovery was made at least as early as Dante. Have you forgotten the memorable way in which Alice Meynell pays tribute to Dante's discovery of a new meaning in the love of woman, and Wordsworth's discovery of new meaning in the love of nature?"

"Dante was one who bare
Love deep in his heart, apprehended there
When he was yet a child; and from that day
The radiant love has never passed away.

"And one was Wordsworth, he
Conceived the love of nature childishly
As no adult heart might old poets sing
That exaltation by remembering."

Dante knew the essence of it. Shakespeare knew the power of it. Ruskin knew the wonder of it. Barrie knows the subtlety of it."

"You are taking it all with amazing seriousness," I remarked still holding Barrie's play in my hand. "How much of it would you be willing to admit regarding your own wife?"

John looked me squarely in the eye. "You think you have me in a blind alley, don't you?" he said, softly. "But you have not. For, of course, I am willing to admit that more than half of whatever success has ever come to me is owing to an atmosphere which a certain lady in my home knows perfectly well how to produce. Ideas germinate and grow in me with the right atmosphere. But without the atmosphere there are no ideas."

John was really warming to his subject. "I am ready to maintain against all comers" he declared, "that the typical woman knows the men in the house where she lives in a much more deep and understanding way than the men know her. They blunder about and do not really understand even when they are devoted and loyal. Of course there are exceptions like Robert Browning. But he combined a woman's intuition with a man's logic. Most men never really know what the women in their homes do for them. They have a vague sense of discomfort and incapacity when they are without it. But they have never analyzed the situation. And they have the most superficial notions about it. If you find a really powerful man, and you want to explain him, you must go beyond him. There is a woman who possesses the secret. This is the really noble meaning of the French phrase we so often use cynically."

"We were both silent for a moment. 'I suppose what you say was true of many a nineteenth century woman,' I admitted. 'How will it be with the typical woman of the period after the war?'"

Just then a caller was ushered in, and I am still wondering how the *Man of Books and Men* would have answered my question.

A BAROMETER

Days when the birds are singing,
I feel like singing, too,
Days when it's wet and rainy,
I almost cry, do you?

Can outdoors get inside me,
To make me feel that way?
No matter what the weather,
I feel just like each day.

Mary Bradford, in *Christian Register*.



EXCELSIOR

LOWELL MILLER

A MAN was seen painstakingly stretching a small wire until it was quite taut. A curious observer asked what he purposed doing with this when upon he replied "I am endeavoring to find the fundamental note in music; when I shall have found it the gamut with all of its unmeasured possibilities are at my command." The bystander at once exclaimed "I am engaged in a somewhat similar quest, however, I happen to be on the lookout for an ideal. If I succeed in finding it all of the crumbling things in life will hark back to this discovery."

Thousands of our boys in khaki but yesterday found their ideal voiced in some such sentiment as "Making the World Safe for Democracy" and rather than have the Prussian doctrine that might makes right obtain in the affairs of this world they gladly offered their lives as a sacrifice for their ideals and now to-day right makes might and our God goes marching on.

Bishop Bashford's Boston Lectures

BISHOP BASHFORD, without question the leading American authority as well as influence on Chinese affairs, delivered a course of addresses at Boston University School of Theology during the past week which in keen analysis of Chinese character and Chinese conditions, and in appreciation of the resources and strength of that great country, proved luminous and instructive to large audiences that gathered in Robinson Chapel, consisting not simply of students of the school, but also of interested listeners from all parts of Greater Boston. Bishop Bashford comes to this subject with the ripe knowledge of twelve years of close and intimate touch with the internal problems of China, and with the vision of the seer who sees the possibilities of Chinese reconstruction under the influence of the religion of Jesus Christ. We wish it were possible for us to give lengthy abstracts of each of his lectures. This, however, is beyond our ability, owing to the limitations of space. We are pleased, however, to give a brief outline of each of these deliverances, which will indicate to our readers something of the remarkable scope and range of the survey of Chinese affairs which Bishop Bashford gave in his addresses.

Chinese Population

The first lecture considered the physical facts about China, which are a basis for the really remarkable development of the people. Not only is China the oldest civilization upon the face of the earth; it is also the largest nation to preserve that civilization. The fact that China occupies so large a physical territory, most of which is arable land, the large rainfall, the splendid climate, and the healthfulness of the nation are among the causes for the large population. But there also appear certain human expansions of the great population of this country. Fundamental is the intense desire for sons, as it is essential to the peace of the family and of the clan that there be a son to keep up the worship of the ancestors. Irrigation, which has been practised for three thousand years, also has its effect on population. The cultivation is intense and careful, so that the whole of China is farmed almost as we farm a garden.

Industrial and Commercial Life

The industrial and commercial life of the Chinese was the second subject considered. The Chinese are a wonderfully efficient race of people from the industrial point of view. This is shown by the fact that they are successfully competing for trade in the neutral ports of the Far East. There are certain physical and moral causes that make for this efficiency. The Chinese are able to stand heat and cold because of their remarkable physical vitality. Then, too, they are very industrious. Their philosophy of effort is found in the words, "It can be done." Centuries of hard experience have also made the Chinese very economical, and everything is used. Cheerfulness and adaptability and a genius for combination are also important items in the industrial efficiency of the people. They are organized into guilds with the exception of the farmers. There are bankers' guilds, artisans' guilds, and beggars' guilds, and each of them is powerful.

Woman and Education

The place of woman in China was discussed in the first part of this lecture. The classics of China teach the absolute difference between men and women. The man is the heavenly principle and the woman is the earthly principle. Thus the current Chinese theology is thoroughly demoralizing in its influence on thought in regard to women. But the triumph of the late Empress Dowager and movements of the missionaries in behalf of womankind are making for better conditions.

The Government of China was back of education in China from 1765 B. C. to 706 A. D. This guaranteed a uniform course of education, as the classics were for the entire nation. The

result of this has been to give a uniform written language and a uniform civilization. Education was also largely democratic. This education was partly literary and partly industrial, and thus served a most practical end. Education since 706 A. D., however, has been private in character. Chinese education is very conservative, and has resulted in an intellectual aristocracy that holds the power. The outlook at present, however, is more hopeful. Government schools are again coming into use, and Western learning is being introduced. There is a vast opportunity for the mission schools that are in China to give direction to the educational institutions of hundreds of millions of people.

Chinese Literature

The literature of the Chinese is very old and intensely interesting. But it is likely that the Chinese will have to invent an alphabet before they can make the greatest progress. They have the false idea now that that style is most perfect that is hardest to understand, but they will change their ideas with Western learning. The Bible is being put into the vernacular, and that will do a great work for the Chinese as a whole. Perhaps the most characteristic of the Chinese literature is in their proverbs. There were 2,700 volumes of philosophy in the Chinese library before 190 B. C., and their "Encyclopedia of Philosophy" contains 360 volumes. This shows something of the genius of the people for philosophy. There was a period of transcendentalism hundreds of years before Christ. This was followed by the utilitarian system of ethics by Confucius and his disciples, and this by another golden age of philosophy at the time of the invention of printing. Their great philosophers have not the speculative ability of Aristotle and Plato, but have had a greater influence upon the nation as a whole. A materialistic, rationalistic, individualistic interpretation of philosophy has been in power in China. They are rationalists, calculators, and reasoners.

Confucius

Confucius is the greatest conservative that the race knows anything about. There has been an arrested progress in China for two thousand years, due to the great conservative impulse of Confucius. China was also shut off from the rest of the world and this was also in a way responsible for China's arrested progress. The nation was shut off from God and the worship of the emperor was set up in the place of the worship of God. The religion of China is said to be wholly materialistic, but this is not altogether true. In fact, every house in China is a shrine. Furthermore, the Chinese have suffered more for their religion than any other people and any other nation. The fact that the emperor had usurped the place of Christ and of God in their religion had as a result the early Chinese wars. Confucius had taught that the emperor was to be supreme and this the other religions were disposed to contest. In one struggle 6,000,000 lost their lives and in another 20,000,000. Christianity does not hulk large in China today, but it has had a chance to show its mettle there, and during the time of the Boxer uprising many Christians showed their spirit by paying the price of martyrdom for the faith.

The Chinese Republic

Bishop Bashford at the beginning of his sixth lecture spoke beautifully of Dr. Warren in connection with an early call to do missionary work in China. He then took up a discussion of the Chinese republic. The two great problems that confront the Chinese as a nation are to maintain her integrity and sovereignty and at the same time to work out a plan of government. Of these two the matter of the maintenance of her integrity is the important consideration. The republic was established after thorough preliminary preparation, including the sending of commissions to Europe and to America which reported in favor of a constitutional

form of government. The people of the Chinese republic have a genius for government which has been developed through centuries of self government in local matters and through a vast amount of practical experience in the matter of the guilds. They also feel the matter of responsibility, and so the prospects for a great system of government are very good.

China and Japan

We must observe that it is a sore temptation on the part of Japan to enlarge her borders at the expense of China. There is no nation which has faced this temptation but has fallen. After the Russo-Japanese War in 1904 Japan concluded peace, urged unduly by President Roosevelt, without realizing the fruits of her victory. This was unfortunate, for it left Japan unsatisfied. The last seven demands made by Japan upon China in January, 1915, would have deprived China of her sovereignty. The United States played an important part in this crisis by inducing Japan, temporarily at least, to lay aside her demands. But Japan doesn't need to impinge upon China's sovereignty to realize her plans. She can support an increase of 50,000,000 in her population on her present territory. Japan is in no position to stand the cost of acquiring Chinese territory. The tax rate in Japan now averages twenty per cent. higher, proportionately, than in America. Heavier financial burdens would bring on bankruptcy and revolution. Besides, other nations would not tolerate Japan's conquest of China. And China herself would defeat Japan either by the stubbornness of her resistance or by the process of "digestion," with which she has absorbed and assimilated the Mongols. The only hope for Japan is to cultivate the friendship of China.

China and the United States have always been friendly. China will never forget the return of the Boxer indemnity. The Pacific doctrine of the United States is supremely important, for it involves the control of the whole Pacific basin. What nation, what language, what civilization, what religion, will be dominant in the Pacific? It looks as if the United States were divinely appointed to be the greatest power on the eastern rim of this great basin, and that China is to hold a similar position on the western side. Therefore our relations with her are of supreme importance.

An Impression of Bishop Bashford

By a Student in Boston University School of Theology

A MAN who, with a firm grasp upon the reality, goodness, and immanence of God in all things, has laid hold upon God Himself, and with the confidence and authority of a God-given outlook is putting the sure and certain force of all that he is into a definite, clear cut, well understood, and well articulated program in order that God may realize through His church His great and, beyond human conception, glorious destiny for mankind. Endowed with keen insight into God's mind and purpose, with power possessed by few, and a corresponding childlike humility; comprehending at once all phases of human thought, endeavor, and life, this man, in the high optimism which can come only from one source, is with unquestioned certainty, and with rare appreciation of the deep significance—the sacredness—of his task, actually changing and turning and shaping the life of man upon the earth. With his eye upon the future he glimpses the past and present, and with determination, courage and authority—aye, prophetic authority—sets his hand to a world task. With vigor born of a supreme love for man, he points the finger of imagination to a distant, a beautiful, yes, and an undreamed-of future, and brings that future a bit nearer the tired eyes and strained nerves of men. There he stands, a prophet of light, a messenger of enlightenment and redemption, a spirit rising sublimely above the shadows of human selfishness, showing to men a new life and light beyond himself, a something so ineffably beautiful that all doubts are vanished and men's souls are filled with the stimulating assurance that God's hand is working out, through all ages and through all races, a mighty and a magnificent destiny for mankind.

OUR CIVILIZATION IN THE CRUCIBLE

LENT serves to place emphasis upon the supremacy of the spiritual in life. There is no lesson that the civilized world needs more to grasp just now in the fulness of its meaning than this. We have come perilously near worshipping only at the shrine of the material. It is the clash of arms that has called the halt and made us realize the way of ruin along which we were traveling.

Nietzsche's superman who dominated the philosophy of Germany was, under other names, prominent to a large extent in the thinking and life of the rest of the world. While not much was said about force as such, the material conception of life as opposed to the spiritual has been largely dominant. Wealth, possessions, inventions, comforts that minister to the physical well-being—these have been held as the things pre-eminently worth while, the things upon which we have set our minds and hearts, and by which we have measured our civilization.

But suddenly we found that these are the very things that are the measure of our destruction if wrongly evaluated. Because a nation wants a place in the sun which is already occupied by others, that nation reaches out and plunges the world into war. Because it desires more possessions at the expense of others, hatred is engendered, and an entire continent is robbed of the flower of its manhood. Education, wealth, the comforts of our civilization—all these are thrown into the crucible. There they are seen to be but by-products, and are revealed in their final weakness, entirely impotent to save humanity. From the battlefields of Europe and from the mourning homes of the many bleeding nations but one cry comes, and that is the cry of the spirit.

This is the lesson that must not be lost upon our modern civilization. Christ in those last days of His on earth was at the culmination of His contest for spiritual supremacy. About Him there was the pomp of empire, the strength of official position, wealth, culture, and all were arrayed against Him. These He did not condemn in themselves, but He condemned them as ends in themselves. For He looked beyond to things that were spiritual. Standing one day upon an eminence where He could behold Jerusalem lying at His feet, He wept as He thought of that loved city of His patriotism turning from the spiritual realities to the mere material. "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." He saw that in that hour of rejection Jerusalem had sealed her doom. Only a few years later Jerusalem is destroyed. But the spiritual truths proclaimed by the Christ abide. The material seemed to be victorious during those days commemorated by the Christian church as the Lenten season. The Christ was overcome. But it was only for a time. Out of it He came finally triumphant.

This, then, is the lesson in these Lenten days. Life must be based upon the spir-

itual and evaluated in spiritual terms. It is a lesson not simply in the large, but one to be learned individually. The nations of earth have gone the way of ancient Jerusalem, their materialistic glory ending in their own destruction today as of old. The Lenten season proclaims that the spiritual must transcend all those things which we call products of our modern civilization. Only thus shall they save themselves. It is this that is the significance of the words of Christ, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Humanity must save its soul if it is to save itself.

Two Things the General Conference Should Do

BISHOP BASHFORD, in the course of his most excellent address before the Boston Methodist Social Union last week—when he tore a page out of his own life, and related his call to the foreign field—took occasion to express himself most emphatically against the missionary episcopacy. When his own name was being considered for the episcopacy in 1904 he said to Dr. Lowry—who was very active in trying to convince him that he should permit his election with an idea of taking charge of the work in China—that he was absolutely opposed to the missionary episcopacy. The Grants and Shermans on the firing line, he maintained, should not be half bishops, but full-fledged, capable of commanding the situation and the forces.

In this we have the views of one who has done more to establish the vital place the general superintendency on the foreign field holds in its relation to the church than perhaps any other man. He has been there for twelve years. For eight years now his efforts have been ably seconded by Bishop Lewis. In South America Bishop Stuntz for four years has likewise been giving to the church full proof of what the general superintendency can do for the foreign work. The time has come for the Methodist Episcopal Church to meet this situation fairly and squarely. Let us have no more of half-bishops, of limited authority, bishops who are not on an equality officially with their brethren of the episcopal board, bishops whose supervision is superseded every now and then by some one else. We must give to the church for every part of our great field an adequate general superintendency.

The area system of supervision, as we have said before, makes it possible to assign men to particular fields, abroad as well as in this country. It is for this reason, likewise, among others, that we do not believe it wise to elect bishops for races and languages. We do not believe it is the part of statesmanship to have half bishops for the Negro race in America any more than that we should have that kind of bishops for the Chinese in their homeland, or for the Latin Americans in the continent to the south of us. The work among the colored men is of tremendous importance. It is vitally related to the welfare of the nation. What the colored man needs is the very best possible leadership, irrespective of color.

Already the church has given him splendid white leaders. When the time comes that Negro leadership in the episcopacy should be given the race—and we are not discussing now whether or not that time has arrived—then let it be a general superintendent, and nothing less than this.

For this reason we trust that the Spring Conferences will defeat the proposition that is now going the rounds to permit the election of bishops for races and languages. We know there are those who claim that there is subterfuge in electing a Negro general superintendent, and then assigning him to work among the Negroes. Not in the least. There is no subterfuge at all. Each bishop under our present system is limited to his particular area. The contention, of course, is that while this is true, each white bishop may be assigned to any other area—in *posse* he can go anywhere. True, but as was pointed out in an article in these columns recently, so is every colored preacher in *posse* pastor of any white church in the connection. Actually, however, he cannot be so assigned any more than a white man can be assigned to a colored church. There is no more subterfuge in electing a Negro a general superintendent and assigning him to the Negro work than there is in ordaining a Negro to the ministry and appointing him to a Negro church. There is no use in trying to confuse the issue in juggling words at this point.

The Methodist Episcopal Church as it meets the world problem must more and more elect its bishops with the area idea in mind. Eventually there must be native bishops for our work in Sweden and native bishops for our work in Italy—native bishops for our work among all the races of earth. These will be general superintendents, full-fledged bishops in every way, shape, and manner, without any limitations whatever. The church, however, in assigning these men will place them over those jurisdictions that conform to their languages. There is here a distinction of vast importance between a limited episcopacy in its election and official standing and limiting bishops in their jurisdiction who are unlimited in their standing. It ought not to take a superabundance of acumen to realize this.

Let the Methodist Episcopal Church, therefore, at this critical time in the readjustment of world interests, do two things: first, at those Annual Conferences that are yet to meet, and later at Saratoga, defeat the proposition for the election of bishops for races and languages; second, in the General Conference do away absolutely with the missionary episcopacy.

How It Can Be Done

THE St. Louis papers have been drawing particular attention to the splendid brotherly spirit that exists between the Methodist churches of that city. A Lenten evangelistic campaign has been organized under the direction of Rev. Dr. James W. Lee, presiding elder of the Southern Methodist Church in the city, taking in all the Methodist churches of the city. Dr. Lee is quoted in one of the St. Louis papers as saying, "A meeting like this has never been held since we were divided in 1844. Here we

Beloved and Honored by the Whole Church

WORLD-WIDE Methodism has no more beloved and honored names than those of Bishop and Mrs. James W. Bashford. Alike in the churches which they served in the pastorate in New England and in New York, at Ohio Wesleyan, where the bishop had a distinguished term as president of that noted institution, and in China and in the church at large, to which they have belonged in such a real sense since 1904 when Dr. Bashford was elected to the episcopacy, they are held in warmest affection. The church unites in sincerest prayer that the ill health that has come to both the bishop and his noble wife during the past year may soon be overcome. In their enforced retirement from strenuous public life, part of which they are spending at the seat of Morningside College, Sioux City, Ia., with Bishop and Mrs. W. S. Lewis, they are still active in spirit and in counsel, and the source of benediction and of help to every good cause. The bishop is especially interested in the centenary movement, and his advice in much



BISHOP AND MRS. J. W. BASHFORD

that concerns this great campaign is invaluable. Bishop Bashford and his colleague of the China mission field, Bishop Lewis, seeing the world implications of the centenary in their full sweep, are giving themselves entirely to the movement, ready to sacrifice all that the church may see the vision and in this hour of tremendous opportunity not be disobedient unto it.

the skill and patience of physicians and nurses. With all this is bound up the question and interest of mental health—and, by the way, we need to pigeonhole, for frequent reference, that remark of Prof. William James: "The great thing in all education is to make our nervous system our ally instead of our enemy." Yes, it is big business to live!

But it is much bigger business to live righteously, as well as rationally. The chief difficulty comes over the problem of making a life, and not just a living. The hardest thing is to keep alive as a Christian. Many worldly influences—never more rampant than now—tend to sap spirituality, and to cut the nerve of moral effort. It is so natural to go with the crowd, so easy to let down the bars! Then, every now and then,

A Message f

AMERICA is at last in the war in all its grim reality. The constantly enlarging lists of casualties of the last week have brought home to us as nothing else could the terrible price with which human liberty must be purchased. It is bought with a price—the blood of some of the fairest of the land. And in the offering of this sacrifice we have now taken our place side by side with England and France, and the other Allies. The blood covenant of our modern civilization has been sealed.

The lengthening list will have its effect upon America.

For one thing, it will make all the more firm our determination to see the thing through.

Germany has reckoned little with the spirit of the New World if it has thought that U-boat wantonness along our coasts or the heaviest toll of our youth along the battle-front would make us quail. Once again the policy of frightfulness is seen to be a failure. In America, as in England and France, it has served but to give strength to the Teuton's foes.

This hideous Thing which we call Teutonic autocracy is seen revealed in all its horror and the effects of its rule upon mankind grasped in their far-reaching significance. To give it dominance would

Bishop Bashford

Bishop Bashford has been commanded by his physician to cease all strenuous work. That, the doctor declares, is the condition upon which he can base any hope for the improvement of the bishop's shattered health. The doctor greatly displeased the bishop by telling him that he should not at this time return to China. And our missionaries and people in China will be as greatly disappointed. But the Methodist Episcopal Church, both here and yonder, will insist that our great missionary leader shall obey orders. We cannot spare Bashford. We need a quadrennium and a half of his inspiring generalship—and more, if we could have it. How incomparable in his vital leadership! How wide and beneficent his influence throughout great China! The whole church will devoutly pray that this enforced rest may prove a perfect panacea for his physical ills.

tian Association war work. Shall leave
Boston July 22."

—Rt. Rev. Charles Gore, bishop of Oxford, and Rev. Arthur T. Guttery of Liverpool are coming on a visit to Boston. They have been told that Boston and its suburbs resemble an English settlement more than any other community in the States.

—Prof. O. D. Wood of Lucknow Christian College, acting editor of *The Indian Witness*, and Miss Francene L. Bishop, a teacher in the Isabella Thoburn College at Lucknow and since 1916 a missionary of our Woman's Foreign Missionary Society, were married May 1 at Lucknow.

—Bishop Walter R. Lambuth, accompanied by Dr. C. C. Seecaman of Los Angeles and Rev. G. C. Emmons of Albuquerque, N. M., has gone to France as a representative of the Methodist Episcopal Church, South. In speaking of Lambuth's devotion to world-wide

More Good Work of Bishop Bashford

BISHOP BASHFORD has done an important service in bringing together the historical data concerning the settlement of the Oregon country and the running of the line between Canada and the United States. It is a thrilling page in our annals, that which relates the incidents of those pioneer days. So much of confusion has resulted from partial knowledge of the facts, and from inaccuracies also concerning some of the forces at work in those early days, that a volume such as this from the pen of Bishop Bashford was needed.

The important fact which comes out of it all is the large part which the missionaries played in opening this rich territory and in settling the boundary question between the United States and Canada without recourse to arms. And the Methodist Episcopal Church has an especial interest in this whole matter because it was Jason Lee, its missionary, who was the leader above all others in this movement. Much credit, of course, is to be given to Marcus Whitman of the American Board and he looms large upon the horizon of those days; but without in any way detracting from the great service he rendered the nation, it is to Jason Lee that the first place must be given.

Those who are acquainted with Bishop Bashford's life and interests naturally ask themselves, as they take "The Oregon Missions" in hand, how the bishop happened to turn his attention to this particular subject. That he should be an authority on China and everything

Chinese everybody recognizes, but few knew that he had ever given any special attention to the Oregon country. In his preface he tells us that he became interested in the subject back in the early eighties when he was pastor of the Methodist Episcopal Church in Auburndale, Mass. He had met relatives of Cyrus Shepard, a member of the first group of missionaries to Oregon, and from them he heard the story of the work of the Methodist Episcopal Church in that part of the United States. This awakened his interest and from then on he made a study of the entire subject, with the result that there has come this critical historical document.

The average person today who glories in the wide expanse of the United States little knows what sacrifices and heroism, what far-sightedness characterized those early pioneers. Those who are inclined to sneer at the missionary, as well as those who desire access to knowledge concerning the early history of Oregon, should read this work by Bishop Bashford and see how in the ambassadors of the cross, such as Jason Lee and Marcus Whitman, are to be found also the ambassadors very often of the nation.

tion of the South relative to the whole subject, and show how they misinterpret of Southern Methodism who hold that its recent General Conference took action which means the end of negotiations.

To the contrary, the Atlanta General Conference specifically refused to take that very action. The minority report on the subject, which demanded that the Methodist Episcopal Church set aside its colored membership before further negotiations take place, had to be withdrawn in the face of the opposition of the body. That is the plain fact in the case. Says the *Texas Christian Advocate*:

"The minority report was in the nature of an ultimatum to the Methodist Episcopal Church. Its adoption by the Atlanta body would have brought the subject of unification to a close. Our Northern brethren are powerless to set their colored constituency off into an independent body and a demand from us that they do so, we say, would have put a period to all future discussion of unification between the two churches."

And this is the very thing the Southern Church would not do. Its action in this respect is therefore profoundly significant. The *Texas Christian Advocate* continues:

"The commissioners [Southern] appointed in 1914 did not in all respects conform to their instructions concerning an independent organization for the Negroes in the Northern Church. These commissioners, or a majority of them, made considerable concessions to the Northern view. Nevertheless, the Conference, in reaffirming its position of 1914 indorsed the actions of its commission also."

Could anything be put more clearly and emphatically? In the face of such action which has been perfectly well understood from the first by those who follow the matter closely, why should any one attempt to prejudice sentiment in the Methodist Episcopal Church by giving it out that the South had taken a position

... Herald, to a startling condition of affairs in American universities. Two hundred professors of German birth and education in American institutions and colleges were asked a short time ago to sign a document in counter-declaration and protest against the monstrous crimes of Prussianized Germany. Out of that number, to whom was sent a personal appeal, just eighteen responded! President Murlin is right in exclaiming, "Here is either high treason or moral delinquency." Such professors must be eliminated from our American institutions of learning.

In an excellent pamphlet just out, entitled "The Teaching of German," President W. W. Guth of Goucher College discusses this same point with great clarity and says that the important thing in the teaching of German is that it be done from the American point of view. "Our colleges and universities," he adds, "must demand that German be so taught, even though it means that teachers whose loyalty to our Government has never been

NOTES CONCERNING BISHOP J. W. BASHFORD

A man intimately acquainted with Bishop Bashford says that he is a tireless worker. For instance, he spent last year, eleven months out of twelve, visiting mission stations in China.

His generosity is so great that he gives himself absolutely to the work. As he goes about through the mission stations that are in constant need of funds he gives not only himself but all he has.

He is a scholar as well as a missionary statesman. For example, friends mention the fact that as a sort of diversion he studies such subjects as the plant life of China.

Bishop Bashford has a very wide and deep knowledge of the Chinese Republic in all phases of its political life and is often consulted by diplomats.

It is not too much to say that he ^{is} having a great influence in China today and this influence is not confined merely to religious circles. The depth of his knowledge is recognized by men in all departments of life who are eager to consult him. He has the simplicity of real greatness.

He is a leader in all union movements in China whether they be educational or evangelistic.

He is a broadminded man in every way.

DR. JAMES H. HAYES

James Whitford Hayes, ministerial delegate Cincinnati
Conference, 1840; President Ohio
Conference, 1840; President Ohio
Conference, 1840; President Ohio
Conference, 1840.

SKETCH OF BISHOP J. W. BASHFORD

Bishop James Whitford Bashford, born at Fayette, Wisconsin, May 27, 1849, is an alumnus of the University of Wisconsin (class of 1873) from which institution he received the degree of Master of Arts in 1878. From the Boston University School of Theology he won the degree of Doctor of Divinity in 1876; and in 1881 Boston University conferred a Ph. D. upon him. He was Professor of Greek at Wisconsin University for a year (1874 - 1875).

Then followed pastorates of Methodist Churches in Boston and Auburndale, Mass., Portland, Maine, and Buffalo, New York, from 1875 - 1889. In these churches and on the lecture platform he attracted such wide attention that in 1889 he was elected to the presidency of Ohio Wesleyan University.

The General Conference of the Methodist Episcopal Church in 1904 took him from the University and elected him a Bishop.

Since that time he has been one of the Bishops of his Church for China, with residence at Peking.

His work in China has necessitated extensive travel through coast-wise provinces and far up the Yangtze River to the borders of Tibet.

He has improved all possible opportunities for interviewing diplomats and native officials, and has had cordial and helpful relationships with these in the critical time of China's transition period, bringing to bear his judgment when solicited.

It was he who led the campaign of the China Centennial Movement in 1907, when \$500,000 was raised for work in China.

He has been a very large factor in the interdenominational life of China and an outstanding figure in all union movements. He has brought things to pass. For instance, he had a large share in launching the significant student work in Tokyo, in promoting the college unions which have become effective at Nanking, Chengtu and Peking.

He is a missionary statesman and shows this clearly in the breadth and statesmanlike handling of Methodist work in China.

He has a wholesome enjoyment of life, plays tennis like a boy and has retained his youthfulness.

He is scholar as well as adviser. One of his diversions is the study of the plant life of China.

January 6th, 1916.

BISHOP JAMES W. BASHFORD.

Bishop James W. Bashford was born May 25, 1849. He was converted in childhood after a long conviction of sin. In 1868, under an address by the late D. L. Moody, he gave himself to God in a complete consecration and yielded to the call of the spirit to enter the ministry. He immediately began a ~~xxx~~ course of preparation for his life work in the University of Wisconsin, from which he graduated in 1873. He taught Greek in the Ohio Wesleyan University in 1873 and 1874, after which he entered the Boston University, and in 1876 received from that institution the degree of Doctor of Divinity. He took training in the School of Oratory in Boston in 1888, completed the course in the school of social sciences in same university, and received the degree of Doctor of Philosophy in 1881.

He was married to Miss Jane A. Field in 1878. With his wife he visited Europe in 1881 and spent several months in 1887 at the German University. He was a conspicuous success as a pastor in churches in Boston, in Auburndale, Mass., of Chestnut Street Church, Portland, Me. In 1887 he became the pastor of Delaware Avenue Church, Buffalo, N.Y. In these churches and on the lecture platform he attracted such widespread attention that in 1889 he was elected to the presidency of Ohio Wesleyan University.

In all his ministry he has been remarkable for ~~his~~ profound thought, literary finish and spiritual power. He is a man of splendid scholastic attainment, of a fruitful thought and habit, and of aggressive evangelistic temperament. He has seemed to be especially influential

to preferment of any kind, seeking to make himself worthy of any position and waiting the call of the Church to any promotion it might choose to give him. For years he has had precarious health, but now he seems to be in better physical condition than he has known for a long time.

He comes to his high office thoroughly known to the Church and his election will meet as hearty an approval throughout the denomination as any man who could be called to this office. -- [Daily Christian Advocate, May 20, 1904, page 226.

BISHOP J. W. BASHFORD

Bishop J. W. Bashford is the resident Bishop of the Methodist Episcopal Church at Shanghai, China, and for the last two years has had supervision over the five Methodist Conferences and Missions in that Empire. His work in China has necessitated extensive travel through the coast-wise provinces and far up the Yangtze River to the borders of Tibet. Of broad sympathies and ever alert to the wider interests of humanity, he has improved all possible opportunities for interviewing diplomats and native officials concerning the present unrest among the Chinese; and he has pronounced convictions concerning the duties of America in the present commercial and diplomatic crisis. Bishop Bashford is a graduate of the University of Wisconsin, and after a number of years spent in teaching and in the pastorate, he became President of Ohio Wesleyan University, at Delaware, Ohio, in 1889, continuing at that post until the General Conference of 1904, which elected him Bishop of the Methodist Episcopal Church.

February 13, 1904.

aw him for the first time just when he had finished his sermon in Barratt's Chapel, Frederica, Delaware, on November 14. The Englishman moved up the aisle and grasping the Celtic bishop in his arms greeted him with an apostolic kiss.

But the letter or concordat that Wesley had sent to the societies was critically or even coldly received. He stated that he had "appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America." To those for whom the document was penned, it contained at least three defects. It implied that the American church was to continue more or less under subordination to British Methodism. Secondly, the non-ecclesiastical term "superintendent" was employed instead of the New Testament word "bishop." Then, in the third place, Coke and Asbury had been appointed by Wesley instead of being chosen by those over whom they were to exercise authority. The unsheathing of swords and the clash of steel were inevitable.

There is no doubt that, as far back as 1779, Asbury was persuaded that the American church must be independent of England and self-governed. He also preferred the title of bishop to that of superintendent, and he would not allow himself to be invested with any office that was not bestowed upon him in a Conference of his brethren. He had acquired their democratic instincts and would not yield to clerical autocracy even though it was wielded by one whom he revered as devoutly as he did Wesley. Moreover, he and his people had none of that veneration for the doctrines and discipline of the Church of England that still clung to our founder. The Anglican clergy scattered over the States had been almost exclusively fierce Tories. They had all deserted their flocks like hirelings and fled back to England. While they remained, very few of them had been friendly to Methodism.

COKE saw no need for a Conference. But he submitted to the conviction of his colleague. Freeborn Garretson was sent near and far with the fiery cross of battle to summon the preachers to Baltimore. They met on Friday, December 21, 1784, in the most important Methodist Conference yet held in the New Land. Sixty of the eighty preachers eligible to attend were present. Dr. Coke presided. On the resolution of John Dickins, who was educated at

their societies the Methodist Episcopal Church.

Asbury declined to be appointed by Wesley as superintendent, and unless he was elected by the suffrages of his brethren, he would not accept ordination. He and Coke were then chosen by an undivided vote. On Christmas Day, Asbury was ordained deacon by his fellow bishop and Whatcoat and Vasey. The next day he was ordained elder, and on the Monday he was consecrated as superintendent and virtually as bishop. The sessions lasted ten days. Though Coke was in the chair, by his strong and sane and saintly character Asbury dominated the assembly. His brethren, with a few erratic exceptions, were devoted to him and regarded him as their heaven-sent leader.

At the close of the Conference, Coke spent five months preaching incessantly among the Northern states. On May 26,



"ON THE MONDAY HE [ASBURY] WAS CONSECRATED AS SUPERINTENDENT"

1785, he and Asbury had an interview with Washington at Mount Vernon. The General received them politely and avowed his hatred for slavery. On the second of June the tireless missionary sailed for Europe. When he reported to his chief and the latter's brother, Charles assailed him for some of his official acts at the Baltimore Conference. But John was both more reasonable and more far-seeing. He vindicated his messenger, though he had carried the autonomy of the American Church further than his instructions warranted.

WE have now seen the man from Staffordshire enthroned. His rights there was none to dispute. He was the acknowledged head of a free church in a free state. The controlling hand of Wesley had been relaxed and was now withdrawn from the Methodist societies. The scepter of George III had been shivered among his American subjects. Asbury had behind him thirteen years of hard and beneficent work. All his powers of body and mind had attained their

maximum of efficiency. As pathfinder, preacher, and organizer, he was incomparable. To speak of competing churches would be intolerance. But he and his fellow laborers had stretching before them boundless fields of toil that were unfenced, untilled, and unclaimed by any religious organization. We shall behold in our next chapter how they drove their plowshares through the virgin soil, how they scattered their seed, and how beneath the glowing autumn sky, amid the songs of the reapers, they garnered their sheaves of yellow grain.

(To be continued next week)

The Inner Light

A. L. Smith

WHATEVER final judgment enlightened Christian thought may pass upon the rival claims of modernism and fundamentalism, one thing may be set down as well established. The traditional emphasis of Methodism upon spiritual consciousness—the inner experience of the power of Christ—is pretty thoroughly vindicated. And the Christian mind may rest in the assurance that the religion of the future will be of the heart, in the spirit, and not in the letter.

The church will not permanently rest its case for its personal relation with God on chapter and verse of the Written Word, essential as this undoubtedly is as a guide to faith and practise. But it

is rather the book and volume of the inner consciousness which alone can authoritatively report that we have passed from death unto life. One may open his Bible and put his finger on some sentence written nineteen centuries ago, and say, "How do I know my real standing with God? Here it is: 'Whosoever believes . . . and confesses that Jesus is Lord, is born of God.' I believe and confess. If the Bible is true, I am saved. God declares it!"

But the more enlightened Christian says, "No. I must have grounds more relative than this." The heart that has real assurance "stands up and answers, 'I have felt.'" Others may say, "My assurance is here," with their finger on a proof text. The enlightened will do better and say, "My assurance is here," their hand upon their heart.

WE do rightly to insist that this is Methodism. It is said that denominationalism is dead. Whether this is true or not the message of Methodism to the world, that religious assurance lies

with consciousness, is eternally alive. It is so, because consciousness itself—however denied and denied, however baffling in its mysteries—is a perennial and everlasting reality. The position that sets forth conscious experience as the ultimate proof of one's relation to God, can never be overthrown. Any other source of assurance is indirect, speculative, dogmatic. It generally reduces to a formula of words, of which the precise meaning and perfect accuracy are taken for granted, though they were written centuries ago. Who would rest his eter-

Bashford the Pastor

HIS MINISTRY IN PARKMAN STREET CHURCH, DORCHESTER, HIS FIRST REGULAR CHARGE.

J. Elmore Brown

THERE is magic in the name of Bashford. There is more than magic, there is power! For indeed, not only in Methodism, but in the whole realm of Christianity today, the name of James W. Bashford is representative of spiritual idealism, of unwearied devotion to duty, and of an unyielding sense of loyalty to honest conviction and noble purpose, which always characterized him as a faithful pastor and a faithful leader.

The current year marks two anniversaries of the career of Bishop Bashford: on May 29, the eightieth anniversary of his birth at Fayette, Wisconsin, and on last March 18, the tenth anniversary of his death at Pasadena, California. Because of this, the writer, the present pastor of Parkman Street Church, Dorchester, the first charge served in the regular ministry of Bashford, made Sunday, May 26, Bashford Anniversary Day. Displacing the present pulpit, the original Bashford pulpit was used that day.

New England has particular interest in Bishop Bashford, for he rendered most of his pastoral service here, serving only one church away from this region—Delaware Avenue, Buffalo. From there he went to the presidency of Ohio Wesleyan University, which invitation he at first refused, because "it is not wise for one to change his life plans after devoting himself to them for thirteen years, unless convinced his original plan was wrong. I still cherish my original conviction that preaching is more essential than teaching, . . . and fear to leave it without a distinct call from the Lord." The second invitation was unanimously endorsed by the Board of Bishops, and he accepted, relinquishing the position, after fifteen years of peerless service, to become the fiftieth bishop of the Methodist Episcopal Church.

nal well-being on the infallible correctness of a form of words?

Any verbal formula whatever, however valuable for instruction, is irrelevant and inadequate as evidence of one's harmonious relation with one's God. Consciousness is the real seat of Christian assurance. This is the eternal message of Methodism to the world. It is in line with the broadest interpretation of Scripture, with the soundest psychology, with the latest and most enlightened Christian belief. It holds the future. The final religion will be, Christ Within.

IN his early pastoral career, Bashford exemplified nearly all the qualities and habits of life which later marked him as a great man of God. His untiring zeal for a cause carried him by every obstacle, and he had that remarkable ability, so essential in a successful leader, of being able to communicate to others his own enthusiasm and idealism for a given proj-



JAMES W. BASHFORD
IN HIS EARLY DAYS

ect. He always displayed ability at sound judgment, and always seemed to be bubbling over with surplus energy. It was a familiar sight to see him walking directly in the middle of the road, looking straight ahead taking long, strong, dashing strides as he walked. He carried his right arm folded closely against his body, the forearm extending slightly upward and straight out, his Bible clenched tightly in his hand. His energy also manifested itself in the delivery of his ser-

mons. He spoke so rapidly at times, that he nearly stuttered, vigorously shaking his head, mechanically shrugging his shoulders, and using a swinging, chopping gesture with both arms as he talked.

In the conduct of services, he was ready for any occasion, and quite often found it necessary to administer a rebuke to some one. But his rebukes, so far from being unkindly, were of such a nature as really to draw the offender to himself. On one occasion a young lad, working out a premeditated plan, casually pulled out a flaming red handkerchief, and shook out the folds. "Put that up, young man," said the preacher, "and never let me see it again." That young man became the entering wedge into a Unitarian family, his mother became a Methodist, and a few years later when Bashford became president, that same "young man" entered Ohio Wesleyan University. Today he is in the ministry with four other boys who came under Bashford's influence.

Young Bashford early learned how to deal with those hardy "perennials" who were always found at prayer meeting. And to this day they tell of times when he would point to one and say, "Sit down, now, and give some one else a chance to testify." But at the time of prayer, even though one would pray for thirty-five minutes, Bashford would never interrupt, though he did considerable shuffling from one knee to the other.

The young preacher had a faculty for bringing others to agree with him, and could make them feel honored at their cooperation. It was not the day of denominational love and comity, but the Unitarians gladly let him use their meeting-house on occasions. And one old staid Presbyterian, who even looked askance at any of his children going to another church, although no church of his own denomination was within a wide radius, gladly saw to it that a special pipe was made and placed for a difficult drainage system, and even gave a liberal amount as a contribution for the new building of the Methodists. Bashford succeeded in raising large sums of money from folks of wealth outside the church, and was as well known and liked in the entire community as he was in his church.

THE old records of the church display many an interesting item. When legal obstacles seemed to arise, and lawyers' fees would need to be provided for, what did Bashford do but become a justice of the peace, and take care of the legal procedure with everything else! His order to the trustees of the original society to assemble and organize into a corporation and to transact business is among the historic papers.

The first quarterly conference of the

new church brought its problem, and shows something of the way in which Bashford dealt with such problems where human feelings were involved, so as to save embarrassment and humiliation. And the way in which the whole matter was handled reveals something of his shrewdness and insight into the proper procedure. The church treasurer had used a few dollars of the church funds in a family emergency, and the matter was to come up at the quarterly conference. It is significant that Bashford himself presided at this meeting, in the place of the district superintendent, and there is no evidence to show that the latter ever knew anything about the irregularities. At this meeting it was voted that the pastor and class-leader interview the treasurer, and soon after, restoration was made to the church.

In the statistical record there are interesting items. The pastor's salary was estimated at \$350, but he was paid \$400 for the year. To quote: "On July 4th, 75, the 2nd. quart. conf. for the year was held, at which pastor reported 22 members in full connection, visited at the homes of all, save one, conversed with on religion; also seventeen of the attendants on worship visited." In his last report on April 4, 1878, Bashford reported 75 members in full connection, and 11 on probation, and that he had made in that year 872 pastoral calls.

BEING an unmarried man, and rather stunning in appearance, though very slim, he did not escape the forced attention of the "eligible" young women of the parish and community. In one family there were three such "candidates," and it is a well-established fact that between two of the sisters there was considerable rivalry. One was the "volunteer" organist, much to the great dismay of the other. But all their best-laid plans availed them nothing. Bashford took great delight in the children, always favoring the boys, and even to this day there are those who can recite the little pieces that he gave them to learn for concerts.

Faith and courage were his in unbounded measure. It was no easy project for a small congregation to undertake to build a new structure. Yet his faith and courage carried him through, and when the old hall in which the society met had been condemned, he laid his plans. And in addition to his fine pastoral work, and his studies in Boston University School of Theology, he managed to collect \$8300, and to oversee the erection of the building. ZION'S HERALD, reporting the dedication of Jan. 19, 1878, said, "The marvel is how so much of the amount has already been paid, and how generously and readily the remainder of the indebted-

ness was taken at the dedicatory services." It was Bashford who was standing, unseen, behind the enigma of the marvel. He had now become a community figure. He had been pastor three years, the limit of tenure at that time. The new church had just been dedicated in January, and the Annual Conference convened in April. Every effort was made to induce the cabinet to return him to Dorchester. He wanted to return, and the community insisted. But—! Yet his church had been so fired by his idealism,



THE BASHFORD PULPIT
AT PARKMAN STREET CHURCH, DORCHESTER

that they were able to carry on under a new leader, establishing well the foundations upon which the future years were to build.

IN but a few days now, hundreds of men and women from many quarters of the world will be assembled for the Commencement exercises at Ohio Wesleyan University, at Delaware, Ohio, among whose students Bishop Bashford was known as "Sunny Jim." There will be those who knew him as a pastor. There will be those who knew him as a friend. There will be those who respect him as a great leader of a great university. There will be those who were touched by the greatness of his personality as an episcopal leader in the land beyond the sea. And there will be those who know little about him, but who live today in a better world because once he lived. And scores will make their pilgrimage out South Sandusky Street to Oak Grove Cemetery, and will stand with heads uncovered at the spot of the last resting-place of pastor, counselor, friend, "prexy," bishop: faithful, courageous, devoted man of God, James Whitford Bashford.

On the Stage of Human Affairs

Walter W. Van Kirk

THE reparations riddle is still to be fore. At the beginning of the Paris negotiations the Allied delegation stated that its minimum figure was 28 billion dollars to be paid by Germany in 58 years. Dr. Schacht, the Reich's "Iron Man," flatly refused to accept this proposition. He made a counter-proposition that Germany should pay 15 billions in reparations over a period of 37 years.

With the criticism of the Allied delegations resting heavily upon him, Dr. Schacht made a hurried journey to Berlin. During this critical five-day period, Mr. Owen D. Young, American delegate and chairman of the conference, prepared an entirely new plan.

Mr. Young's proposals were that Germany should pay 18 billion dollars over a period of 37 years; that annual payments were to average \$487,000,000, of which amount \$165,900,000 was to be paid "unconditionally," with payment of the balance "conditioned" on Germany's capacity to pay without imperiling the value of the Reich's currency; that bonds were to be issued against the "unconditional" portion of Germany's pledge to pay, these bonds to be sold in the world's money markets, the proceeds being at once available to the creditor powers; that an international bank of settlement was to be established for the handling of these bond transactions; and that the profits derived from the operation of this bank would be placed to Germany's credit against her reparations debt.

Dr. Schacht accepted this proposition, conditionally. At this juncture Great Britain's chancellor of the exchequer announced that the Young figures "will . . . be unacceptable, and the government will in no circumstances entertain them."

President Hoover thereupon called a hurried conference at the White House. The United States agreed, provided Congress approves, to reduce Germany's annual payments to us by ten per cent. Mr. Hoover's suggested plan does not contemplate any reduction in total payments, but gives to Germany a longer time in which to meet her obligations. Secretary Stimson stated, however, that the United States would not officially cooperate in the establishment and maintenance of the international bank.

Today the situation appears more promising. Germany has been made to see that the alternative to success at Paris is the continuation of the Dawes payments. And France is beginning to realize that a speedy settlement of reparations is vital to her own economic security.

The Larger Parish—A Case Study in Maine

James Myers

AN old Ford plowed along a country road. At the wheel sat Rev. Hilda Ives. It was Sunday night. The back of the car was piled high with a strange collection of farm produce and miscellaneous articles, dressed chickens, a bushel of potatoes, a crate of eggs, a basket of water-lilies, a variety of fresh vegetables, a hooked rug for sale, a baby-carriage in need of repairs. Mrs. Ives was on her way back to Portland after preaching the gospel in what had been a deserted church in a remote rural community. Her parishioners were not well-to-do. They were too far removed from ready markets. She encouraged them to bring their wares to church. After service she loaded the car for her return trip to the city, where she discovered a steady demand for the fresh produce of the farm. The baby-carriage represented an errand for a neighbor in need.

After the death of her husband left with a family of five young children, Mrs. Ives passed through a deep religious experience of the love of Christ. She wanted something to do for Him. Tired of the round of conventional city church activities, she asked for a hard job. The Congregational state missionary superintendent asked her to restore religious services in Albany, an outlying country church. There she served as minister, Sunday school teacher, and organist, and "pumped, prayed, and preached" to a congregation of twelve. The Sunday school numbered two children, until she arranged to have young men with cars gather up the children from outlying farms. Then they had twenty-seven. The congregation increased to sixty-five. Twenty-five people joined the church. There were children to be baptized, funerals to be conducted, the sacraments to administer. Mrs. Ives, at first only licensed to preach, was, after a course of study, ordained as a minister in full standing of the Congregational Church.

Mrs. Ives served Albany on an annual salary of two hundred fifty dollars. Even this sum she turned back to the treasury of the church. But she realized the inadequacy of what she could do single-handed.

Not far to the north was the Aroostook Larger Parish of the Congregational Church, developed to meet similar conditions by Dr. Malcolm Dana, pioneer of the Larger Parish movement. With Aroostook as a model, Mrs. Ives extended her boundaries and finally succeeded in establishing the Oxford County United Parish, which has the distinction of being the first interdenominational organization of its kind.

THE Larger Parish is based on the principle that the churches in the towns and open country of a larger geographical area by pooling their resources can obtain a ministry, a program, and an equipment such as no one of them could have alone.

A unique feature of the Larger Parish is its multiple ministry. The Oxford County United Parish, which is twenty miles long and five or ten miles wide, has three full-time men—Rev. Arthur C. Townsend, minister of worship; Rev. B. F. Wentworth, minister of education, and Rev. Wilbur I. Bull, minister of parish activities. On Sunday they all preach, making possible regular religious services at seven points in the parish, in six churches and one hall. Church buildings, which in some cases had been badly out of repair, are now freshly painted and equipped with organ and hymn books, new carpets on the floor. In one church, attendance increased from six to sixty-five. Some families in the isolated rural districts had not received a call from a minister for years. The parish ministers now reach every family in the area.

The multiple staff of ministers in the Larger Parish is made possible by a budget beyond the dreams of the old country church. Nearly one half is raised in the parish by an every member canvass. A considerable sum is subscribed by interested people, some of whom have summer places near by, and to their everlasting credit be it recorded that three cooperating denominations, the Congregationalists, the Universalists, and the Methodists, also contribute toward the work through their state missionary boards. Included in this Larger Parish are two Federated churches in which the aforesaid denominations have united for service to the community, one Community church, three Congregational churches, and one unorganized district where religious services are held in the school-house.

IN addition to its services of worship and a program that embodies the last word in up-to-date methods of religious education, the Larger Parish makes possible an effective community service, which is the particular interest of this article.

No regular motion pictures had been shown in these towns before the Larger Parish attacked the problem of community recreation. The staff, equipped with a portable projector, now puts on a show in every village every other week. A supper is served at cost by the local Ladies' Circles. A family rate of sixty-five cents admits father, mother, and all the children to the movies.

The Crooked River Outing Club has been organized to provide outdoor sports

for country folks who no longer want to "den up" for the winter months. A Winter Carnival is put on and draws hundreds of people for a day of fun and friendly competition in winter sports. Events are offered for young and old, boys and girls. The day concludes with a "big feed," a three-act drama, "The Heart of Maine," and finally the crowning of the Carnival Queen, the girl who wins most points in the events of the day. Field days provide similar community get-togethers in the summer.

The emphasis upon enjoyment of the out-of-doors is not confined to sport. Beautiful out-of-door religious services are also held, an apple-blossom service in the spring, an outdoor service under autumn-colored trees in the fall. A mountain-top service was attended by five hundred people, most of them climbing the mountain. Jolly parties of old folks were drawn up the hill on hay wagons. A choir of eighty voices from the men's class of a church in Portland added beauty to the service.

DOWN in the valley the Larger Parish continues its task of community building. Four out of the five towns in the parish have now purchased their own tractors and send out snow-plows to keep roads open all winter. The Community Improvement Association is also working at the problem of better fire protection. One of the ministers is director of publicity for the Farm Bureau and leader of its project work.

The country doctor gets his messages for outlying districts at the minister's house. More than once on dark winter nights the doctor and the minister have battled through the snow-drifts together in order to reach a bedside on some isolated farm where they were able to bring healing and peace. These parish ministers serve by way of social workers when there are no others in the area. The country sometimes knows neglected children. Relief, clothing, and food follow the minister's call, and the case is referred to the proper child welfare agency and taken care of.

An arrangement has been made with the State Hospital in Portland to accept charity cases on the official report of the parish ministers. A small child who was never able to speak above a whisper was taken in by a minister. While under observation she almost choked to death, would certainly have done so if she had been on the farm. But the hospital staff saved her life, operated on her throat, and sent her back home with her voice restored. An eighty-year-old woman had cancer of the face. She prayed that she might be cured. A parish minister got her to the hospital, where a successful

(Continued on page 734)

have lost the secret of agonizing. We can only organize." We are more anxious about the unemployed than about the unconverted. "Ananias," remarked the preacher, "was not all bad. He merely wanted to make the best of both worlds. He pretended to give everything. He bore a strong likeness to a Christian congregation of today, which sings with rapture, 'Take my silver and my gold, not a mite would I withhold,' after which the poor minister has great difficulty in lifting the collection on to the communion table, because of the weight of coppers."

Enid, Oklahoma.

The liberation of White Temple, St. Joseph, from its mountain incubus of debt, has a companion now in a similar victory at Enid, Oklahoma. Enid is one of the prettiest cities in Oklahoma. But it sprang up in the days after the "run," over built, over paved, over boomed, and paid the penalty. Near the pretty square stands our noble church building, but a pile of debt as well as a pile of brick and stone. In its dark days Dr. J. E. Burt consented to take the pastorate, and it is not too much to say that his fine personality not less than his ability, saved the day. He was pastor here five years; and the memory of that pastorate will make the hearts of the people beat warmer so long as this generation is alive.

In due time P. H. Chappelle became pastor. Here he came to his own. He was just transferred in and given this charge. When Enid entertained the Oklahoma Conference in 1913 we had the opportunity to appraise the man. We were not mistaken. He led his people. And today the church is free from debt with a future of almost boundless opportunity. It is, moreover, a symbol of the new, buoyant prosperity that is again lifting up the city.

"No Beer No Work."

Not for the Chicago Federation of Labor. That slogan foisted upon the Labor Unions by the liquor interests is resented by the Chicago Federation, whose members largely own their own houses, and who know that you can't pay whisky bills and installments on that mortgage at the same time.

Elect Mother in Israel.

Certainly among the names of the women who deserve remembrance for their share in the building of the kingdom of God in the west, the name of Mrs. J. J. Bentley will gleam. She was a help meet to one of our noblest men, similar to him in strength of character and will, in patient well doing, in wisdom and charity, a mother in Israel. The tributes paid to her long life in Missouri on the occasion of her funeral service in St. Joseph a few days ago, but recited a small part of what her life meant in the building or rebuilding, of our work in Northern Missouri. Surely the memory of such is blessed.

And may we not in this connection call to mind another similar character. Mrs. Jeniza Price Dudley, wife of Rev. J. P. Dudley, an itinerant in Iowa, mother of three stalwart Dudley brothers and of Mrs. A. E. Griffith. Looking at such lives, we can repeat the words of the heathen philosopher; "Behold what women these Christians have."

This Issue.

It is needless to convey the hint that the character of this issue makes it necessary to carry much copy over until next week.

The League of Nations.

The debates and speeches on the League of Nations have helped the cause rather than otherwise. They have distinguished between the principle and the working out of the principles. The latter may need to be studied more thoroughly and expressed more exactly, as to the matter of some League of free peoples, with covenants between them to settle differences by courts of arbitration and not by millions of mangled bodies and mountains of debt, that every day becomes more insisted upon.

The final debt of the covenant will not provide a super-state, but methods of protecting the peace of the world among nations as they are. The United States went into the war up to her neck. She cannot now with self respect creep back to her old isolation. She must help settle the war and that of necessity involves her in the contract to make that settlement stand.

We welcome the discussions of the proposed League of

To All Churches in the St. Louis Area.

The case of George D. Herron under appointment of the President of the United States as representative of this Christian country to Princes Islands for conference with the bolsheviks, is the most disreputable appointment ever made in this United States. The Christian Advocate heads its editorial on this shame to America, "A Disgusting Diplomat." That hits the nail. If diplomat he be, he is disgusting. The attack in his appointment is on the Christian home which is the core of the American Life. Without it America might be Bolshevik. There is no republic possible where there is not God and where there is no Christian home. In discussing this infamous appointment the other day with a college professor of distinction, he said by way of palliating the apathy of Christian Colleges and citizens in this dire business, "We are helpless. It seems impossible to touch the President. He does what he pleases and we can not change him." I characterized that as citizen fatalism. It is true as he said but we are the American people. The President is servant and not Lord. He represents a Christian Democracy and is answerable to Christian conscience in this land.

The Church of God must act. It must act NOW and it must KEEP acting till this infamy is withdrawn.

I urge in the name of an American whose home shall be unblemished, whose arm shall be free to attack and defeat Mormonism, whose strength must remain capable of defending girlhood and womanhood against the ravages of free love, which must insure to children that they know their own parents and be reared by them, that each CHURCH pass resolutions—1. Condemning the appointment of a pronounced and operative free lover to anything in the gift of the United States and 2. Demanding his immediate recall and that this resolution be forwarded to the President at Washington properly signed by the Secretary of the Quarterly Conference and the preacher in charge. Let NO church fail to speak out or else hereafter be left dumb in the presence of any menace on our home or on decency of our civilization.

Further, in view of the fact that as the professor named above said the President is difficult to dislodge from any of his schemes, "LET THIS ACTION be REPEATED often if need be till there be such a pressure of public decent opinion as shall compel a decent appointment. If the President can not be reached by the people, whose President he is, then we have no longer a Democracy. We have a kaiserocracy.

WILLIAM A. QUAYLE

Nations, but it is poor Americanism and dubious personality to make such a discussion the vehicle of personal abuse or party peanut politics.

—Power is good, but power abused betokens a bad character. That discloses who you really are—then you are loved or despised.

At the Southwest Kansas Conference, the editor extracted this note from Dr. J. D. Botkin: First Lieutenant Paul O. Botkin of Company C., 139th Infantry, 35th Division, has returned from France. He went into the great battle of the Argonne Forest in the early morning of Sept. 26, and was seriously burned with mustard gas in the afternoon of Sept. 29. Remaining with his command till the 30th, he was sent back to the first aid. There the surgeons sent him to a base hospital. After almost two months in the hospital he was sent home in command of a casual company. He is giving himself up to rest and recuperation. Has filled a few speaking engagements. Is 24 years old. On the eve of the Argonne Battle he wrote his father: "The big show is about to start. I am going with confidence into the scrap, and if it is God's will that I shall not come through, then I shall have 'gone west' for the old flag and you folks at home."

JAMES W. BASHFORD.

Bishop James Whitford Bashford was born in Fayette, Wisconsin, May 20, 1840. He was the son of Rev. Samuel and Mary Ann (McKee) Bashford. He had his A.B. from the University of Wisconsin in 1873; A.M. in 1876; S.T.D. from Boston University, 1876; Ph.D., 1881. His honorary degrees were D.D. from Northwestern, 1890; L.L.D., Wesleyan, 1903; University of Wisconsin, 1912. Married Jane M., daughter of Honorable W. W. Field of Madison, Wisconsin, September 24, 1878.

He was tutor in Greek, University of Wisconsin, 1874. He was ordained Methodist Episcopal minister, 1878; pastoral supply of Harrison Square, Boston, 1876-78; pastor of Jamaica Plain, Massachusetts, 1878-80; Auburndale, Massachusetts, 1881-84; Portland, Maine, 1884-87; Buffalo, New York, 1887-89. He was president of Ohio Wesleyan University, 1889 to 1904.

He was elected bishop of the Methodist Episcopal Church, 1904. All his Episcopal life of 15 years his address was Peking, China. He held conferences in the United States, 1904 and 1906; organized China Centennial Thank Offering, 1907-08, resulting in splendid contribution of \$600,000 toward missionary work in China; assisted in organizing relief measures in China famine district, 1907; visited India on Missionary tour, 1907; delegate to the World's Missionary Conference, Edinburgh, 1910.

Author: He wrote "Outline of Science of Religion," in 1891; "The Awakening of China," 1906; "China and Methodism," 1907; "God's Missionary Plan for the World," 1907; "China: An Interpretation," 1910; "Oregon Missions," 1918.

He passed quietly to his heavenly reward at 5 o'clock Tuesday morning, March 18, 1919.

BISHOP BASHFORD CROWNED.

March 18, 1919.

Perfectly trusting, Bishop Bashford died this morning at five o'clock. CHARLES EDWARD LOCKE.

A Humble Home, a Small Village.

BY MILFORD M. MARY.

Bishop James Bashford was born near the small village of Fayette, Lafayette County, Wisconsin. The village of Fayette was, and is, merely a cluster of houses containing between fifty and one hundred inhabitants. The village is situated among the beautiful hills and valleys of Southern Wisconsin and is noted for several national figures which it has developed.



FARM HAND.

A generation ago it contained one of the best primary schools in the West which was probably the foundation of its reputation as a producer of leading men.

The Bashford home was about three-quarters of a mile from the village as the bird flies, but was considerably further by the road as that followed the section lines.

The Bashford farm was one of considerable size containing about two hundred acres: A substantial farm house situated on the side hill overlooking the road and a valley containing a stream of water was quite in harmony with the surroundings.

Mrs. Bashford, the Bishop's mother, whose maiden name was Mary Ann McKee, was the wife of three husbands and the mother of three separate families. The Bashford family contained four children: Robert, Wesley, Sarah and James. The boys were all educated at Madison University and became prominent figures in the outside world. The daughter, Sarah, was afflicted with an incurable hip disease and was obliged to walk with a cane. Had she had the time, strength and opportunity to develop her mind, she would have taken her place in world affairs along with her distinguished brothers. She did her part, however, in teaching in the local schools and many a boy and girl owes much inspiration to her life.

Bishop Bashford's mother was one of those sturdy, physically powerful and eminently pure pioneer mothers for which the West of that generation was so noted. Her children were remarkable mentally as well as physically. There was an intense bond between her and her favorite son, James. She recognized the wonderful gift which had been bestowed upon her by giving birth to such a son and he in turn realized that his intellect and strength were inherited from her. During the entire life of Bishop Bashford's mother I believe he made a point of visiting her once each year. During his visits home he would always preach one sermon in the old Methodist church at Fayette. This resulted in a gala day for the neighborhood, the church was packed to the doors and young Bashford succeeded in giving them food for thought for the next year.

Bishop Bashford's origin was humble; surroundings were entirely those of the farm and labor was exacting from early morn till late at night. He worked his way through college first by manual labor, followed by teaching and preaching

as soon as he became able. He was principal of the public schools at Darlington, the county seat of his county, for some time. The writer remembers well his substituting for his sister, Sarah, in the Fayette school during her frequent illnesses. The writer also recalls having heard Prof. John B. Parkinson, vice-president of the University of Wisconsin (also a Fayette boy) state that the mind of James Bashford was, perhaps, the most analytical and acute ever graduated up to that time from the University.

The Beginning of Bishop Bashford's Christian Life.

I. S. LEAVITT, D. D.

My acquaintance with Bishop J. W. Bashford began when we were students in the Wisconsin State University, more than fifty years ago.

He was an unusually bright and studious young man, always standing at the head of his classes.

His people lived in the Southwestern part of the state. When home during the spring vacation, 1868, he was deeply



CHURCH, FAYETTE, WIS., WHERE HE FOUND CHRIST.

impressed by some religious meetings then in progress and felt that he ought to become a Christian.

To throw off this conviction he said to his saintly widowed mother: "I must return to the University and bring up some special work before the term opens." She seemed to understand and replied: "James, you cannot run away from the Lord. He will follow you," but he left for the University. On reaching Madison he went to his oldest brother, Robert, who lived there and told him that he had a feeling he ought to be a Christian, but he said: "I fear if I yield I will have to preach and you know my ambition has been to become a lawyer—What shall I do?"

His brother replied: "Father and mother have had some-

OUR METHODIST EPISCOPAL ST. JAMES.

By BISHOP QUAYLE.

It is the praise of the Christian Church that it does not need to look backward for its saints. It has them there, but always has them now and here. They are the present tense of Christianity. Those Bible translators whose music was like a book's laughter, who said that one Gospel was written by Saint Matthew, another by Saint Mark, another by Saint Luke, and a fourth by Saint John, were men who need no apologist for their sagacity. "Called to be saints," is one of those thoughts sown abroad through the New Testament which needs no revision. That is the business of Christianity as touching souls, and we do well to listen to that music, for it is choral music and has good right to abide. There were giants in some days, but more assuredly there were saints in all days of nascent Christianity. We do not question that, rather vigorously and singularly affirm it. We deprecate the slowness with which so many Christians accept the doctrine of the continuity of saints. There are more now than ever there were.

And Methodism has its Saint James—Saint James Bashford. That sounds well on the lips of the Church, because it is accurate. That beautiful spirit has been continuously drinking of the heavenly spring for many, many years. I shall always think of this modern saint as I saw him a little space ago at Grand Rapids, where the bishops were in their semi-annual session. The big-brained Bashford was there. Nobody ever has questioned his brain being ample. He could spare some brains and have plenty left. Some of us could not. If accused of being a statesman, his book on China would convict him. If accused of being an educator, his work in Ohio Wesleyan and otherwheres would convict him. If accused of being a phenomenon in raising money for great causes, his history would convict him. If accused of being multi-related, his varied activities carried on simultaneously would convict him. If accused of being multi-related, his varied activities carried on simultaneously would convict him. If accused of having the blood of empire-builders in his veins, his work in the Orient would convict him.

All these granted, yet not so do I love to write on him as I beheld him. At noon lunch the brethren were singing, "Beloved Now Are We the Sons of God," and St. James was not singing, but realizing. As the song lifted, his spirit took a triumph march. He who has been thought of for years past as moving from speaker to speaker with his listening hand behind his ear so as to catch the speaker's words, was not in that attitude at the time I now recall. He sat, head tilted back, lips open, eyes wide, as if he were entering eternity and wishing to miss no glory, his face shining like the face of a man in love. With rapture apparent on his features, till my voice choked to silence as I watched him, and my eyes spilled tears into my voice, I saw Saint James transfigured before me, and had not been a whit surprised to have seen his garments grow white and glistening. He was not there. He was caught away in a rapture, and whether in the body or out of the body he knew not. "We are the sons of God," had hurled him out into its glory.

That was Saint James Bashford. So shall he stand in the long eternal day, and making melody, and with his spirit shining out like a lit lamp, and the language of glory bubbling from his lips. Not silent there! There they can have the transfigured face and voice, because they hear about upon them "the marks of the Lord Jesus."

thing we know nothing about and I wish you would try it out." This simply added to his burden.

He then appealed to Prof. Parkinson, a relative, making the same statement he made to his brother, Robert. The Professor replied: "James, I am not a Christian and cannot advise you. I can assure you there is no comfort in unbelief. If you can accept the Bible and gain the faith of your parents, I am sure you would live a much happier life and be more useful than you would be otherwise."

This was again disappointing and not what he wanted. Still unwilling to yield, Bashford went to Prof. Allen, a young man of charming personality—Professor of Latin in the University—and told him the same story and asked: "What ought I to do?" Prof. Allen replied: "Mr. Bashford, I cannot advise you. I am a Unitarian, educated in Harvard University.

You go up to the University, to the Methodist boys (calling several of us by name) and they will tell you what you should do."

I am sure he did not follow Prof. Allen's advice and none of the boys knew of his religious inclination or of his struggle above referred to. The Bishop gave me these facts only a few years ago.

About this same time someone said to me that Bashford's father was a Methodist preacher and died in the pulpit. It made a deep impression on me and I determined to see Bashford at once. We both boarded with Prof. Parkinson, so I waited in front of the building, where he roomed, until he came out, then took him by the arm and as we walked along told him what I heard relative to his father. He said it was true. I then said to him: "Jim"—as we called him, "You ought to go in his footsteps." Then I added an earnest exhortation, not knowing he was already near the Kingdom. I told him about our student Prayer Meeting that afternoon in Room 20, Main Building, and secured a promise he would attend. I believed he would, so we parted.

At the appointed hour—4 o'clock p. m. "the boys" (seven studying for the Methodist and two for the Congregational ministry) assembled. It was my turn to lead so I took the Professor's chair in front of his little table and in a few minutes Bashford came in and took a front seat at my right. Mr. C. E. Vroman, now a prominent attorney in Chicago, and



AT COLLEGE

a classmate of mine, came in and took the most remote seat in the room.

We simply followed the usual College prayer meeting order, when near the close I turned to Bashford and expressing our pleasure in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not commit yourself unless you wish."

He rose under some embarrassment and closed his talk by asking prayers.

I extended the invitation and my classmate, Vroman, also arose and said he wanted to join with Bashford and become a Christian. Then I said, "Let us all kneel and pray for these our schoolmates."

W. E. Huntington, now ex-president of Boston University, led in prayer. Damon, Stein and others followed. At



HOLDING CONFERENCE AT FOOCHOW, CHINA.

the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Huntington was my room-mate. We invited both down to our room, No. 70, North Dormitory. Vroman having an engagement excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commenting on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

Thus ended the hard struggle and his active Christian life had its beginning.

Later Brother Damon invited Bashford to his room, had prayers with him and invited him to attend services with him in the county jail the following Sunday and do the preaching. Bashford consented. Damon opened the meeting at the appointed time and then introduced Bashford as a new

FROM ONE OF THE "CLASS" OF 1904.

By BISHOP BURT.

As you read the names of the brethren elected bishops at Los Angeles in 1904 you can easily imagine that they do not always agree until each has had an opportunity to express his viewpoint, and that the agreement reached after discussion is generally a compromise of several ideas.

We were, however, always unanimous in our admiration and affection for dear Bishop Bashford. We were proud of him because of his splendid abilities and achievements and we loved him because of his sterling character; indeed, in this matter the entire Board was always unanimous. To say that we shall miss him, that the whole Church will miss him, and that China especially will miss him, is altogether an inadequate expression. We cannot now imagine how we can attempt the great tasks before us without him. Lord, let a double portion of Bashford's spirit come upon us!

man whom they would be glad to hear. Bashford made his maiden effort, closing as was customary in those days, by giving an invitation for any who wanted to become Christians to raise their hands. He told them, "We are all sinners. I am one with you, only I have made a start but am not yet fully in the light—so let us start together. How many of you will join with me?" Six hands went up and Bashford, not knowing what to do, turned the meeting over to Brother Damon, who was familiar with the situation and when the meeting closed Bashford told me he believed one of those men was soundly converted. Thus began Bishop Bashford's Public Ministry.

Dr. Bashford in Portland, Maine.

By CHARLES O. MILLS, PASTOR.

No man was more loved than he. Page after page in the Probationary part of the old church record in his heavy writing meets my eye as I search for data—and names of people, ever since important to the life of this church, were written down by him a third of a century ago.



SWEETS FOR THE CHILDREN.

On June 4, 1916, he spent with us the only Sunday which he had ever found time to give to his former friends and parishioners here. Men and women were quickly remembered by him as the boys and girls of his pastorate. In his morning sermon he related, giving names, as though the occurrence were but yesterday, the heroism of a ten-year-old girl in the Sunday School, who responded to his call for the Christian life and then

succeeded in winning the entire family for fellowship in the church.



PLAYING TENNIS AT PERKINS.

For the Sunday evening service, at the time of his visit here, we went to the great city hall, and a monster audience heard his plea for China.

At about the time he was pastor here a very definite reaction had set in against the high moral and political standards of the state. As a protection against this tide he was persuaded to head the state ticket of the Prohibition party, and the influence of his campaign addresses was of historic value to the great reform.

The reflection from association in the parish with those who knew him makes clear the fact that evangelism, continuous and consistent, was the channel of his purpose as a pastor. The Conference members who were here at that time make frequent mention of his fraternal spirit and generous co-operation. From every angle his pastorate stands as a model in the memory of all who knew him. There was no lacking in tenderness, no lagging in zeal, no semblance of compromise, no pausing from fear or favor, no uncertainty in the bugle call; but every mention of him, and of Mrs. Bashford, reflects the outline of true, standard Christianity.

Portland, Maine.

Dr. Bashford's Last Sunday in Portland.

On April 19, 1887, in the daily press of Portland, Maine, appeared a full account of the last Sunday of Bishop Bashford's three years' pastorate in Chestnut Street church.

The following extracts are taken from his farewell sermon as published:

"To the unsaved: I do not dare to say who in this Church and congregation are, in God's sight, Christians and who are unsaved. To me by far the greatest pang connected with my departure is that I go away with many whom I love out of the Church and, I fear, out of Christ. Surely if you had a strong manly faith in Christ you would be willing to avow your principles before the world. I have a text of Scripture for you also: Thus saith the Lord: 'Set thine house in order; for thou shalt die and not live.' The text is not my message; it is God's message to you. It is a sudden and startling declaration. But is it not true? You know that you will not continue here forever. Is it wise to strive for an education, to establish a business, to build up a home, to provide in every way for your future here and yet to ignore the eternal future? The text is a personal one. Set thy house in order, for thou shalt die and not live. We believe in immortality in general; but we fail to realize it for ourselves. But let me urge you not to miss the real meaning of your life. Do not because so much engrossed in the material side of your life as to forget its spiritual issues. As I may not look into some of your faces again until we stand together before the judgment, I urge you as a brother to heed this message from the Lord. Thus saith the Lord: 'Set thine house in order, for thou shalt die and not live.'

"A parting word to Christians: Let your aim be the Kingdom of Heaven upon earth. The world is in greater need of good practitioners than of good preachers in religion. Put Christianity into your household and into your daily lives. Hitch your chariot not to the stars, but to the God who rules sun and stars. 'Be ye therefore perfect, even as your Father, which is in Heaven, is perfect.' Without discussing now the possible limit of your perfection, be such Christians that your children shall know that father and mother are unselfish, and loving and conscientious. Be honest in your dealings with fellow-men, even if you die in the almshouse. Be conscientious and prayerful in political action. Live up to your convictions in daily life, and so realize your high privileges as the sons and daughters of God, and fill the earth with the atmosphere of Heaven. Ask God daily and hourly for purity of heart, and let your conversation be as it becometh the Gospel of Christ."

Beloved and Honored by the Whole Church

WORLD-WIDE Methodism has no more beloved and honored names than those of Bishop and Mrs. James W. Bashford. Alike in the churches which they served in the pastorate in New England and in New York, at Ohio Wesleyan, where the bishop had a distinguished term as president of that noted institution, and in China and in the church at large, to which they have belonged in such a real sense since 1904 when Dr. Bashford was elected to the episcopacy, they are held in warmest affection. The church unites in sincerest prayer that the ill health that has come to both the bishop and his noble wife during the past year may soon be overcome. In their enforced retirement from strenuous public life, part of which they are spending at the seat of Morningside College, Sioux City, Ia., with Bishop and Mrs. W. S. Lewis, they are still active in spirit and in counsel, and the source of benediction and of help to every good cause. The bishop is especially interested in the centenary movement, and his advice in much



BISHOP AND MRS. J. W. BASHFORD

that concerns this great campaign is invaluable. Bishop Bashford and his colleague of the China mission field, Bishop Lewis, seeing the world implications of the centenary in their full sweep, are giving themselves entirely to the movement, ready to sacrifice all that the church may see the vision and in this hour of tremendous opportunity not be disobedient unto it.

to heaven, or to magnifying himself in
the skill and patience of physicians
and nurses. With all this is bound up
the question and interest of mental
health—and, by the way, we need to
pigeonhole, for frequent reference, that
remark of Prof. William James: "The
great thing in all education is to make
our nervous system our ally instead of
our enemy." Yes, it is big business to
live!

But it is much bigger business to live
righteously, as well as rationally. The
chief difficulty comes over the problem
of making a life, and not just a living.
The hardest thing is to keep alive as a
Christian. Many worldly influences—
never more rampant than now—tend to
sap spirituality, and to cut the nerve
of moral effort. It is so natural to go
with the crowd, so easy to let down
the bars! Then, every now and then,

Francis Parker
A Message for

AMERICA is at last in the war in all
its grim reality. The constantly en-
larging lists of casualties of the last week
have brought home to us as nothing else
could the terrible price with which human
liberty must be purchased. It is bought
with a price—the blood of some of the
fairest of the land. And in the offering
of this sacrifice we have now taken
our place side by side with England
and France, and the other Allies. The
blood covenant of our modern civili-
zation has been sealed.

The lengthening list will have its effect
upon America.

*For one thing, it will make all the
more firm our determination to see
the thing through.*

Germany has reckoned little with the
spirit of the New World if it has thought
that U-boat wantonness along our coasts
or the heaviest toll of our youth along
the battle-front would make us quail.
Once again the policy of frightfulness
is seen to be a failure. In America, as
in England and France, it has served but
to give strength to the Teuton's foes.

This hideous Thing which we call Teu-
tonic autoeracy is seen revealed in all
its horror and the effects of its rule upon
mankind grasped in their far-reaching
significance. To give it dominance would

Latest News From Bishop Bashford

REV. DILLON BRONSON, D. D.

A GLORIOUS Sunday morning in a sun-kissed land, just like the rarest June day in New England. Flowers, fruit, and birds on every hand and the noble mountains, some snow-crowned, standing out brave and clear. What a privilege it is to spend a winter here in America's playground where the Yankee has made his last stand and folk with very moderate income can spend their declining years in comfort undismayed by the H. C. L.!

A quick journey in an open trolley brought us to Lamanda Park, where we had planned to attend the dedication of the new Morton Hartzell Methodist Episcopal Church. This new temple, dedicated today by Bishop Leonard, assisted

by the venerable Bishop Cranston, is a very complete and up-to-date plant, costing \$40,000—which would mean \$60,000 in New England. It is a worthy memorial to a splendid man, one of the purest, bravest, and most patient our church has ever known. He fought a good fight and laid down his work in the vigor of his manhood here in Pasadena. A beautiful letter from Mrs. Hartzell, residing in Newton, Mass., and a telegram from his father, the bishop, who was unable to be present, were read at the service.

Before the dedication, we had the great privilege of calling on Bishop Bashford at the sanitarium, about ten minutes' walk beyond the Hartzell Church. We met Mrs. Bashford walking in the grounds and were delighted to find her looking quite well. The beloved bishop we found in bed on a sleeping porch where he spends most of his time. He greeted us with a beautiful smile, worth a long journey to see, and remarked, "I have had three great calls in my life—one to the ministry, one to China, and this hardest call of all, to suffering." "But," he added, "how long this trial shall last is not my concern, for my times are in His hand, and I have no care." He walks about the room a little and eats most of his meals sitting in a chair and reads with comfort. He has the best care human love and skill can render, and we pray and trust he may still be given some years of comparative activity. However, he has never considered himself, but, like his Master, has been very prodigal of his strength. He has saved others because he *would* not save himself. He inquired eagerly about our work in Boston and was especially gratified when I assured him that *Zion's Herald* would hereafter make him regular visits. It was a benediction to speak two minutes with this great Christian who has not been spoiled in the least by flattery and who makes folk think of his Lord, who took upon Himself the form of a servant and washed the feet of guilty Judas and made Himself of no reputation. God give us more leaders like the saintly Bashford!

Murray Apartments, Orange Street, Los Angeles, Cal., Jan. 12.

More Good Work of Bishop Bashford

BISHOP BASHFORD has done an important service in bringing together the historical data concerning the settlement of the Oregon country and the running of the line between Canada and the United States. It is a thrilling page in our annals, that which relates the incidents of those pioneer days. So much of confusion has resulted from partial knowledge of the facts, and from inaccuracies also concerning some of the forces at work in those early days, that a volume* such as this from the pen of Bishop Bashford was needed.

The important fact which comes out of it all is the large part which the missionaries played in opening this rich territory and in settling the boundary question between the United States and Canada without recourse to arms. And the Methodist Episcopal Church has an especial interest in this whole matter because it was Jason Lee, its missionary, who was the leader above all others in this movement. Much credit, of course, is to be given to Marcus Whitman of the American Board and he looms large upon the horizon of those days; but without in any way detracting from the great service he rendered the nation, it is to Jason Lee that the first place must be given.

Those who are acquainted with Bishop Bashford's life and interests naturally ask themselves, as they take "The Oregon Missions" in hand, how the bishop happened to turn his attention to this particular subject. That he should be an authority on China and everything

*THE OREGON MISSIONS. By James W. Bashford. Abingdon Press: New York, Cincinnati. Price, \$1.25, net.

Chinese everybody recognizes, but few knew that he had ever given any special attention to the Oregon country. In his preface he tells us that he became interested in the subject back in the early eighties when he was pastor of the Methodist Episcopal Church in Auburndale, Mass. He had met relatives of Cyrus Shepard, a member of the first group of missionaries to Oregon, and from them he heard the story of the work of the Methodist Episcopal Church in that part of the United States. This awakened his interest and from then on he made a study of the entire subject, with the result that there has come this critical historical document.

The average person today who glories in the wide expanse of the United States little knows what sacrifices and heroism, what far-sightedness characterized those early pioneers. Those who are inclined to sneer at the missionary, as well as those who desire access to knowledge concerning the early history of Oregon, should read this work by Bishop Bashford and see how in the ambassadors of the cross, such as Jason Lee and Marcus Whitman, are to be found also the ambassadors very often of the nation.

tion of power was all but inevitable.

THE OTHER SIDE OF THE SHIELD

That in outline is the view of the situation from the standpoint of those who have renewed the political lease of the premier. Now let us glance at certain facts and opinions on the other side which are not obvious in a moment. It is alleged that women, who at present are only dabblers in national issues, have been among the most ardent supporters of the coalition. That is only a speculation. But we have passed out of the realm of speculation into the domain of hard reality when it is stated that only a fraction of the civil population have voted and that our soldiers and sailors, who ought to have had supreme consideration, have only polled to the extent of about thirty per cent. Furthermore, though the Opposition in Parliament is

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President's reception both in Paris and in London has been cordial, spontaneous, genuine, and immeasurably human.
London.

OUR ENGLISH LETTER

"Weeping May Endure for a Night,
but Joy Cometh in the Morning"—
President Wilson's Enthusiastic Reception—Everybody Surprised by the General Elections, Even Mr. Lloyd George—"Methodist Times" Passes into Other Hands—The Young Men's Christian Association and the Small Towns and Villages.

GLEANER

THE new year has opened amid scenes and events and emotions absolutely without a parallel in the history of the nation. We have emerged from the sorrows and desolations of the war as from the grip of a horrible nightmare. During the Christmas and New Year holidays, in the best sense of the words, all restraints have been flung to the winds. For five years we have had nothing approaching the intense and universal rejoicing that has prevailed. Revelry and tomfoolery have been conspicuous by their absence. But innocent pleasures among both young and old have been abundant. The gladness and gratitude of the country have been too full for sound and foam. From this brief and general survey of the prevailing mood of England let us turn our electric torch on sundry outstanding persons and events.

ENTER PRESIDENT WILSON

Ample cablegrams have come to us describing the effects which the magnificent reception of President Wilson has had upon the American public. There is no doubt he has taken us by storm. He has forged or strengthened countless

tion of the South relative to the whole subject, and shows how they misinterpret Southern Methodism who hold that it recent General Conference took action which means the end of negotiations.

To the contrary, the Atlanta General Conference specifically refused to take that very action. The minority report on the subject, which demanded that the Methodist Episcopal Church set aside its colored membership before further negotiations take place, had to be withdrawn in the face of the opposition of the body. That is the plain fact in the case. Says the *Texas Christian Advocate*

"The minority report was in the nature of an ultimatum to the Methodist Episcopal Church. Its adoption by the Atlanta body would have brought the subject of unification to a close. Our Northern brethren are powerless to set their colored constituency into an independent body and a demand from us that they do so, we say, would have put a period to all future discussion of unification between the two churches."

And this is the very thing the Southern Church would not do. Its action in this respect is therefore profoundly significant. The *Texas Christian Advocate* continues

"The commissioners [Southern] appointed in 1914 did not in all respects conform to their instructions concerning an independent organization for the Negroes in the Northern Church. These commissioners, or a majority of them, made considerable concessions to the Northern view. Nevertheless, the Conference, in reaffirming its position of 1911, endorsed the actions of its commission also

Could anything be put more clearly and emphatically? In the face of such action which has been perfectly well understood from the first by those who follow the matter closely, why should any or attempt to prejudice sentiment in the Methodist Episcopal Church by giving out that the South had taken a positive

professors in American institutions and colleges were asked a short time ago to sign a document in counter-declaration and protest against the monstrous crimes of Prussianized Germany. Out of that number, to whom was sent a personal appeal, just eighteen responded! President Murlin is right in exclaiming, "Here is either high treason or moral delinquency." Such professors must be eliminated from our American institutions of learning. In an excellent pamphlet just out, entitled "The Teaching of German," President W. W. Guth of Goucher College discusses this same point with great clarity and says that the important thing in the teaching of German is that it be done from the American point of view. "Our colleges and universities," he adds, "must demand that German be so taught, even though it means that teachers whose loyalty to our Government has never been questioned be displaced. . . . American

Snapshots of the Student Mind

SHE WANTED THINGS MADE DEFINITE—By Prof. R. H. Walker

WE had been discussing the command of Jesus, Give to every one that asketh thee. A very resolute little freshman lady waited on me as the class filed out of the room, and said, "Professor, a girl up at our cottage borrowed my umbrella last week and lost it; yesterday she borrowed my gloves. And I suppose the next time it rains she will want to borrow my raincoat. Shall I give it to her?"

I smiled, and all at once became very diplomatic. I said to her, "There are so many elements in that situation that I don't know that I would presume to render a judgment. One needs to know the girl a little better to determine what in the long run would be best for her temperament. Very likely when she calls for your raincoat it might be well to smile goodnatureedly, and say, 'Little lady, when you bring back my umbrella and my gloves, I will be perfectly delighted to let you have my raincoat.' Or it might easily be that it would be best for you to lend her your raincoat, and thus shame her completely. Those matters must be settled by the individual, and often when we are at the end of our sagacity we have a kind of inner intuition that shows us the right path. The last thing the Master had in mind was to give a definite rule. When he said, Give to every one that asketh thee, he was laying down a principle."

"Oh, then you think," said she, "that Jesus means, Be as accommodating as you can."

"The trouble with that interpretation," I answered, "is that it makes one of Jesus' blooded, high-stepping chargers into a gentle old family horse that stands without hitching. When you make Jesus insipid or commonplace, you have never understood him. The words, Be as accommodating as you can, would usually be interpreted to mean, Be as accommodating as is convenient.

And I am perfectly sure that it is not convenient to lead the life of generosity that Jesus enjoined."

"I am confused about this, Professor," said she. "You say this command is not always to be taken literally because that would not be sensible; and then when I put it in a sensible way you say that is too tame. And I think so, too; for if Jesus had meant anything as tame as that he would have said so. But why did he stir us up so terribly? Sometimes I wonder whether after all Jesus does not mean to be taken just as he says, and whether we ought not always to give when we are asked."

"Suppose," I answered, "you try that on a family of children, and give them the candy they ask for, and the money they want, and everything else. What effect would that have upon them?"

"Oh, I suppose it would spoil them."

"It would do worse than spoil them; it would ruin them for ever. I have not an undertone of doubt that to take Jesus always literally would be open and serious disobedience to the spirit of his command. Any one who studies the problem of charity knows how the poor are cursed by indiscriminate doles."

"But why then," said she, in a tone of anxious perplexity, "did not Jesus tell us what he meant?"

"My answer to that," said I, "is that divine ingenuity could not have come any nearer telling us what he meant. If he had expressed himself in abstract language, and said, Always manifest a generous attitude of good will toward your fellow men, just two things would have happened. In the first place nine tenths of his hearers would have made nothing of his remarks, for general statements mean nothing to the mass of the people; and even if they had understood him they would not have re-

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HAPPY HOMECOMERS



Judge D. D. Woodmansee, '81, is still boosting at Cincinnati. "Jerry" Hodge, '21, and the Judge drove up for the game Harold Amrhen, '25, captain of last year's team, seemed to enjoy sitting on the sidelines this year Mrs. Arna Baker Moore, '04, sat with her husband, Lyford M. '03 at the game. At the dinner in the evening, he was "called to the front" as chairman of the meeting. Joy Marriott and Sacksteder are also in the picture without their consent A. B. Whitney, '99, and Mrs. Whitney were looking over their program. Wont they be surprised when they see this picture? Mrs. Prof. Fulton and Professor Clara Nelson, '72, were among those present. Mr. Finlay of the Guardian Bank, Cleveland, came down to enter his daughter for next year, but George Harris, '00, came because he couldn't help himself.

Address by Dr. R. H. Walker at Grave of Bishop Bashford

When Visiting Notables Hold Memorial Service, November 16, 1925

THE favorite verse of Bishop Bashford, the one he most often read in chapel, and most often quoted before his students when president of the Ohio Wesleyan University, is in the third chapter of Philippians: Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

Any one who knows Bashford knows that in a remarkable and extraordinary sense he exemplified the ideal contained in this passage, for he retained the exuberant idealism of youth down to old age. The boy smile shone through the wrinkles, and a certain dancing gaiety of spirit was manifest in spite of stooped shoulders and rheumatic arms, and all the signs of advancing years. What are the secrets of this chuckling boyishness which he carried down to three score and ten?

They were perfectly manifest to all. The center of them, of course, was his life of prayer, which was tremendously vital. I once heard John R. Mott say that he had never come close to any man who had a commanding influence for good in the kingdom of God, that he did not discover that prayer was a very prominent part of his life; nay, that it was the dominant activity of his whole being. And I am very sure that this was true of Bashford. He did not by any means wear his religion on his coat sleeve, but one night in the gloaming as we were ascending the campus hill, he said to me in a quiet voice, "Walker," pointing to the chapel, "every stone in that building represents a prayer." He had prayed it out of the state of Ohio in the days before the present liberality toward educational institutions had become habitual.

Then of course Bashford was constantly embarking in adventures. He was deliberately getting himself into difficulties from which only a boy's energy could deliver him. Caution is a call for the embalmer. Bashford never called him.

I think another central reason for his unceasing growth was his habitual humility. It was wonderful how he managed to learn from his young professors. By a very flattering deference of manner Bashford made them tell all the bright things they had been reading and thinking. I have gone into his presence with a firm resolution not to talk, knowing that it was becoming in me to play the part of a listener before so great a man. But Bashford would beat me out. When I left him I was conscious that he had pressed all the intellectual cider out of the little gnarly apples on my tree.

Another reason for Bishop Bashford's constantly renewed intellectual freshness was his profound sympathy with people of varied points of view. A great many of us are broad minded in spots. We know some great preachers for instance who could go to a university gone to seed in extreme naturalism, and show such Christlike appreciation of the good aspects of their religious outlook as to be able to preach to them boldly the simple gospel of Jesus Christ, and have them listen to it gladly. But these same men would not be able equally to sympathize

with a man representing the opposite extreme, a man, for instance, who was simply reeking with that well known brand of self-conscious sanctity and orthodoxy that surrounds some men like the odor of garlic. But Bashford could sympathize with both extremes, and not merely get in touch with the dry scientific and naturalistic mind, but also with the opposite extreme, always supposing, of course, that he was a good man. No one, not even the Master himself, can successfully get along with a Pharisee.

It was just a miracle how Bashford could get in touch with an extreme mystic, and yet himself be chemically pure of sanctimoniousness or that super-pressure of religion that drives men away from the deeper experiences of Christianity. I think perhaps one of the reasons he was so interesting to the mystic was that he was so much more than a mystic. Nothing is so tiresome as to live with a person just like oneself. We love the people who appreciate all the good that is in us, but whose horizon is a lot wider than our own. It was restful to the tired emotions of the super-pressure religionist to hear Bashford begin his annunciation of the highly spiritual principles of the gospel by laying a good foundation in the historical, economic and geographic conditions that were at the root of them. And in the same manner one of the reasons for Bashford's grip on the men who lived down on the prosaic, scientific, materialistic plane, was the fact that they instinctively knew that while he sympathized with them Bashford was profoundly familiar with a realm quite out of their ken. We only honor the men who are something of a mystery to us.

Another characteristic of Bashford was that he never surrendered an enthusiasm. When he left Ohio Wesleyan for China and was completely cut off from all official relation to the college, his zeal for the old school never flagged. After some years he sent back from Peking a gift of seven thousand dollars. And what was true of the institutions with which he was connected was also true of the fundamental subjects that had engrossed his youthful mind. He gave all youthful enthusiasms a chance to bloom and bear fruit.

Such a man was Bashford. By faith he moved mountains. He held fast the beginning of his confidence firm unto the end. And it seems to me appropriate that on his grave we middle aged men whose minds are grooved, and whose arteries are beginning to harden, should by the help of God assume the mood of a little child the night before Christmas and expect, for the sake of the inexpressibly important interests with which we are charged to receive here and now a new baptism of the Holy Spirit. And then, having believed like a child, I hope we are so grown up and so mature that if, after our prayer, instead of tongues of fire and rushing, mighty wind, or any special spiritual ecstasy, we should suddenly find our emotional sky leaden and dark, nevertheless we shall be undismayed, and we shall go from this place with a perfect confidence that Christ has answered our prayer and come into our hearts in a very special and wonderful way.



Scene at the resting place of Bishop Bashford where men of the church pay tribute to his memory

THE SANCTUARY

THE ADVOCATE PULPIT—VIII

INTRODUCING THE PREACHER

The eighth in the series of fortnightly sermons which The Christian Advocate will print this year is by the Rev. Francis Burgette Short, D.D., pastor of Wilbur Methodist Episcopal Church, Portland, Oregon



REV. F. B. SHORT

DR. FRANCIS BURGETTE SHORT is a Delawarean of Peninsula Methodist stock. In thirty years he has itinerated across the continent, serving Harrison Street and Epworth Churches, Wilmington, Del.; First Church, in Portland, Ore., Salt Lake City and Spokane. He is a graduate of the Wilmington Conference Academy and Delaware College, and spent one year in Drew Seminary. He is now serving the unique Wilbur Methodist Church, which worships in Multnomah Hotel, Portland, Ore. Dr. Short is also chaplain for the J. C. Penney Company, one of the largest mercantile organizations on the Coast.

Religious Daring

A Sermon by FRANCIS BURGETTE SHORT, D.D.

"So Abram departed as the Lord had spoken unto him."—Gen. 12: 4.

THE Scriptures reveal God's dealings with and love for the race; they possess a historical value that is abundant in the facts set forth and rich in the principles expressed. All historic movements center around certain conspicuous personalities; indeed, history is little more or less than the crowning and the uncrowning of personalities. The individual character has ever been the era maker and the epoch marker of history, and one of those eras is beginning in the Scriptures claiming our attention this morning.

The eleventh chapter of Genesis calls attention to the descent of the race in its effort to build the tower of Babel, but a far more deplorable condition is expressed in the declaration that the sons of Shem did very little during their subsequent four hundred years except "beget sons and daughters." Another type of manhood became a necessity. A revitalized and a restored relationship to God was imperative. Hence God's command to Abram to depart into a land that He would show him. The facts herein involved impress me that this was the greatest undertaking of human history, and its daring produces a thrill of enthusiasm in living souls of men.

The early life of Abram was spent in the most fascinating and seductive life of his day; he was not only a worshiper of idols and a

the constitution of the most glorious nation on the earth to fully express the majestic daring of his own imperial mind and godly soul. Lincoln required a continent and a race upon and toward which to write the magnitude of his own incomparable personality. Livingstone needed the African continent upon which to pour out the matchless love of his life. That element of daring to respond to the call for great service is the element that makes such men as Morse, Field, Edison, Bell, Cecil Rhodes and Abram stand out in such unmeasurable personalities.

When I say that Abram was daring I do not mean to imply nor even to suggest that he was reckless. Sheer recklessness is sometimes looked upon by some folks as daring, just as fanaticism is sometimes regarded as a high type and expression of religious devotion. Abram was not reckless, though he was venturesome, daring; he was daring according to the highest degree of intelligence, plus, and wrapped up in that word plus will be found the secret for his being called the father of the faithful. Let me illustrate my thought. Some years ago one of our submarines was sunk in the harbor of Honolulu and lives lost. Would you conclude that was the result of recklessness? It might have been, but it is not likely. Builders and operators of that boat were intelligent men, experts in their line, and they used their knowledge in their work of both construction and operation; they were not reckless, though they were daring. Once more, when I was a small boy I attended a state fair. Among other excitement afforded us folks from the country was a balloon ascension. We all watched the balloon "professor" as he went higher and higher, until he cut loose and descended by the parachute method. Such an undertaking by any of us onlookers would have been sheer recklessness, but by the professor, who knew his business, it was simply daring.

A Daring Personality

THE only way by which one can account for the rise and fall of nations, the success of some moral propaganda or even the beginning of some religion that lays claim to the world's recognition is largely in the daring of some personality that goes forth, making known his claim. The ten great religions are each the result of great personalities asserting principles that attract the attention of men. Take the question of slavery, and, like that nonsense, the divine right of kings, it was most religiously opposed. The middle of the eighteenth century ushered in two distinct movements against it; one, the philosophical movement, led by Rousseau, of France; and the other, a religious movement, led by Fox, Burke and Wilberforce, of England, and by Sharp, Clarkson and Woolman, in America. From that time until the signing of the emancipation proclamation the individual was the center and leader in all that long-drawn-out struggle for liberty, and when the end came it came as the beginning had been ushered in, by the daring of one man. The same fact obtains concerning the temperance movement. Dr. Benjamin Rush, a member of the Continental Congress and a signer of the Declaration of Independence, issued the first article, entitled, "The Effects of Ardent Spirits on the Human Mind and Body," in 1785, and for forty years he was the center of storm and the source of temperance activities. After a while Neal Dow came along with his followers, and these have increased until the results are well known, world wide. An individual must blaze the way.

Fit for Fatherhood

THE daring of Abram evidences that he was fit to become the father of the faithful. He was big, courageous, obedient. The measure of a man is readily seen in the size of the undertaking to which he is willing to commit himself. Anybody can do an easy task, or a popular task, but it requires a real man to tackle a hard and an unpopular job. The story goes that General Grant one day sought a position, and the employer asked him, "What can you do?" to which the coming general replied, "Try me." None are proven fit until they are tried. God one day said to Abram, "I have a great task for some one to accomplish. Do you think you can do it?" and the reply was, "Give me the opportunity." So God tried him at two vital points in character and achievement; faith and obedience. "Move away from your home land to a larger land that shall become your home," he was told. He believed God and it was accounted unto him for righteousness' sake. God is trying men today; He is planning large undertakings for His Church, and He is calling the Church to world-wide effort. Our Centenary Movement is God's greatest challenge that He has ever sent any of His representatives. Certainly His call has been heard and a militant Church shall prove its faith by its obedience.

A Call to New Fields

WHAT shall we learn from this Scripture? God calls everyone to some service in some new field of experience. The individual life is the key of influence in every community. The individual must prove his daring by undertaking important, great tasks. This daring was never more needed than today. Uprisings are abundant; strife is abroad; turmoil lurks in every corner; problems of every sort must be solved. Who is willing to go in the name of God? The land of promise lies in the distance; oceans upon which no Norseman's ship has sailed are between us and the haven of security. God is calling to some great service of love in which some expression of sacrifice is manifest. Will you go? "Abram departed as the Lord had spoken unto him." Abram went where he was commanded. Will you?

King Over Death

By Ermna Lincoln Cooper

The skies are shedding tears tonight
Because my friend is gone,
And weaving wreaths of vapory mists
About her grave forlorn.

The birds have hushed their evening songs
A flower hangs its head,
All nature saddens at the loss
Of friend it counts as dead.

But in the human heart and soul
A joy springs quick to birth
No more for her the anguish pain,
No more the woes of earth.

Unfettered, free, her soul is blithe,
Glad in the sweet surprise
Of ended pain, of earth's joy,
Transcending earth's sorrows.

Her gladsome spirit joins the hosts
Of souls redeemed by love
With warmly pulsing life, she lives
Lives in the home above.

Let skies and birds and flowers mourn,
But human hearts should sing
Triumphant songs of praise to Him
Who over death is King.

Lansdowne, Pa.

Beginning of Bishop Bashford's Christian Life

By the Rev. I. S. Leavitt, D.D.

My acquaintance with Bishop J. W. Bashford began when we were students in the Wisconsin State University, more than fifty years ago. He was an unusually bright and studious young man, always standing at the head of his classes.

His people lived in the southwestern part of the State. When at home during the spring vacation, 1868, he was deeply impressed by some religious meetings then in progress and felt that he ought to become a Christian.

To throw off this conviction he said to his saintly widowed mother: "I must return to the university and bring up some special work before the term opens." She seemed to understand and replied, "James, you cannot run away from the Lord. He will follow you." But he left for the university.

On reaching Madison he went to his oldest brother, Robert, who lived there, and told him that he had a feeling that he ought to be a Christian, but he said: "I fear if I yield I shall have to preach, and you know my ambition has been to become a lawyer. What shall I do?"

His brother replied: "Father and mother have had something we know nothing about and I wish you would try it out." This simply added to his burden.

He then appealed to Professor Parkinson, a relative, making the same statement he made to his brother Robert. The professor replied: "James, I am not a Christian and cannot advise you. I can assure you there is no comfort in unbelief. If you can accept the Bible and gain the faith of your parents I am sure you would live a much happier life and be more useful than you would be otherwise."

This was again disappointing and not what he wanted. Still unwilling to yield, Bashford went to Professor W. F. Allen, a young man of charming personality, professor of Latin in the university, and told him the same story and asked, "What ought I to do?" Professor Allen replied: "Mr. Bashford, I cannot advise you. I am a Unitarian, educated in Harvard University. You go up to the university to the Methodist boys (naming several of us by name), and they will tell you what you should do."

I am sure he did not follow Professor Allen's advice and none of the boys knew of his religious inclination or of this struggle above referred to. The bishop gave me these facts only a few years ago.

About this same time some one said to me that Bashford's father was a Methodist preacher and died in the pulpit. It made a deep impression on me and I determined to see Bashford at once. We both boarded with Professor Parkinson, so I waited in front of the building where he roomed until he came out, then took him by the arm and as we walked along told him what I had heard relative to his father. He said it was true. I then said to him: "Jim"—as we called him—"you ought to

go in his footsteps." Then I added an earnest exhortation, not knowing he was already near the Kingdom. I told him about our student prayer meeting that afternoon in Room 20, Main Building, and secured a promise that he would attend. I believed he would, so we parted.

At the appointed hour, 4 p. m., "the boys"—seven studying for the Methodist and two for the Congregational ministry— assembled. It was my turn to lead, so I took the professor's chair in front of his little table and in a few minutes Bashford came in and took a front seat at my right. C. E. Vroman, now a prominent attorney in Chicago, and a classmate of mine, came in and took the most remote seat in the room.

We simply followed the usual college prayer meeting order. When near the close I turned to Bashford and expressing our pleasure in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not commit yourself unless you wish."

He rose under some embarrassment and closed his talk by asking prayer.

I extended the invitation, and my classmate, Vroman, also arose and said he wanted to join with Bashford and become a Christian. Then I said: "Let us all kneel and pray for these our schoolmates."

W. E. Huntington, now ex-president of Boston University, led in prayer. Damon, Stein, and others followed. At the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Huntington was my roommate. We invited both down to our room, No. 70, North Dormitory. Vroman, having an engagement, excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commenting on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

Thus ended the hard struggle and his active Christian life had its beginning.

Later Damon invited Bashford to his room, had prayer with him, and invited him to attend services with him in the county jail the following Sunday and do the preaching. Bashford consented. Damon opened the meeting at the appointed time and then introduced Bashford as a new man whom they would be glad to hear. Bashford made his maiden effort, closing, as was customary in those days, by giving an invitation for any who wanted to become Christians to raise their hands. He told them: "We are all sinners. I am one with you, only I have made a start, but am not yet fully in the light—so let us start together. How many of you will join with me?" Six hands went up, and Bashford, not knowing what to do, turned the meeting over to Damon, who was familiar with the situation, and when the meeting closed Bashford told me he believed one of those men was soundly converted. Thus began Bishop Bashford's public ministry.—The Central Christian Advocate.

is on heart to have at this critical time this beautiful life taken away from us. Words fail me to speak of this godly man. I have only the beautiful picture before me; the more I look at it the more I wish to pray that I may live such a life as Bishop Bashford lived. May the Lord sustain Mrs. Bashford. The sympathy and prayers of our Chinese go out to her. Our voice is lifted to God, who alone can raise up another Bishop with the same mind, spirit and heart of our beloved Bishop Bashford for the salvation of our dear old China.

As College President

By Professor R. T. Stevenson, Ohio Wesleyan University

The first time I saw him we were students, he in one class, I in another, the next below, in Boston University, entering a classroom together to take steps to organize a students' praying band. Bielaski, from Washington, was chosen chairman of the meeting and by a subsequent vote head of the band. It fell to me to direct the singing of the band. Our first preacher was Bashford. We developed between us an intimacy of a deep and tender sort. It lasted throughout our theological school years and when our ways fell apart, his taking him to Portland, Me., and mine first to Kentucky, later on to Ohio, our friendship never fell by the way.

While I served Wooster Church he spent a Sunday with me and filled the pulpit. Soon after this he visited me again in Mansfield and preached once more for me. In one of our



CIRCUIT-RIDING BY WHEI LBARROW
Bishop Bashford itinerating in China

long talks about life's work he offered me a chair in the faculty of the Ohio Wesleyan University, which in due time I accepted. Our intimacy deepened. It grew richer in the new surroundings, which I trust ministered with efficiency to the growing needs of growing life and enlarging duty of both the friends. In his zeal, his single-mindedness, his devotion to his work, his wide-ranging circle of interests in all that had to do with the college life of the students, he was an ever-present appeal to the better life within me.

He was a true evangelist. He was at his best in the leadership of the winter revival services. They had been for many years customary at the Ohio Wesleyan University. To many a student now at work in some foreign field President Bashford's rapid flying speech (he was the swiftest speaker, save Phillips Brooks, I have ever heard) must often come to memory with its prompt incitement to toil and its quickening of all his energies under alien skies.

This is not to say that President Bashford had the narrow mind of an early day revivalist, not that. But he was reminding me of a leader who said, "This one thing I do." He was an enthusiast in all he gave himself to. If he cheered on the winner on the ball field, if he appealed to the unsettled mind in the college meeting, or whatever else he did, his whole heart went with his words. That he was impulsive goes without saying, not infrequently reaching his conclusion on early thought, yet he was sufficiently conservative to secure the proper balance at the end of the matter.

No interest of the community failed to win his mind. If the town had ordered a vote on the expulsion of the saloons he joined the

citizens in a mass meeting held on the square and took part in a public debate, not reflecting, or, if so, not caring what effect it might have. Now his oft-repeated prayer is about to be answered and the commonwealth he so greatly blessed is to be free of the curse.

When it came to collecting funds for the university he knew not how to fail. Time and again he sought for money where others were unable to find it. His monument is found in the great square-crowned tower which surmounts the main entrance to the leading building on the campus.

One more star is added to the goodly list of names of those who have added their labors to the original uplift of the college which began with the name of Thompson. Men have learned since then, as they have watched the bent frame of Bishop Bashford climbing his round after round in the hills of China, to say, "There goes our Saint James!" Delaware, O.

"A Man Who Banked on God"

By Harrison Elliott, Who Was His Secretary in China

To write this brief personal appreciation of Bishop James W. Bashford seems like trying to prepare for publication an appraisal of one's own father. One of the characteristics of the man was to bring those who worked immediately with him so intimately into comradeship with himself that he commanded their deepest affection. In no sense is this an attempt at a character sketch of Bishop Bashford or an appraisal of the significance of his great life. It represents just some scattered impressions, taken from the memory note book, and jotted down under the consciousness of a deep personal loss.

A person who knew Bishop Bashford even casually was impressed with his buoyant youthfulness. He was like a boy in his enthusiasm and in the manner in which he entered into life. For instance, he learned to play tennis after he was elected bishop and took as keen an interest in mastering the game as if he were a college youth working for a team.

Anyone who knew him intimately was impressed with his sane yet boundless faith. I have watched him many a time face a situation of critical importance. With all the thoroughness he knew how to give, he would cover every possible approach to meet the crisis and solve the problem. After he had done all that seemed possible, I have heard him remark more than once: "Well, we've done our part, we'll leave the result with the Lord"; and it was no empty phrase, for he would go to bed and sleep as calmly as if no great issue were at stake. He really banked on God, and in a very wonderful way exemplified the ideal of "working as if there were no such thing as prayer, and praying as if there were no such thing as work."

With this faith, perhaps a part of it, he



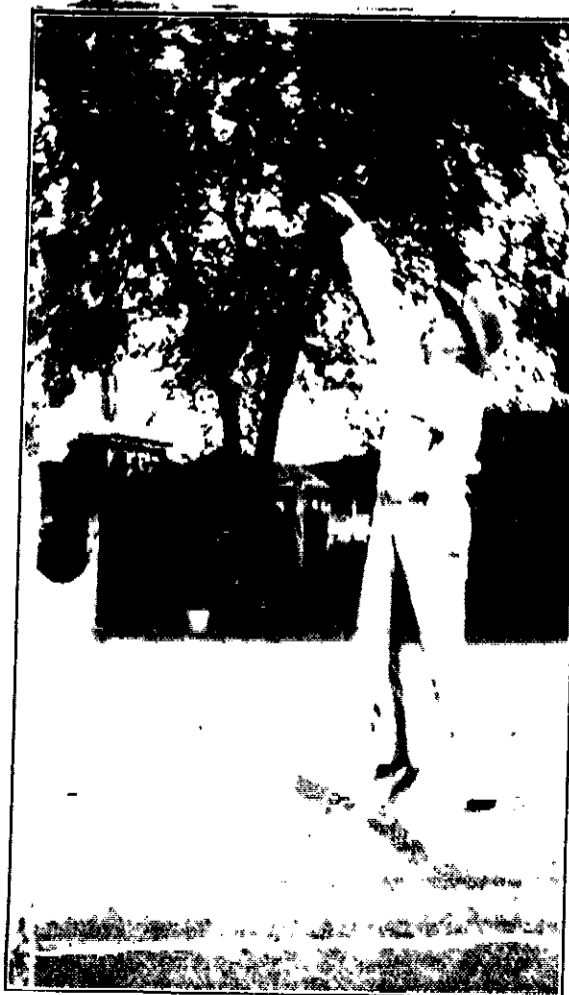
AT GRAND HEADQUARTERS, PEKING

Bishop and Mrs. Bashford (the second and third from the end in the second row) with the North China Mission group in the Methodist compound at Peking. The house was the residence of the Bashfords.

had a certain boundless optimism. It showed itself personally in the way he faced health problems. Bishop Bashford's cough, which distressed others, never seemed to worry him. When he was worn out from overwork he would rest up and come back with a bound. Sometimes when you were solicitous about his health, he would chuckle, with a half smile, half laugh, which was one of his little personal characteristics, and say: "They have reported me 'finished' several times, but I am not dead yet." This indomitable, optimistic tenacity was one of the secrets of his life.

Bishop Bashford worked hard, fearfully hard. He never spared himself. He left no stone unturned in insuring the success of any enterprise with which he was connected. Just one illustration of this was the thoroughness with which he prepared his address and his writings.

His monthly lecture while he was at Ohio Wesleyan University was written and rewritten, sometimes "practised," as he called it, on some audience out in the State. He commenced the writing of his large book on China—China, an Interpretation—in the first quadrennium abroad. Great parts of that manuscript in their preliminary form he dictated and re-dictated several times that first four years. He continued the work, reading, ob-



STOPPING A HIGH ON

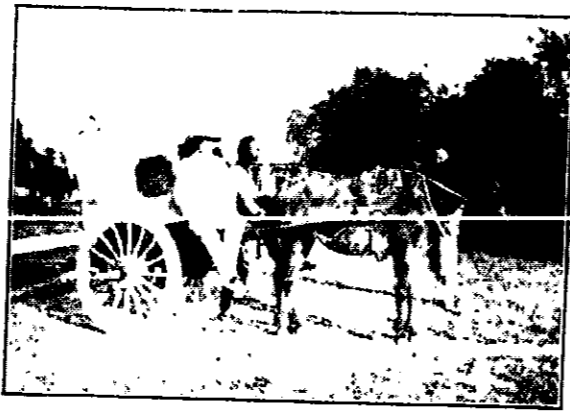
The Bishop learned to play tennis after he was in China, and took up the game with the ardor of youth.

serving, revising, but not publishing the book until he had been twelve years in China.

He was an indefatigable reader. He loved books. One day at Darjeeling, India, as we were enjoying that interesting meeting place of races with its setting of the wonderful snow ranges of the Himalayas, we came upon a little British book-store in the little mountain town a mile and a half above the sea level. Bishop Bashford got his eye on some books that he had not seen and that interested him, and he remained to examine them and make some purchases while the rest of the party continued their trip around the town.

When he was making his plans to go to China, the question of his library came up, and I remember his remarking that he could not get along without his books, and so a local cabinet maker in Delaware, O., made a lot of book boxes, and the bulk of his library was removed to China so that he should not be away from his tools.

Bishop Bashford was fifty-five years of age when he was elected bishop and appointed to China. Without missionary experience, and too old and pressed with administrative problems to have hopes of mastering the language, he lived himself into the life of China until he seemed to understand the country, even at the close of his first quadrennium, like



BISHOP BASHFORD'S PILING CART
The commonest vehicle in North China

a seasoned missionary. The secret was easily seen. He set himself to learn everything that a stranger could learn in as short a time as possible. He seemed determined to see China through the eyes of as many and as wide a range of people as possible. And so he talked to missionaries, business men, steamboat officers, consular representatives, native Chinese. He read dozens of books about the country. He reached it in travel by steamer, train, sedan chair and horse boat, stopping many a night at the dirty Chinese inns, covering not only the Conferences but many of the mission stations until even at the close of his first quadrennium, few, if any, missionaries had seen and studied missionary work in as wide a territory of China as he. In order to have the benefit of the experience of the workers in another field he visited the missions in India at his own expense.

His thoroughness and open-mindedness characterized his administration of mission problems.

A mission field has many difficult problems and relationships. Men and women are facing risks far beyond their strength and working at high pressure. I watched him on several occasions make decisions involving differences of judgment between missions or individuals, and when the matter were not adjusted right it would stir man's enthusiasm and hurt the great cause. The length to which he went, not only in letting every person involved see him and give every bit of data they had, but also the way he attempted to get at the matter from every person's viewpoint, was so thorough that when finally the decision was made, the parties concerned, even if they disagreed with his decision, could not help but feel that all the facts were before him and that he understood the case thoroughly. But with this patience, there was tenacity in insisting upon respect for the decision. On two or three occasions, certain persons attempted to ignore an administrative decision. Then Bishop Bashford's underlip curled and quivered in a certain fashion that only happened occasionally, but when that came, while he would still be kind and thoughtful, you might as well try to move Gibraltar. This repre-

A Five-Talent Life

By John F. Goucher, D.D.

James W. Bashford has lived his five-talent life and entered into the joy of his Lord. No one who knew him ever doubted whose he was nor whom he served. He was a prepared man, an adjusted man, a providential man, a Christly man. Modest as a maiden, his counsel was sought by statesmen of different nations and by ecclesiastics of various communions. Simple as a child, his conversation was alluring to youth and edifying to both philosophers and sages.

He was a man of wide horizons, but had deep penetration, and the far-look because he lived beneath skies unclouded by selfishness. With him the human was greater than the official, as his joy in ministry transcended any necessary sacrifices. He was always willing to learn from the humblest, but unconsciously instructed all who heard him discourse. He thought the thoughts of God and wrought the works his Father sent him to do.

His passion was to serve God by making Him known through service to the needy. His every activity found rootage in the eternal purpose, which made his influence perennial. Generous as the springtime, where every sentient being is greeted with beauty and fragrance, he was fruitful as a golden October, where every bough is fruit-laden and gives evidence of virility and productiveness. His was a life of secret prayer and silent meditation, but radiant as noonday and conspicuous as a city set upon a hill.

God delights to record His love, wisdom, power and grace in responsive souls. His life was sublime with these records. To know him was a benediction, to associate with him a continual doxology. The volume of his life on earth is closed and he has entered within the holy of holies, but his memory is beautiful, fragrant, inspiring.
Baltimore, Md.

sents a combination which is essential if the sort of power which a Methodist bishop possesses is to be administered wisely.

Bishop Bashford was essentially a team-worker. The very way he mastered the China problems was an evidence of this. But this was seen best in his attitude toward men younger, both in years and experience, than himself. His private secretary was usually a man just out of college or seminary. Yet he never treated him as a stenographer. He was an associate in his administrative work. Bishop Bashford thrashed through his administrative problems with him and asked his counsel on the decisions he had to make. He threw back on his secretary all the responsibility he was capable of carrying and more. He made his secretary a part of the enterprise. When the China Centenary campaign for \$500,000, a forerunner of the present Centenary campaign, was being planned by Bishop Bashford he brought into direct counsel three or four of the younger men and set them to work in making the plans in cooperation with himself. He was essentially a team work man.

When the complete story of Bishop Bashford's life is written, it will record the wonderful comradeship of Bishop and Mrs. Bashford and the way they worked together in the great achievements for China.
New York City.

An Honor to Alma Mater

Bishop Bashford received the honorary degree of Doctor of Laws from his alma mater, the University of Wisconsin, at the commencement in June, 1912. In conferring the degree President Van Hise said: "Faithful pastor, inspiring teacher, successful college president, Bishop of the Methodist Episcopal Church,

apostle to China, in your successful career of nearly forty years you have well illustrated the ideal of service for which this university stands. This ideal inspired you as a preacher and educator among your own people. Following this ideal, when elected Bishop in 1901, you asked to be sent to China and recently you have repeated the request, there to remain during the critical years which now confront that nation. With burning zeal you have encouraged the awakening of a great but slumbering race to the blessings of liberty and have assisted in the formation of a government after the American model. In recognition of these distinguished services your alma mater confers upon you, as a well-beloved son, her highest academic honor, the degree of Doctor of Laws."

Bishop Bashford's Chinese Name

In writing an English name the Chinese seek those characters which not only approximate English sounds, but also express an appreciation of personal traits. The first of the three characters in Bishop Bashford's Chinese name suggests the potential vitality of evergreen foliage; the second, capacity for deep and discerning thought; and the third, permanent blessedness.

Professor Marcus D. Buell, of Boston University School of Theology, when traveling in the Orient, in 1916, sent THE CHRISTIAN ADVOCATE the Bishop's card, which is reproduced herewith, and made this comment, so characteristic of Dr. Buell's aptitude in the use of Scripture:

"Is not here a remarkable coincidence with the ideal righteous man in the first psalm, whose leaf shall not wither, who meditates day and night on the law of the Lord, and who is pronounced 'blessed'? Among the Chinese Christians the Bishop is referred to as 'the man with the shining face.'"

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Funeral of Bishop Bashford

[By Telegraph]

PASADENA, CAL., March 21. The funeral services of the late Bishop James W. Bashford were held in First Church, Pasadena, Cal., Friday afternoon, March 21, at 2:30. Dr. Mable N. Smith, the pastor, was in charge. The Scriptures were read by Dr. Francis M. Larkin, editor of the California Christian Advocate. Prayer was offered by Dr. Charles Edward Locke, pastor of First Church, Los Angeles, Cal., one of Bishop Bashford's successors at Delaware Avenue Church, Buffalo. Addresses were delivered by the Rev. W. L. Y. Davis, superintendent of Pasadena District, and Bishop Earl Cranston. The pastor read telegrams from Bishops Wilson, Hamilton, Leonard, Lewis, McDowell, Quicke and Nicholson, also from Dr. S. Earl Taylor, secretary of the Board of Foreign Missions; President J. W. Hoffman, of Ohio Wesleyan University; Dr. A. W. Harris, secretary of the Board of Education; David S. Gray, president of the Board of Trustees of Ohio Wesleyan University, and others. Over the casket were draped the American and Chinese colors, and among the floral offerings were a wreath from the Chinese Methodists of New York, and another from the Board of Foreign Missions. The closing prayer was by Dr. L. S. Leavitt, who was associated with Bishop Bashford's religious life in his student days. The congregation sang in closing the hymn "Sweet By and By." Ministers of Pasadena acted as pallbearers, and one hundred members of the Southern California Conference were honorary pallbearers. In Bishop Cranston's eulogy he quoted a recent remark of Bishop Bashford, that his life had known three great calls: one to the ministry; one to China, and one to suffering. Dr. Smith characterized him as a man who had the world view and took the world to his great heart.

letic Use of Scripture Material," by Professor Solon C. Bronson, D.D., formerly a successful preacher and pastor of Iowa, and now professor of homiletics and pastoral theology at Garrett Biblical Institute. This course of lectures will be a decided attraction to all Garrett men.

In addition to these teachers and professors dealing with the theoretical side of the rural problem, there will be present at the school seven rural pastors who have already been successful in putting these theories into operation, and in transforming isolated and run-down Churches into working institutions that are vitally affecting community life: the Rev. W. N. Baker, pastor at Rembrandt, Ia., and rural leader in the Northwestern Iowa Conference, who has won distinction in the matter of rural Church finances; the Rev. Gilbert Chalice, West Branch, Ia., who has had a most successful time with the Butte Creek parish in conducting survey work and in organizing rural Church and community conferences; the Rev. Charles E. Ely, Mount Airy, Md., a Church building expert who is pastor of what is said to be the finest rural Church in Methodism; the Rev. C. J. Hewitt of Greenwood, Ill., who has been successful in a large way in relating the Church to the entire community life; the Rev. Peter Jacobs of Randolph, Ia., one of the most conspicuous figures of Iowa Methodism, much in demand at Epworth League Institutes, conferences, and camp meetings for the past dozen years; the Rev. A. W. Otis of Malta, Ill., a past master in organizing choirs and orchestras and conducting outdoor automobile services with all the attractions of outdoor country life; and the Rev. E. C. Reineke of Fairfax, Minn., an advocate of community halls and community centers, and a leader and organizer in all movements for the betterment of community life.

That the days at Evanston will be filled with something more than serious study of the work of the rural Church is evident by the plans for recreation. This department will be in charge of Tom Robinson of Northwestern University, who as instructor of swimming and other sports enjoys a national reputation. An attempt will be made through lectures and exhibitions to show to the visiting pastors how the recreational activities carried on under the auspices of the Church may properly be organized. The Northwestern University gymnasium, one of the best equipped in the world, will be open to the pastors, also adequate space and opportunity for volley ball, baseball, and other outdoor sports. Doubtless arrangements will also be made for hikes and trips to the neighboring localities, including the city of Chicago.

All the time during the summer school will be fully occupied. Dr. Vogt will give the opening lecture on Monday evening on "The Plans and Purpose of the School." On Tuesday evening, August 12, the faculty of the Garrett Biblical Institute will give a reception in honor of the visiting pastors. In addition to the regular lectures of the schedule, arrangements will be made for groups of pastors to meet in the afternoon from time to time to discuss questions relating to the work in any particular state, or to consider denominational questions. On Thursday and Friday, August 14 and 15, there will be a special meeting of the Methodist Episcopal district superintendents from those conferences from which Methodist Episcopal rural pastors will be present. These are: Central Illinois, Central Swedish, Chicago German, Illinois, North Indiana, Northwest Indiana, Rock River, Detroit, Michigan, Southern Illinois, St. Louis German, Wisconsin, Iowa, Upper Iowa, and Indiana.

This splendid list of instructors and specialists prophesies a graduate course of unusual interest and value in modern rural Church methods. It is of the utmost importance that every progressive rural pastor, if possible, be present and take advantage of this opportunity. Credit will be given by the faculty of Garrett Biblical Institute for the work done in the rural pastor's school, equivalent to one full major for the satisfactory completion of four courses. Pastors who are interested, and who desire further information, should address Ralph A. Felton, Room 513, 111 Fifth Avenue, New York City.

Training for Greater Efficiency

WITH the eager turning of rural pastors to training for greater efficiency a new day is in sight for the rural life of America. The new vision of the men who attended the summer schools for rural pastors during the past two years is already bearing fruit in a broader ministry and more effective service. The countryside still is the bulwark of our national life. The demand is urgent that it have the very best leadership in its social and religious life. To help meet these needs and to assist pastors at present laboring heroically in rural Methodist Episcopal parishes is the aim of the summer school for rural pastors at Garrett Biblical Institute, Evanston, Ill., August 11-30. The college faculty are giving freely of their time and rural pastors who are solving problems will aid them. [PAUL L. VOOR, superintendent Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Memorial Address

Delivered at the Funeral of Bishop James Whitford Bashford at Delaware, O., Wednesday, June 18, 1919,
by Bishop McDowell

IN this place we naturally listen for his voice. This chapel was built partly that he might have an adequate forum. From this pulpit we naturally expect to hear his words as in monthly lecture and baccalaureate sermon we did for many years, while he poured out mind and heart in swift, rushing speech. On this campus we naturally look for his presence, his shining face, his stooped shoulders, his hurrying, loping walk. Here we naturally listen for his tearing, racking cough, his cheerful, contagious laugh, and even his well-remembered attempts to sing. If he comes in while I am trying to speak of him, I will give way, for no one else wants to speak while he is around. And he is the best speech that will be made about him.

His biography need not be recited, nor the external facts of his life repeated in detail. He was a student all his life graduating from the University of Wisconsin and Boston University and being honored with degrees from other universities. He was a pastor for a dozen years, president of Ohio Wesleyan for fifteen years, and a bishop for fifteen more.

Of course it is known to his friends that thirty years ago he really wanted to be editor of *Zion's Herald* and believed himself adapted to that ministry. But more than once he has said that God's plans in this matter had been much wiser than his own, both for the *Herald* and for himself. He likewise wanted to be a teacher, just as Bradford Raymond did. And the world lost two great teachers when these two men, friends always, were kept from fulfilling their dreams.

I wonder if we might use three or four words to hang our thoughts on, not that they are all the words we might use or that we need any such special help to remember him. Certainly we do not desire to attempt an analysis of him. We do not put our friends to analytic tests so soon.

BASHFORD THE PHILOSOPHER

You would all agree that he was a philosopher and a theologian. He would have shone as a teacher or author in either field. His mind did not tolerate unrelated information or unorganized thinking. He did not care for piecemeal information. Individual facts and opinions he laid up against or knit into the well-organized system which made the philosophic and theologian background of his life. This saved him often from mental panic. The coming of a new view did not disorganize his mental machinery. He was an evolutionist at a time when many of us more timid souls were afraid of evolution with a deadly fear. He seized the principle as a working hypothesis and made it work in the service of all the deep things of life. He harnessed it to practical uses and made common men feel the glory of a world with such a principle in it. So with biblical criticism. Without pretending expert knowledge in that field, he seized its true working principles and worked them for the preaching of the glorious gospel of the blessed God. And again, he made plain people feel the thrill of a Bible that had come into being as ours had. His manner of presenting these two principles, his sound adjustment of them to the firm system of his truth, in philosophy and theology, his evangelistic use of them in the most natural way in the world, saved him from all suspicion of heresy even when other men for the same views were under heavy clouds of distrust. He had the spirit in which philosophy and theology ought to be made and taught. He brought all things to the test of life and firmly held fast to what was good for life. He did not quench the spirit, nor disregard the voices of the ages and the sages. He was all the time, in his philosophy and theology, seeking a way of life for men and society. The supernatural was not a shibboleth to be affirmed as a test of orthodoxy, but

a living principle and power, running in its vital application through all the grades of life, from the lowest clear up to God. He took the supernatural, applied evolution to its operations, and made plain men see it. We cannot conceal our regret that he did not write more in these vital realms. * * *

BASHFORD THE STATESMAN

You would all agree that he was a statesman, not simply an ecclesiastical statesman but a world statesman. His studies and reading in the larger world movements were prodigious in extent and most philosophical in their grasp. He saw things in the large and the long, saw movements covering continents and covering centuries. For years he had studied the world currents. We used to poke a bit of fun at him when he began to discuss the mastery of the Pacific. But he knew the meaning of the history that gathered in the long centuries around the Mediterranean. He knew the significance of the developments on the Atlantic shores. He knew perfectly well that for centuries yet human interest and passion would continue to clash around and upon those two oceans. But he foresaw, as not many have done in Church or state, that vast panorama that is to unroll in the Pacific basin. He wanted to lay hold of the civilization that will be developed in the lands whose shores are washed by the western sea. Over those waters, with a high heart, to his last great lifework he sailed in 1904. Over them he came again and again to tell America his vision of Asia in the world's future. At last, in the late afternoon of his life, he fell on sleep with his eyes turned toward China and the music of the Pacific in his weary ears. There, beside that wide Pacific, the wife of his youth, after more than forty years of perfect love and life together, sits to-day in utter loneliness and holy pride. There our love and sympathy gather around her in tenderness and depth that we would utter if we could.

But I will undertake to make a case for his statesmanship on either of the following four studies which he has left us: First, his study of the races and their relation in the world as first published years ago in the *Methodist Review*; second, his latest volume on the Oregon Missions, an expansion of an earlier essay on the "Romance of Modern Missions;" third, his address to the General Conference at Minneapolis, when the walls of the big building seemed to crowd too close while world views and world ideas swept up and down before us; and fourth, his stupendous work on China, as genuine an interpretation as ever was made. The study now called "The Oregon Missions" shows the same fine grasp upon facts and principles as does the volume on China. Marcus Whitman's ride was not an isolated piece of daring and endurance. Bashford saw that event in the light of large and significant principles. He saw immense meanings in the event.

Nothing in our near and uncertain future is more heavily fraught with interest to our race than the fate of China. When Bashford went to China, India was our conspicuous mission field. In fifteen years he has done more than anyone else living or dead to set China in our thought and interest. What China's future is to be, no one knows; but as sure as the sun shines, her best future lies along the broad lines laid down with thrilling force in Bashford's largest book. The closing chapters are a noble study in the philosophy of history and the goal of history. He saw the thing that was real and large. State-men of America, state-men of Europe, and state-men of Asia, as they work out the new, vast struggle of white and yellow races, after the welter of the world war, will be driven again and again to the facts, the interpretations, the generalizations, the lofty principles of this Christian statesman who saw China and the world-wide race problem in the light of Christ's countenance. Dr. Arthur Smith told me that Bashford brought to China the most extensive and the most accurate knowledge of China that in his opinion any man ever carried to that empire. But he took most of all a statesman's mind toward China itself, toward China in Asia, toward China in the world. Some day Jesus Christ will rule the Pacific basin. Some day the goal of history will be reached, not in the supremacy of the yellow races, or the black races, or the brown races, or the white races, but in the supremacy of Jesus Christ over all races, made in his image and made over in his spirit. Then it will be seen and remembered how prophetic were the visions, how clear the insights, how transcendent the services of this Christian statesman whose worn body we bury this day in Ohio's soil, but whose life is enshrined in the heart of the world.

BASHFORD THE PREACHER

We would agree here to-day in saying that he was a superlative preacher and evangelist. For him these were not different, certainly not exclusive terms.

What a glorious thing real preaching is in itself, and what a glorious thing it was in this man's practice! Really this was the finest thing he did, the thing he did best. No man ever worked harder upon his sermons to make them worthy of the supreme Preacher. He never took for granted that, because he had been doing it long, he could do it well. Every sermon made him an ambassador of Jesus Christ. To every sermon he came as to a sacrament. Here to this holy place he came with the beauty of the Lord upon him. Here successive generations of students saw him walk safely through the tangled thickets of modern perplexity, never losing his way because he always followed Jesus Christ. He was the chief modern interpreter of China, but he was chiefly an interpreter of Christ to China and the world. Here through the years he exalted

the Saviour of men, helped dissolve the festering doubts of students, helped them to master their moral temptations, and led them into the ways of service and life. And all over the world are men and women whom he guided and called into the deep places of fellowship with God. Preaching was always a great occasion with him, whether here on these high Sundays of the monthly sermon or the annual baccalaureate; whether in annual conference, the occasion that takes the bloom off all other preaching occasions, or in the village Church. The size of the audience did not make the greatness of the occasion for him. The size of the gospel made it. The supreme Christ made Bashford an imperial preacher, whether speaking to small audience at home or to a whole nation like China. Intimately acquainted with modern thought, profoundly sympathetic with the modern spirit, he maintained in full power the life of his mind and the life of his spirit, never crucifying either. This preacher preserved for himself and for us all the best kind of intellectual freedom, real intellectual courage, and integrity along with unshaken faith and Christlike devotion to service. He broke with scores of theological traditions in the name of larger, better truth, ever in the interest of a larger, better faith. And he preached as God gave him utterance in reward for his intellectual passion and his spiritual obedience.

BASHFORD THE SAINT

It is only a step, a natural step, to say that he was a human saint.

You knew that word was coming. It had to be used. Raymond used to badger Bashford about being a saint, insisting that he had to be one or belie his looks and disappoint the expectations which his appearance created. He said playfully that others, whom I need not name, awakened no such demand, that nobody expected them to be saints. It is such a joy to use this word to-day; it is so human and noble! We do not mean that Bashford was perfect or faultless any more than that early saint thought he was when he wrote that he had not yet attained or already been completed. A man is tested by what he has in him the capacity to become and by the direction he is going. Bashford had a fine collection of wholly human qualities as St. Paul had or that earlier St. James. He was a wonderfully unworldly man, but just when we were most moved by that, he would reveal worldly wisdom of the keenest sort. He brought spiritual-mindedness and simplicity to a very high stage, along with a practical, shrewd capacity of the first order. His consecration to China thrilled the Church, but he told me more than once that he was perfectly conscious of the romantic and practical advantage he had over the rest of us in his freedom from the pitiless publicity in which bishops at home do their work. He declared that he worked no harder than others, and escaped a lot of criticism by having his administration so far away and only coming home on occasion with a glowing story to tell, and knowing what to omit!

These are not defects of character. On the contrary, they are some of the happy proofs that this was a wholly human man. A recent magazine declares that the test of sainthood is knowing how to die as well as knowing how to live. He perfectly bore that double test. We never saw him in perfect health. Most of these four decades he has been ill, much of them pathetically so. And we never saw him disheartened or depressed on his own account. The memory of these years is a vision of celestial cheer and courage. He carried around over the world with him the living illustration of the grace of Christ in a human life. When we remember his travels, his achievements, his toils, his endurance, his suffering, the splendor of his unwavering faith, his undying hope, his abiding love, we know that this is the stuff that saints are made of.

Seven men of us went into the episcopacy together fifteen years ago last month. Five of us remain on this side. My classmates would not like it if I were not to say that through all these years we have held Bashford in a class by himself in our love and admiration. There were six of us—and Bashford. And our sheaves gladly bowed down to his.

In Wisconsin he was born. In New England and New York he had his pastorates. In Ohio he honored the college presidency. In China he glorified the episcopacy. What a wide-ranging itinerant he has been! In what countless places, to what countless thousands he has spoken of Jesus Christ. It will be a vast and proud procession that walks with him up to the throne for his crowning. There will be converts from his old Churches, students by the hundred whose feet he set in the way of life, Chinese by other hundreds who have come to Christ by him.

When the bishops met, the other day, for their spring session, the printed program contained the names of the bishops and the names of their residences. The chief cities of many lands were in the list. A half dozen lines from the top we read:

"James W. Bashford. In the City of Life."

That is his final home. To it for the years he has steadily been going, ever sure of the way and of the goal. To it in peace and honor, in triumph and rejoicing at last he has come with an abundant entrance. There we leave him with our unbroken love. There, please God, when the long night is over and the eternal morning breaks, we shall find him.

We proudly apply to Bashford what Arthur Brooks said of his brother, Phillips Brooks: "God be praised to-day! From God he came; with God he walked; God's world he loved; God's children he helped; God's Church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."

An Appreciation of Bishop Bashford—David S. Gray

The following story of the late Bishop Bashford is from the pen of probably his most intimate friend. Mr. Gray was for years president of the board of trustees of Ohio Wesleyan University and in this capacity was privileged to enter into the innermost recesses of his life. We are glad to give these paragraphs of one of the most heroic souls in modern Methodism.

BISHOP BASHFORD was a rugged, stalwart, serious-minded young man, and going direct from farm and country village to the state university, he was big, awkward, and uncultured, and his first experiences in his classes and the guying of his classmates were mortifying, but this only served to spur his ambition all the more deeply, and by close application to his studies, a strong will and a desperate determination to win out, the end of his second term in college found him at the head of his classes and with the second highest standing of any student in the university.

Like many manly, earnest, serious-minded boys or young men in their teens or in their early manhood, he was inclined to be skeptical, and, attending a state university at a time when Christianity was lightly considered there, he became not sure of how much or how little of the Bible he believed was true, and for some time he was in serious distress of mind on the subject of religion and his right relations to God.

On one of his vacation periods in his college course, which was spent at his village home, he attended, with his mother, a series of revival meetings and was brought under deep conviction, and in fighting against it felt that he must flee from his home and the Church where such strong Christian influences were being brought to bear upon him. He explained to his mother that he must return to the university to take up his studies and to continue, if possible, to keep his place at the head of his classes. His Christian mother's instinct seemed to divine his thought and purpose. She did not oppose his immediate return, but said to him, "You can never run away from God and you can never run away from yourself. You must spend not only time but eternity, not only with yourself, but with him. Hence, the only wise course is for you to make your peace with him." He returned to the university and there, in God's own time, after many a struggle and hard fight against the call of the Holy Spirit, he came out of darkness into the light and the whole plan of his life was changed. He ceased to be a moral coward and confessed himself, boldly and above-board, a Christian convert and entered earnestly upon the Christian life.

About two years or more after he had publicly espoused the Christian life, and before he had left Madison, a circumstance occurred in his life which could never be forgotten and made an impression which continues with him to this day as vivid as though it took place yesterday. A great drouth visited the West during the year 1870, resulting in an epidemic of typhoid fever which caused many deaths, including his aunt and other relatives. He was stricken with the malady and was given up by his physicians to die. During a period of unconsciousness—that dream of dreams—he found himself in heaven—whether in the body or out of the body he never knew—and experienced the bliss and restfulness of that better home. He saw friends and loved relatives that had passed from earth to heaven but a short time before, and his own father who had died when he was an infant a year old, and then he saw Jesus. Beyond this, he was utterly unable to describe what he saw and heard, although he had a dim, vague vision of it, but he distinctly remembers Jesus saying to him, "Your work on earth is not yet done." He pleaded that he had been very ill and had suffered much, and was now home and would like to remain. Jesus said again, "Your work on earth is not yet done." He again put in his plea that he was tired of his earthly life and having reached heaven, he very much wished to remain. The third time Jesus looked at him kindly and repeated, "Your work on earth is not yet done." He then answered, "I will go and do it if only I may come home immediately when it is finished." The promise was given and immediately following he became conscious: the fever left him, and he progressed rapidly to complete recovery a new man, with new impulses, a new vision and a new purpose in life.

After his graduation from Wisconsin University, he went to Boston School of Theology and at the close of his course he received a note from the dean in which he stated that he had been nominated for the presidency of the newly-organized university of Peking, and suggesting that he give the nomination his prayerful consideration.

After consulting his mother and his future wife, to whom it

was then engaged, and receiving their replies that he should follow his convictions, and especially what he might recognize as the call of the Holy Spirit, he at once decided to go to China. He was then pastor of a mission church in Boston, and wrote to the missionary board that he did not feel at liberty to go until his mission church was provided with a new pastor, which might be a year. He believed it probable that the missionary board thought he was seeking an excuse to escape the call, for, he says, he never received any answer to his letter. But the call to China still persisted in his mind, but no further opening to that field being presented, he entered the regular ministry in the New England Conference and served churches until called to the presidency of the Ohio Wesleyan University in 1889, which, however, he at first declined, insisting that his lifework was to be missionary evangelization, but when the chairman of the board of trustees of the Ohio Wesleyan University—having the selection of a president in charge—called on him in Buffalo, where he was then serving the Delaware-avenue Methodist Episcopal Church, and heard from him his program of city evangelization and missionary work, he commended it as a great and needful work, and suggested that he was but one man, whereas, if he would come to Delaware and take up the work there in a definitely Christian college pervaded with the missionary spirit, that with his zeal and earnestness he could multiply himself a thousand times over and send students forth "into all the world to preach the gospel to every creature." He has been heard to say frequently since, that this view of the situation had more influence in deciding him to take up the work at Delaware than any other argument.

During the quadrennium—1900 to 1904—he was much talked of for bishop, but he gave little heed to it and did not encourage it; he believed that his work at Delaware had been blessed of the Lord, and unless the General Conference, which was to meet at Los Angeles May, 1904, moved toward him in a spontaneous sort of way, he would not contest for an election of the great office of bishop, as he could not believe otherwise that it was the Lord's will that he should be a bishop.

There is an interesting incident here relating to his election to the episcopacy at Los Angeles in 1904 that is known to but a few. There had been three ballots and he had failed of an election, though receiving a large vote on each ballot. He came to me next morning in the old Pavilion, where the conference sessions were held, and before the fourth ballot was called and handed me a note withdrawing his name from the canvass, and requesting me to present it to the conference. I read it, and turning to him said, "No, no, doctor; not yet. You were lacking only nine votes of an election on the third ballot last evening, and one of the tellers, a railroad friend of mine, told me that there were twenty-three defective ballots which were not counted, and your name was on every one of them." He replied, "Very well; I will trust to you, for I know that you, as my best friend, do not wish me to contend for the bishopric." The fourth ballot was taken, and he was elected, receiving many more than two thirds of all the ballots cast.

When it came to the assignment of the bishops to their episcopal residences for the quadrennium following 1904, being a member of the committee on the episcopacy, I spoke to Bishop Bashford with a view to ascertaining his preference as to a place of residence. He told me he wished to be assigned to Peking, China. I expostulated with him, in a way, telling him that he was greatly needed here at home; but he said, no, that he felt drawn—called to China—and desired to be sent there. It was rather an unusual request from a junior bishop, but it was a renewal to him of the Master's call to the "work not yet done," and could not be denied. And when he went to his work in that far-off land of teeming hundreds of millions, he did not go ignorant of its people or of their needs. He had, under the influence of the visions that had come to him early in his Christian life, made a study of China and her resources and people as, I venture to say, no other one of the general superintendents of the Methodist Episcopal Church had ever done before visiting that country. Nor has there ever been one of our bishops, except, perhaps, Thornburn and Oldham, who has so absorbingly and unremittingly, and with such tremendous faith and energy, devoted all his time and strength, mind and

spirit, to any like people, and voluntarily and urgently chosen for three successive quadrenniums—a space of twelve years—to separate himself from home, country, and home friends, and devote all the powers of his soul to the winning of an alien people to the world's Redeemer. Nor has there been I venture to say, among all the prominent men of the ministerial profession, of any of the several Protestant denominations, one who has visited China or spent years there in missionary effort or as superintendent of all the mission work of their denominations, who has shown wiser statesmanship and broader compa-

hension of the great field and its needs; or whose advice and counsel has been sought after and valued by officials in the emergencies of state that have arisen in the country than has his. To be sure, the period has in part been historical and many wonderful events have been occurring in that great empire during the past two quadrenniums. A giant appears to have been awakening from a sleep of more than two thousand years, and, as Mordecai said to Queen Esther, may we not say of Bishop Bashford: "Who knoweth whether thou art not come to the Kingdom for such a time as this?"

Our Own—Helen M. Wilson

Morning-glory, blooming in the grasses,
Hidden by their blades half out of sight,
Wherefore lowly creeping are you lifting
To the sky a look so bonnie bright?

Is it not a waste of all your sweetness
Down there where so few the eyes to see,
What a thankless task your summer's striving
Such a dainty bit of bloom to be!

Would it not be wiser, foolish floweret,
Just to cease your toil, to let it go—
All this mass of green that grows above you
Scarce will deign to let your efforts show.

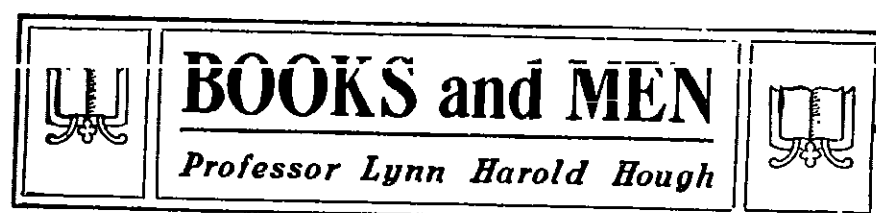
"But," you say, "this is my little corner,
He who fashioned tenderly my face,

Would but have me try in filling better,
Making still more dear my quiet place.

"Though I live unseen and all uncared for,
Save by Him who smiled in making me;
It is not in vain if gladly, bravely,
I am just the best that I can be."

Little morning-glory in the grasses,
Kneel I at your low, rebuking speech:
Never may I slight life's fair ideal,
Be it near or high beyond my reach.

Never may I feel the world holds better
Than this little spot which is *my own*;
He who breathed my soul hath something worthy
Which he puts into my hands alone.



"What Every Woman Knows"

THE other day I ran into the hotel where John Cleland is stopping in London. I found him in his room with a book in his hand. He was obviously in a state of chuckling delight. I bent over his shoulders and saw that he was near the end of Mr. J. M. Barrie's play, "What Every Woman Knows." I picked up a copy of the *Hesperian* and read quietly until John had come to the end of the play. By that time I was deep in the Labor tangle and I turned to the Man of Books and Men eagerly:

"John, what proportion of the miners do you suppose really want nationalization?" I asked.

My friend moved his hand over his forehead in mock bewilderment. "Let me see, just what is nationalization?" he asked, and then turning upon me suddenly, "I won't talk about stupid things like that. I am going to talk about interesting things. I am going to talk about the way in which women rule the world."

I picked up Mr. Barrie's play and turned its pages idly. "That's what every woman knows, I suppose—how to rule the world."

"How to rule a part of it at least," replied John, "and how to do it so quietly that nobody knows she is doing it."

"Was the great truth ever discovered before the time of James M. Barrie?" I inquired, half mockingly.

"Have you forgotten Ruskin?" asked John, replying to one question by means of another. "Do you remember that he says that Shakespeare has no heroes, he has only heroines? Do you remember that he says the crisis in every play depends upon the weakness or the strength of some woman? No, the discovery was made at least as early as Dante. Have you forgotten the memorable way in which Alice Meynell pays tribute to Dante's discovery of a new meaning in the love of woman, and Wordsworth's discovery of new meaning in the love of nature?"

"Dante was one who bare
Love deep in his heart apprehended there
When he was yet a child: and from that day
The radiant love has never passed away

"And one was Wordsworth, he
Conceived the love of nature childish
As no adult heart might old poets sing
That exaltation by remembering."

Dante knew the essence of it. Shakespeare knew the power of it. Ruskin knew the wonder of it. Barrie knows the subtlety of it."

"You are taking it all with amazing seriousness," I remarked still holding Barrie's play in my hand. "How much of it would you be willing to admit regarding your own wife?"

John looked me squarely in the eye. "You think you have me in a blind alley, don't you?" he said, softly. "But you have not. For, of course, I am willing to admit that more than half of whatever success has ever come to me is owing to an atmosphere which a certain lady in my home knows perfectly well how to produce. Ideas germinate and grow in me with the right atmosphere. But without the atmosphere there are no ideas."

John was really warming to his subject

"I am ready to maintain against all comers," he declared, "that the typical woman knows the men in the house where she lives in a much more deep and understanding way than the men know her. They blunder about and do not really understand even when they are devoted and loyal. Of course there are exceptions like Robert Browning. But he combined a woman's intuition with a man's logic. Most men never really know what the women in their homes do for them. They have a vague sense of discomfort and incapacity when they are without it. But they have never analyzed the situation. And they have the most superficial notions about it. If you find a really powerful man, and you want to explain him, you must go beyond him. There is a woman who possesses the secret. This is the really noble meaning of the French phrase we so often use cynically."

We were both silent for a moment.

"I suppose what you say was true of many a nineteenth century woman," I admitted. "How will it be with the typical woman of the period after the war?"

Just then a caller was ushered in, and I am still wondering how the Man of Books and Men would have answered my question.

A BAROMETER

Days when the birds are singing,
I feel like singing, too,
Days when it's wet and rainy,
I almost cry, do you?

Can outdoors get inside me,
To make me feel that way?
No matter what the weather,
I feel just like each day.

Mary Bradford, in *Christian Register*.



EXCELSIOR

L. EDWARD MERR

A MAN was seen painstakingly stretching a small wire until it was quite taut. A curious observer asked what he proposed doing with this whereupon he replied: "I am endeavoring to find the fundamental note in music; when I shall have found it the gamut with all of its unmeasured possibilities are at my command." The bystander at once exclaimed: "I am engaged in a somewhat similar quest, however, I happen to be on the lookout for an ideal. If I succeed in finding it all of the crumbling things in life will hark back to this discovery."

Thousands of our boys in khaki but yesterday found their ideal voiced in some such sentiment as "Making the World Safe for Democracy" and rather than have the Prussian doctrine that might makes right obtain in the affairs of this world they gladly offered their lives as a sacrifice for their ideals and now to-day right makes might and our God goes marching on.

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Bishop James Whitford Bashford

Student, educator, writer, preacher, administrator, statesman, prophet, saint, the eminently useful career of Bishop James W. Bashford on earth has closed. He had not quite rounded out the threescore years and ten, seeing he made his first appearance in a Wisconsin parsonage, May 29, 1849, being the son of the Rev. Samuel and Mary Ann McKee Bashford. He completed the classical course in the University of Wisconsin in 1873 and graduated from the School of Theology of Boston University in 1876. He began his ministry in Boston, was ordained in 1878, became pastor of the Auburndale Church in 1881, was transferred to Portland, Me., in 1884, and from there to Buffalo, N. Y., in 1887. Here in 1889 the trustees of Ohio Wesleyan University, seeking a successor to Dr. Charles H. Payne, found a busy pastor in the midst of a fruitful ministry and in the prime of life, fully equipped in mind and heart and purpose, the very man they were looking for as the succeeding years abundantly proved. The remaining thirty years of James W. Bashford's life on earth were about equally divided between the work he did in Delaware and the work he did in China. Not that his work in the first period was confined to Delaware or in the second to China; the character and quality of his work was such that it could not be hid nor restricted though the workman never made himself prominent—he had no need to do that as the manner of some is whether of choice or necessity.

During the fifteen years of his presidency of the college Doctor Bashford was faithful in service as an administrator of the property and resources of the school and simply as a business manager he might have become favorably known. He was the worthy and capable intellectual leader of young men and women seeking knowledge and training. No one was ever encouraged by him to underestimate learning, to decry science or historical investigation or sane criticism. He was a genuine student and had a scholar's contempt for obscurantism whether of piety or unbelief. But President Bashford was more than a successful manager of college funds and affairs, more than a true guide to the sources of knowledge or faithful exponent of intellectual discipline. He not only stood for nobility of Christian character and utmost devotion to service but he exemplified both in a life which impressed thousands of students and was built into the strong characters and eminent services of very many of them.

His election to the episcopacy by the General Conference of 1904 gave him a coveted opportunity to devote himself to the missionary enterprise of the Church in which he had long taken a keen interest. He had wanted to go to China and his official residence for almost fifteen years has been in China first at Shanghai but for the greater part of the time at Peking. He wrought so diligently and faithfully in China as to make a profound impression upon that land and its people in this period of revolution when China has been reaching out for what is good in our Western civilization. But his greater service to China has been his sympathetic interpretation of the needs and possibilities in Christ of that remarkable land, that ancient people who are witnesses for or against us moderns. He also rendered the Church a marked service as he returned to tell us about what he learned in his contact with the Chinese people in these critical days of their history. In

his thought about China and the future of that remarkable people whose history extends so far into the past he showed the vision of a prophet and the wisdom of a statesman. He finished his illuminating book on China which he modestly called "An Interpretation," in March, 1916, and the following is the last paragraph of that book: "We close our volume as we began: To-day our eyes are upon the welter of Europe; to-morrow we shall be wrestling with an energy born of desperation with the economic effects of the World War. But the day after we shall face the struggle of the white and the yellow races. Already our ship of state and every other ship of state is entering the rapids. We lift our faces to Christ because he alone can furnish the guidance that will clear the rocks and the power which will bring us all to our desired haven."

Bishop Bashford spent enough time in China, where he loved to be for the work's sake and the people's sake, to learn the needs and perils and possibilities of that Oriental land and its millions of people. His visits to America brought vision and wisdom and benediction to the regions visited, the Conferences he held or attended, the episcopal and missionary board meetings, the General Conference and the whole Church. In the small debates, the verbal quibbling, the merely personal or factional contests he took little interest. His concern was for the kingdom and its advancement and the kingdom to him was God's rule in truth and love to create a democracy, a brotherhood among men. His published addresses and books are as modest and catholic as they are intense and illuminating. He loved Methodism for its adaptation to world needs.

The simplicity, sincerity and sanity of his faith were equally marked. **Blessed are the pure in heart for they shall see God—God in the world, in history, in the Bible, in the mighty enterprise in which He calls his children to cooperate and God in the beauty of holiness, the glory of the divine character.** The saintliness of Bishop Bashford was of the cleansing, wholesome sort.

That he lived so long after he seemed marked for early translation has been a marvel to many. That his counsel would still have been of largest service to the Church could he have tarried here during the critical days of reconstruction and readjustment in Church and State there can be no question. But his last months were full of pain and weariness, heroically borne as became a saint and prophet—but God has given his beloved sleep and we can only cherish the hope that we shall be permitted to find and greet him again in the morning.

Mrs. Bashford, who was Jane Field when they were married in 1878, has been in an eminent degree companion and coworker in all God gave the Bishop to accomplish. She has also been a fellow sufferer with him and in weakness and weariness carries "the little while between."

* * *

Like all phrases of the kind "live wire" may get over-worked and lose much of its original suggestiveness and force. But that is not what we have in mind—the outwearing of popular and convenient characterizations is inevitable and may be safely left to time and use.

But we desire to direct attention to one or two facts in connection with "live wires," both literal and figurative, which should be taken into account lest those who are called such be exalted above measure and also lest harm may come both to persons and great causes by the too careless handling of these interesting and powerful instruments or personalities.

A live wire may be a most excellent transmitter of light or power or both. Then again, a live wire may be a very inconvenient and dangerous thing to have around—all the more capable of harm when it is very much alive. The availability and usefulness of a live wire does not depend altogether upon its inherent quality—its capability as a transmitter of power. It may be the best of copper and yet be not only useless but dangerous. A great deal—we might say, everything—depends on the connections and insulation. If the wire is loose at one end or bare to contact with things which must always taboo live wires, there is no telling what mischief may be done.

In the promotion of truth the safest and most effective live wires are those that carry truth whole to all capable of receiving it—wires that are assuredly connected with the sources of truth and sympathetically joined with those who are to receive it. Sometimes a wire gets powerfully charged with a single truth or, what is worse a single idea and goes threshing around in all directions and hitting at everything with a view to make the whole world over according to that idea. It succeeds in making confusion or a panic—seldom anything else.

In the promotion of religion and religious enterprises—of the kingdom—the efficient and safe wires are those connected both above and below—with heaven and earth. The prophets of the Bible had connection through faith with the living God of history, the God of righteousness and peace, and through their interest in men they had connection with the people and affairs of their day. They were not fanatical believers, enthusiastic for God or a bit of revelation alone, nor were they atheistic enthusiasts for humanity. They were preachers of righteousness and statesmen of the very best type and their writings are yet alive and highly useful.

The world has no use for "dead ones" but it has been much hindered and hurt by "live wires," loose at one end, which hit here and there, making a sizzling flash of light, but doing no effective work. Of such live wires we must all beware, especially must those who are forwarding great movements and are on the outlook for successful propagandists.

* * *

beverages. Fifteen-sixteenths of the sovereign states of the Union, including New York, ratified the action of Congress.

The anarchistic association referred to does not propose to secure the repeal of the amendment but "to make the enforcement of it impossible." It is said that the prime movers of this new organization to resist prohibition are wealthy men affiliated with the tobacco trade which they probably think may be in danger.

The Springfield Republican is noted for the sane and pointed yet temperate character of its editorial utterances and this is what the Republican says concerning this particular manifestation of lawlessness which it characterizes as "A New Anarchy":

When men get incorporated to beat down the constitution of the United States, they should be asked what the moral effect of their conduct may be upon others who do not like certain parts of that instrument. What would be the feeling in Wall Street if the Bolsheviki of New York should get incorporated for the purpose not of repealing but of making "forever inoperative" the fourteenth amendment to the constitution, which provides that no citizen shall be deprived by any state of his property without due process of law?

It is playing with fire for tobacco millionaires, or whisky millionaires, or any other millionaires to start out to make the constitution of the United States "inoperative"—at least, in these times. There are too many potential Trozskys around who would note how it was done.

* * *

"BUNCH OF CHEAP SKATES"

The Christian Advocate, Nashville, quotes a timely speech made by a layman when his pastor gave him permission to raise money for a boy's club room. This pastor like some other backward brethren was not in the habit of bearing down hard when he undertook to take collections. The lay brother made a brief speech and passed the plates securing forty dollars and seventy cents. Then metaphorically speaking he took off his coat and went after his crowd in the fashion indicated below, incidentally gathering in six hundred and thirty-one dollars. This is what he said the second round:

You're a bunch of cheap skates. I find that you value a hundred and thirty of your own boys at forty dollars and seventy cents. But you are not going to get away with it with me, as you have been doing with the doctor. There's Jones over there; he drops in thirty cents, because it is all the change he has. I lunch with Jones twice a week, and he tips the waiter twice that and sometimes a dollar. There is Murdock, handing fifty cents to the boys and matching heads and tails for a dollar's worth of twenty-five-cent cigars every day.

Fellows, I am not blaming you. You and I give so miserably to our Church and its work merely because it has trained us that way, and it has become a habit. You'll give twenty-five dollars for a loving-cup or a golf-cup or ten dollars for a present for some political bum who happens to be in office, and you won't think anything about it. The trouble is with the Churches and not with us. They have a habit of getting up a two-dollar dinner, with everything donated by the women, and thinking we are doing them a favor if we eat it and pay them thirty-five cents. I have asked the doctor here to let me reform this church. I am going to raise the ante. Hereafter no tips on Sunday less than fifty cents. Come through with no less than five dollars on special offerings and make up your minds right now to double or treble your yearly offerings. The cost of everything else is going up, and religion is above par.



DEPARTMENT OF RELIGIOUS EDUCATION AND SOCIAL SERVICE OF BOSTON UNIVERSITY, ON COPLEY SQUARE, BOSTON
Latest Development in Educational Work, Devoted to Training Men and Women for Service in City, in Rural Sections, and Among the Non-English

To Train Men and Women for Leadership

Department of Religious Education and Social Service of Boston University to Prepare for Work in City, in Rural Sections, and Among the Non-English

BOSTON UNIVERSITY'S new Department of Religious Education and Social Service is one of the most important educational developments resulting from the war. It will prepare men and women for Christian service in city and in rural sections, among native-born and among the many nationalities which today crowd upon American soil.

With the coming of fall the doors of this institution will be opened on Copley Square, within a few doors of the administration building of Boston University and of the Wesleyan Building, the home of Zion's Herald. Already men and women who have dedicated themselves as a result of the Centenary to some form of Christian work, are being enrolled. The institution promises to make a most definite contribution to the solution of the problems growing out of the period of reconstruction.

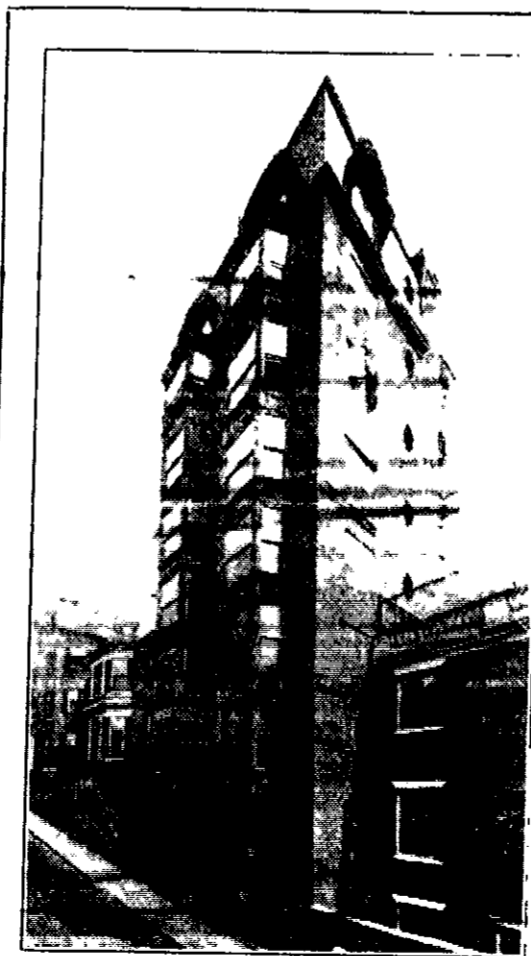
The new department is the result of months of careful planning on the part of Boston University, the New England Deaconess Association, Morgan Memorial, and the Board of Home Missions and Church Extension. It grows out of the tremendous need for Christian leadership which is being felt in every part of the country today.

The wasted countryside, growing godless and spiritually unresponsive, the cities, teeming with a population that has become estranged from the church; the polyglot populations, among whom isms flourish, often at enmity with social order and with religion—these are conditions that confront America today and must be met by the church. Nothing but a thoroughly trained leadership, knowing the problems of American life in city and in rural sections, at home with the various races, can hope to meet adequately the situation.

The Department of Religious Education and Social Service, with Prof. Waller S. Athearn as director, is launched for this

purpose of training men and women who will dedicate themselves to this work. Born in the midst of the world's greatest tragedy, dedicated to the spiritual leadership of a new age, the department seeks to meet the present moral crisis in the nation and to make effective throughout the world the social message of Christianity.

In its extension courses work will be



THE HERMITAGE, BEACON HILL, BOSTON
Men's Dormitory for the Department of Religious Education and Social Service of Boston University

conducted especially for four groups of students:

1. Life-work volunteers who wish to begin courses which will prepare them for professional service in some department of the church.

2. Non-English-speaking students who wish to fit themselves for work among their own people.

3. Unclassified students who have not met the full entrance requirements to permit them to take a college course.

4. Lay workers who would prepare themselves for better service in the local church.

The new department is a vocational school. That is to say, it seeks to produce successful practitioners. It occupies in the religious field the same place that technology institutes fill in other departments of education. As Professor Athearn describes it: "The methods used in this department may be compared to Langdell's 'case' method, which has revolutionized the teaching of law; or to Mann's innovation in the methods of training engineers. Theories are developed out of first-hand contact with actual problems in the local parish, in relief or immigrant work, in community building, club work, etc. Instead of attempting to weld a layer of skill on to a groundwork of unrelated theory, this department develops theory in the midst of the process of acquiring skill, and vocational information."

This places emphasis upon the distinctive contribution which this department is to make. Through Morgan Memorial and the churches of Greater Boston, it will give the men and women who are enrolled as students, regular practise work. Thus they will come in touch with the immigrant populations in various sections of the city, with poverty and its attendant results upon life, with the growing community in the suburban districts, with the parish in its varied work. In a word, the student will be brought face to face in a very practical way with the work to which he is to devote himself in after years. It is something new in education, something new in the training of Christian workers. That it should attract wide attention is but natural.

The department will be housed in three different buildings. There is first the office of administration and the library, to be located on Copley Square, directly opposite the New Old South, close by the home of the Hermit, and diagonally across from the Boston Public Library. There could be no more attractive place in the city of Boston than is this. The Hermitage, located at 9 Willow Street on Beacon Hill, will be the dormitory for men. It is a fine seven-story brick building, overlooking the Charles River and Boston Common, providing elevator service and all conveniences for comfort and study. Harris Hall at 10 Deaconess Road is the dormitory for women. It is an attractive building, accommodating seventy students. The Hermitage has just been purchased by Boston University. Harris Hall has been for some years the center of the educational work of the New England Deaconess Association, while the administration headquarters on Copley Square have been engaged especially for this new department.

Aside from this, the department makes large use of Morgan Memorial. As a matter of fact, Morgan Memorial is to a very great extent the laboratory of the department. It is the place where most of the practise work is to be done.

President L. H. Murfin has been particularly fortunate in his choice of men and women for the department. Prof. Waller

(Continued on page 820)

James Whitford Bashford

BISHOP WILLIAM FRASER McDOWELL

In this place we naturally listen for his voice. This chapel was built partly that he might have an adequate forum. From this pulpit we naturally expect to hear his words as in monthly lecture and baccalaureate sermon we did for many years, while he poured out mind and heart in swift, rushing speech. On this campus we naturally look for his presence, his shining face, his stooped shoulders, his hurrying, loping walk. Here we naturally listen for his tearing, racking cough, his cheerful, contagious laugh, and even his well-remembered attempts to sing. If he comes in while I am trying to speak of him, I will give way, for no one else wants to speak while he is around. And he is the best speech that will be made about him.

You will understand and appreciate my effort to speak without seeming to show any sense of personal proprietorship in him. He did not belong to me, but to all of us. You will also understand my difficulty. For he did belong to me, as he belonged to each of us.

You will also understand the self-restraints which must be put upon speech. Heaven knows what storm of feeling would break out if any one of us should really let himself go while speaking of this man.

Forty years ago I went from this university to study theology in Boston University. One day Dean Lathimer said to me: "You ought to know Bashford, one of our recent graduates. He is preaching in the suburbs and studying philosophy and oratory." Shortly after began a friendship with ever widening reaches, ever deepening wealth and intimacy. Even so, I cannot now speak of him for myself alone or chiefly.

His biography need not be recited, nor the external facts of his life repeated in detail. He was a student all his life, graduating from the University of Wisconsin and Boston University and being honored with degrees from other universities. He was a pastor for a dozen years, president of Ohio Wesleyan for fifteen years, and a bishop for fifteen more.

Pastor

While he was a pastor he intended, as others of us have done, to be nothing else. He believed that the pastorate was the greatest of all positions. He never did lose his conviction as to its importance. Like many other men, he left it, not eagerly or from choice, but only after repeated demands for service in other fields. Bishop Warren once said rather sternly to one who had refused a half-dozen educational calls, "Perhaps the church has some right to say where it wants you to serve it." When Bashford came to the presidency he was convinced that for him this was the greatest possible throne of power. So for the years he thought of it, so through the years he made it. So you saw it while he was here. When, finally, he came to the episcopacy, he did as others have done, truly persuaded himself that this position gave him a supreme call to service, and a supreme opportunity for usefulness. There is no contradiction of view or vacillation of purpose in these changes. In each place he believed he was in God's plan for his life and to each position, therefore, he gave unreserved devotion and enthusiasm, filling each without having his eye or his heart all the time on another. He did not look forward with desire or backward with regret.

Of course it is known to his friends that thirty years ago he readily wanted to be editor of Zion's Herald and believed himself adapted to that ministry. But more than once he has said that God's plans in this matter had been much wiser than his own, both to the Herald and for himself. He likewise wanted to be a teacher, just as Bradford Bragdon did. And the world lost two great teachers when these two men, friends always, were kept from fulfilling their dreams.

Administrator

But Bashford actually was an administrator all the best years of his life, first here, and then in China. The presidency and the episcopacy both tend to make men executive and administrative, to absorb men in concern over affairs and practical problems. Blessed is the college and blessed the church whose presidents and bishops are wise and capable administrators of the difficult, important, and delicate duties of these offices. But three blessed the college and the church whose presidents and bishops dream dreams and see visions, whose "dwelling is the light of sitting camps," who daily hear voices of God coming out of bushes that burn, who are themselves caught up again and again into third heavens where they see things which, with broken

voice, they try to utter. Even the term "a successful business administration" will not fully cover the heights and reaches of a life like this. He was a good administrator here and yonder. He was not an impractical, bungling setaph let loose in buildings and budgets to their confusion. He had lots of what men call good sense, and knew how to use it. He steered his way here through some very tangled and confused paths in which a man might easily have got lost. He was rather extraordinarily skillful in persuading men to give money to good causes. And he has left material monuments, and well-organized structures here and in China, of which any man might well be proud. But after all, that was not the prevailing atmosphere or the dominant note of his life. Trustees and visitors might easily differ from him over the budget, but when he walked in here on baccalaureate day or monthly lecture day and swung the gates of the larger life open before men's eyes, men forgot small differences on small matters and were grateful that this true prophet of God was here to lead our youth up the shining heights.

I wonder if we might use three or four words to hang our thoughts on, not that they are all the words we might use or that we need any such special help to remember him. Certainly we do not desire to attempt an analysis of him. We do not put our friends to analytic tests so soon.

Philosopher and Theologian

You would all agree that he was a philosopher and a theologian. He would have sneered as a teacher or author in either field. His mind did not tolerate unrelated information or unorganized thinking. He did not care for piecemeal information. Individual facts and opinions he laid up against or knit into the well-organized system which made the philosophic and theologian background of his life. This saved him often from mental panic. The coming of a new view did not disorganize his mental machinery. He was an evolutionist at a time when many of us more timid souls were afraid of evolution with a deadly fear. He seized the principle as a working hypothesis and made it work in the service of all the deep things of life. He harnessed it to practical uses and made common men feel the glory of a world with such a principle in it. So with Biblical criticism. Without pretending expert knowledge in that field, he seized its true working principles and worked them for the preaching of the glorious Gospel of the blessed God. And again, he made plain people feel the thrill of a Bible that had come into being as ours had.

His manner of presenting these two principles, his sound adjustment of them to the firm system of his truth, in philosophy and theology, his evangelistic use of them in the most natural way in the world, saved him from all suspicion of heresy even when other men for the same views were under heavy clouds of distrust. He had the *spirit* in which philosophy and theology ought to be made and taught. He brought all things to the test of life and firmly held fast to what was good for life. He did not quench the spirit, nor disregard the voices of the ages and the sages. He was all the time, in his philosophy and theology, seeking a way of life for men and society. The supernatural was not a shibboleth to be affirmed as a test of orthodoxy, but a living principle and power, running in its vital application through all the grades of life, from the lowest clear up to God. He took the supernatural, applied evolution to its operations, and made plain men see it.

We cannot conceal our regret that he did not write more in these vital realms. Phillips Brooks left an unwritten book on "Faith and Life," a book he planned and did not write. He made the chapter outlines as follows:

- "Faith and Morals;
- "Faith and Society;
- "Faith in Relation to Pain and Pleasure;
- "Faith and the Intellectual Life."

When Brooks died without writing this book, Bashford ought to have been compelled to do it. There was no one else to lead that way. The sermons he poured out over this pulpit, the studies in the philosophy of Christianity which he printed but did not publish, the stuff he let loose in conversation with perfect productivity, apparently not knowing its value, all make us feel the depth of our loss today. The real philosophers and theologians are not many. Hundreds of men write and speak and have opinions on these high matters. Some are wordy, some noisy, some hard and cruelly brutal, but the men who can bring the principles of philosophy and the truths of theology

In Memory of Bishop Bashford

It was entirely fitting that services in memory of Bishop James Whitford Bashford should have been held at Ohio Wesleyan University, into which institution for fifteen years he poured his very life as president. The services held on Wednesday of last week were noteworthy in many ways, but in none more than in the oration delivered on the occasion by Bishop William F. McDowell. Bishop McDowell's delineation of Bishop Bashford's character should be read by all who would understand the large place which Bishop Bashford filled not only in the life of the church but in the development of modern China.

out of the skies and put them at the service of men, so that all life will be fitted to the heights, are too few. Bashford was one of the few. I could weep when I think of what he has not written in philosophy and theology.

Statesman

You would all agree that he was a statesman, not simply an ecclesiastical statesman but a world statesman. His studies and reading in the larger world movements were prodigious in extent and most philosophical in their grasp. He saw things in the large and the long, saw movements covering continents and covering centuries. For years he had studied the world currents. We used to poke a bit of fun at him when he began to discuss the mastery of the Pacific. But he knew the meaning of the history that gathered in the long centuries around the Mediterranean. He knew the significance of the developments on the Atlantic shores. He knew perfectly well that for centuries yet human interest and passion would continue to clash around and upon those two oceans. But he foresaw, as not many have done in church or state, that vast panorama that is to unfold in the Pacific basin. He wanted to lay hold of the civilization that will be developed in the lands whose shores are washed by the western sea. Over those waters, with a high heart, to his last great life-work he worked in 1860, over them he came again and again to tell America his vision of Asia in the world's future. At last, in the late afternoon of his life, he fell on sleep with his eyes turned toward China and the music of the Pacific in his weary ears. There beside that wide Pacific, the wife of his youth, after more than forty years of perfect love and life together, sits today in utter loneliness and holy pride. There our love and sympathy gather around her, in tenderness and depth that we would utter if we could.

But I will undertake to make a case for his statesmanship on either of the following four studies which he has left us: First, his study of the races and their relation in the world as first published years ago in the *Methodist Review*; second, his latest volume on the Oregon missions, an expansion of an earlier essay on the "Romance of Modern Missions;" third, his address to the General Conference at Minneapolis, when the walls of the big building seemed to crowd too close while world views and world ideas swept up and down before us; and fourth, his stupendous work on China, as genuine an interpretation as ever was made. The study now called "The Oregon Missions" shows the same fine grasp upon facts and principles as does the volume on China. Marcus Whitman's tide was not an isolated piece of daring and endurance. Bashford saw that event in the light of large and significant principles. He saw immense meanings in the event.

Nothing in our near and uncertain future is more heavily fraught with interest to our race than the fate of China. When Bashford went to China, India was our conspicuous mission field. In fifty years he had done more than any one else living or dead to set China in our thought and interest. What China's future is to be, no one knows, but as sure as the sun shines, the best future lies along the broad lines laid down with thrilling force in Bashford's largest book. The closing chapters are a noble study in the philosophy of history and the road of history. He saw the thing that was to be and large. Statesmen of America, statesmen of Europe, and statesmen of Asia, as they work out the new vast struggle of white and yellow races, after the weller of the world war, will be driven again and again to the facts, the interpretations, the generalizations, the lofty principles of this Christian statesman who saw China and the world-wide race problem in the light of Christ's countenance. Dr. Milton Smith told me that Bashford brought to China the most extensive and the most accurate knowledge of China that in his opinion any man ever carried to that empire. But he took most of all a statesman's mind

toward China itself, toward China in Asia, toward China in the world. Some day Jesus Christ will rule the Pacific Basin. Some day the goal of history will be reached, not in the supremacy of the yellow races, or the black races, or the brown races, or the white races, but in the supremacy of Jesus Christ over all races, made in His image and made over in His spirit. Then it will be seen and remembered how prophetic were the visions, how clear the insights, how transcendent the servers of this Christian statesman whose worn body we bury this day in Ohio's soil, but whose life is enshrined in the heart of the world.

Preacher and Evangelist

We would agree here today in saying that he was a superlative preacher and evangelist. For him these were not different, certainly not exclusive terms.

What a glorious thing real preaching is in itself, and what a glorious thing it was in this man's practise! Really this was the most thing he did, the thing he did best. No man ever worked harder upon his sermons to make them worthy of the supreme Preacher. He never took for granted that because he had been doing it long, he could do it well. Every sermon made him an ambassador of Jesus Christ. To every sermon he came as to a sacrament. Here to this holy place he came with the beauty of the Lord upon him. Here successive generations of students saw him walk safely through the tangled thickets of modern perplexity never losing his way because he always followed Jesus Christ. He was the eternal modern interpreter of China, but he was chiefly an interpreter of Christ to China and the world. Here through the years he excelled the Saviour of men, helped dissolve the festering doubts of students, helped them to master their mental complications, and led them into the ways of service and life. And all over the world are men and women whom he guided and called into the deep places of fellowship with God.

Preaching was always a great occasion with him whether here on these high Sundays of the monthly sermon or the annual bicentennial, whether in Annual Conference, the occasion that takes the bloom of all other preaching occasions, or in the village church. The size of the audience did not make the greatness of the occasion for him. The size of the Gospel made it. The supreme Christ made Bashford an imperial preacher, whether speaking to a small audience at home or to a whole nation like China. Intimately acquainted with modern thought, profoundly sympathetic with the modern spirit, he maintained in full power the life of his mind and the life of his spirit, never conceding either. His preacher preserved for himself and for us all the best kind of intellectual freedom, real intellectual courage, and integrity along with unshaken faith and Christian devotion to service. He broke with scenes of theological traditions in the name of larger, better truth, ever in the interest of a larger, better faith. And he preached as God gave him utterance in reward for his intellectual passion and his spiritual obedience.

Years ago, at Drew Theological Seminary, he spoke of the preacher under three heads: the preacher's art, the preacher's truth, the preacher's personality. Later he modified and adapted the same address when he spoke of President McKinley under the same heads: the statesman's art, the statesman's truth, the statesman's personality. Every one sees at once where the analysis comes from. We sit again with that far-off group and hear the words: "I am the way, the truth, and the life." And Bashford was making the words live again in our modern life as he spoke of our ministry and of our dead President. But no one could look upon his shining, radiant face as he rushed on through swift, breathless sentences, full of beauty, full of light, full of heat, full of power, without knowing that perhaps all unconsciously he was speaking of himself also.

What art he had: art of seeing things, art of saying things, art of understanding people, art of persuading people, the real art that looked him with that other minister of the older days? What truth he had: truth of poetry, truth of history, truth of science, truth of philosophy, truth of experience, truth of Christ, truth for life, truth for death, truth for men, truth for nations, truth of the everlasting God, truth for the never-ending ages? What a personality he had and was: the beauty of the Lord upon him, full of grace and truth, master of himself, servant of Christ, prophet and seer, our shining archangel, with all the dress of life hurried out of him, as while a soul as our redemption has seen on the angels have welcomed on the way to the throne. In all our annals of preaching we have had no finer preacher of Christ's Gospel than this man was through nearly half a century. Being a president or a bishop was

his occupation, preaching was his flaming, consuming passion.

It is only a step, a natural step, to say that he was a human saint.

Human Saint

You knew that word was coming. It had to be used. Raymond used to judge Bashford about being a saint, insisting that he had to be one or belie his looks and disappoint the expectations which his appearance created. He said playfully that others, whom I need not name, awakened no such demand, that nobody expected them to be saints. It is such a joy to use this word today; it is so human and noble. We do not mean that Bashford was perfect or faultless any more than that early saint thought he was when he wrote that he had not yet attained or already been completed. A man is tested by what he has in him the capacity to become and by the direction he is going. Bashford had a fine collection of wholly human qualities as St. Paul had of that earlier St. James. He was a wonderfully unworldly man, but just when we were most moved by that, he would reveal worldly wisdom of the keenest sort. He brought spiritual-mindedness and simplicity to a very high stage, along with a practical, shrewd capacity of the first order. His consecration to China thrilled the church, but he told me more than once that he was perfectly conscious of the romantic and practical advantage he had over the rest of us in his freedom from the pitiless publicity in which bishops at home do their work. He declared that he worked no harder than others, and escaped a lot of criticism by having his administration so far away and only coming home on occasion with a glowing story to tell, and knowing what to omit!

These are not defects of character. On the contrary, they are some of the happy proofs that this was a wholly human man. A recent magazine declares that the test of sainthood is knowing how to die as well as knowing how to live. He perfectly bore that double test. We never saw him in perfect health. Most of these four decades he has been ill, much of them pathetically so. And we never saw him disheartened or depressed on his own account. The memory of these years is a vision of celestial cheer and courage. He carried ground over the world with him the living illustration of the grace of Christ in a human life. When we remember his travels, his achievements, his toils, his endurance, his suffering, the splendor of his unwavering faith, his undying hope, his abiding love, we know that this is the stuff that saints are made of.

Seven men of us went into the episcopacy together fifteen years ago last month. Five of us remain on this side. My classmates would not like it if I were not to say that through all these years we have held Bashford in a class by himself in our love and admiration. There were six of us, and Bashford. And our sheaves gladly bowed down to his.

It is not easy to go on without him. We shall listen for his voice and look for his radiant face. We shall long for his prophetic counsel and his inspiring call to endeavor and faith. It must be interesting for him to be in a land at last where his stooped body can stand up as straight as his unsooping soul. It must be good to be in a climate where he will not fear himself to pieces again with that racking cough that I think he must have had for forty years in varying intensity. The leaves of the tree for the healing of the nations will surely be kind to him. It is good to think of him in a land where he can rely on his soul as he always wanted to. He used to laugh about his vast accumulation of unused melody, the melody he expected to make in a better world than this, a world more friendly to his vocal possessions, in any world it will be good to see him again.

"In the City of Life"

In Wisconsin he was born. In New England and New York he had his pastorates. In Ohio he honored the college presidency. In China he glorified the episcopacy. What a wide-ranging itinerant he has been! In what countless places, to what countless thousands he has spoken of Jesus Christ! It will be a vast and proud procession that walks with him up to the throne for his crowning. People will be converts from his old church, students by the hundred whose feet he set in the way of life, Chinese by other hundreds who have come to Christ by him. For Matthew Arnold's words about Arnold of Rugby are true of this modern man, pastor, president, bishop:

"But thou would'st not alone
Be saved, thy father's alone
Conquer and come to thy god,
Leaving the rest in the world."

"In the paths of the world
Stones might have wounded thy feet,

Till or dejection have tried
Thy spirit, of that we saw
Nothing to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

When the bishops met, the other day, for their spring session, the printed program contained the names of the bishops, and the names of their residences. The chief cities of many lands were in the list. A half-dozen lines from the top we read:

"James W. Bashford, In the City of Life."

That is his final home. To it for the years he has steadily been going, ever sure of the way and of the goal. To it in peace and honor, in triumph and rejoicing at last he has come with an abundant entrance. There we leave him with our unbroken love. There, please God, when the long night is over and the eternal morning breaks, we shall find him.

We proudly apply to Bashford what Arthur Brooks said of his brother, Phillips Brooks: "God be praised today! From God he came; with God he walked; God's world he loved; God's children he helped; God's church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."

Forty Years of Friendship

PROF. JOHN M. BARKER

IN the passing of Bishop James W. Bashford from his earthly career to a richer experience beyond, the church and the world have lost a truly great and valuable Christian statesman.

Our Friendship and fellowship began in Boston University School of Theology, and the intervening years had strengthened the ties that bound us together as brothers. For ten years we were associated intimately in the work of Ohio Wesleyan University. The more I come to know him the more I appreciate his rare and beautiful life. His clear intellect, sincere motives, transparent character, and cheerful disposition stood out in bold relief and distinguished him from his fellows.

He was reared on a Western farm, where he developed a strong, vigorous body and stored up energy that served him in good stead through the many long years in which he was devoted to great and exacting duties. His Christian parents gave him the advantages of a good education. He applied himself diligently to his studies and through his college course stood at the head of his class. The same power of application was carried into his work at the School of Theology, where he became a leader among his fellow students.

He excelled as a preacher. His sermons were clear, logical, and inspiring. They were prepared with great care and delivered with deepest conviction and earnestness. His pastorates at Harrison Square Church in Boston, Jamaica Plain, Auburndale, Portland, and Bethel were eminently successful. He practically doubled the membership of the churches he served. He won people to Christ and the church through his personal appeals and winsome manner of approach. He loved his work as a preacher and pastor and was reluctant to leave it to enter the work of Christian education.

As an educator and college administrator he was unexcelled. At first he hesitated to enter the educational field. His success was a secret from the beginning. His pleasing personality and good judgment soon won for him the confidence and esteem of the trustees, faculty, and students. He had been offered the presidency of eleven different colleges before he accepted the presidency of Ohio Wesleyan University. Here it was that for fifteen years he stood at the head of the stream and directed the current of the lives of thousands of young men and women in useful channels. Students scattered throughout the world will ever love his helpful and inspiring personality and his words of cheer and comforting words.

His years of service as bishop in China mark one of the most heroic and far-reaching attainments in both state and church, that none but a great and strong character could exert. His work in China was a fitting consummation of a life of sacrificial devotion to building up the Master's work. He showed himself truly a statesman of the kingdom. He traveled extensively throughout the country and had a clear vision and well-balanced estimate of the opportunities and needs of China. His far-sighted plans for medical, educational, and evangelic work in China witness to his foresight and sagacity. He left the impress of his character not only upon many of the national policies of China, but upon the native

ministry and membership of the church he served.

Bishop Bashford was one of the most unselfish of men. He never sought a place for himself, but the place sought him. The greatest difficulty he had was to decide where was the greatest opportunity to make his life count for the most for the Master. He was an inveterate and tireless worker and never spared himself to give the best of his life to the service of his fellows. He gave not only his time and energies to his work, but lived modestly and economically in order that he might give largely of his salary to the pressing needs of the work before him.

He was endowed with an active and alert mind. He was never satisfied until he could think through to the end the subject he was considering. He was painstaking in investigation and generally accurate in his statements. His wide reading, extensive travels, and close observation served to enrich his mind and gave him material for thought which he presented in a pleasing and fascinating manner. His published books on "China: An Interpretation" and "The Oregon Missions" show the breadth of his vision and the comprehensive grasp of his subject. These books will continue to rank as standards of authority on the subjects treated.

He possessed a boundless optimism balanced by good judgment. He was uniformly happy and cheerful to an unusual degree. His boyish good humor was one aspect of his character that attracted and pleased his many friends. He always sought to see the best side of men. His spirit of cheer and good-will extended to his estimate of his friends. He never indulged in unjust criticisms or dwell upon the weaknesses of his associates. He would weigh the merits of men and point out their good qualities in such a light that they generally overlooked some minor defect in their character. He was so sincere and pure himself that he could believe the best of his fellows. In his interpretation of China he saw the best in the national characteristics and emphasized them. He had the utmost faith in the future power and influence of the church in China. He never faltered in his belief that the Republic of China would endure and eventually rank among the foremost nations of the world. When the Centenary plan was first outlined at Buffalo he stood up and lifted both hands in its favor. He gave himself to the work without any reservation and helped to make it a success.

Bishop Bashford was a true prophet. He was a foreteller with a world-wide vision. This equipment gave him a conspicuous place and influence in the world. He was able to look out over the world and to interpret the trend of events. He grasped the central facts of great world movements and helped to shape their course for the upbuilding of the kingdom. His vision of the kingdom was not limited to the foot-hills. He stood upon the mountain peaks of world thought and saw with clear vision the different nations in the light of the new day in which Christian principles would eventually dominate human affairs. He thought in world terms. Some of the leading statesmen of the Orient sought and greatly prized his counsel on national and international affairs and policies.

He was a man of God. His spiritual life was radiant with faith, hope, and love. Christ was real to him. He always upheld the dignity of his office as ambassador of Christ. His prayers were simple, earnest, and direct, and showed an uninterrupted fellowship with God. He talked with God as a child who was in close touch with his father. In one of the dark days of April 1918, when the Allied nations were in grave doubt as to the issues of the war, he writes: "I never spend an hour awake in intercessory prayer if I can help myself. It is only when the burden comes upon me with overwhelming power that I engage in such work. Last Saturday night I spent most of the night in intercessory prayer for the country. I have an assurance that Germany will not win and that God will cause the wrath of men to praise Him while the remainder of wrath He will restrain." He found time to read the Bible through at least once a year. His forceful preaching was largely due to his knowledge of the Bible and becoming imbued with the spirit of Christian teaching.

He was singularly fortunate in having a wife with a well-trained mind and gifted with good judgment and adorned with Christian graces. She was a real helpmate in every sense of the word and shared with her husband all the burdens and privileges of service.

Bishop Bashford's life and example should be a model and an inspiration for those who desire to be loved and honored by their fellows and rewarded with a conscience void of offense towards God and man.

Boston University School of Theology.

Successful Home Missionary Work

THE quarterly meeting of the New England Conference Woman's Home Missionary Society was held in Park Avenue Church, Somerville, on Thursday, June 5, the president, Mrs. L. B. Davis, in the chair. There was a good attendance, in spite of the oppressive heat of the day.

The president announced that the committee on Medical Mission had voted to ask Miss Charlotte Waterbury to become superintendent of that institution, and Miss Waterbury would begin her work Aug. 1. The treasurer, Mrs. Barber, gave an itemized report for the last two months and urged that unpaid subscriptions be met as promptly as possible as the accounts for the year are closed June 30. Mrs. Bell reported for children's work and Mrs. Coy for perpetual members. Mrs. Wiggin asked for more subscribers to *Woman's Home Missions* and *Children's Home Missions*. The president said that the Woman's Home Missionary Society room in the Wesleyan Building would close July 1, and recommended that all needed books and leaflets be secured before that time.

Mrs. Cummings reported for literature and missionary education, telling of leaflets and text-books. Mrs. Scott read Miss Cooper's report for Youth Church. She told of gifts of books, games, clothing, dishes, etc., and expressed thanks for them. The classes are well attended and much good work is done there. Mrs. Mattie Williams the visitor for Fourth Church, gave an interesting account of her work. Miss Perry reported for the Immigrants' Home as follows: scones and buns, 16; meals, 147; meals, 1316; women, 16; children, 2; Catholics, 5; Protestants, 13; tracts and papers, 75; letters and postals, 77; telegrams and telephones, 73; garments distributed, 51; letters on pins, 27; times represented work, 9; stayed in home without lodging, 22; American, 1; English, 1; German, 5; Polish, 2; Portuguese, 1; Swedish, 5; total, 18.

Noontide prayer was led by Mrs. J. E. Allen. Current events were interestingly reported by Mrs. Pomeroy. Miss Cooper read a letter which she had received that morning from Miss Russell of Browning Home, who spoke of the urgent need of a typewriter, and at the board meeting of noon, it was voted to send a typewriter to Miss Russell. The morning session closed with prayer by Mrs. Fisk. A beautiful lunch was then served by the ladies of Park Avenue Church.

At the board meeting the president reported that the committee on Bible schools for Fourth Church and Medical Mission had found that an experienced teacher could be secured and it was voted that the society have summer schools at Fourth Church and Medical Mission. Volunteer workers will be needed there.

At the afternoon session, the pastor, Rev. George L. Heath, conducted the service of the Quiet Hour, and Mrs. W. C. Fitis sang "Teach Me to Pray." Miss May Huston of the Baptist Woman's Home Missionary Society told of plans for the Northfield conference this year and outlined the program. Miss In Parke reported for Medical Mission that they had been somewhat hampered in their work by the absence of a superintendent and housekeeper, but the classes are going on still. On May 21 the children presented a patriotic pageant and there was an exhibition of industrial work. For the month of March, April, and May there were 3572 treatments in the dispensary and on the district the following: free cases, 87; obstetrical cases, 51; operations, 61; nurses' visits in homes, 805.

The address of the day was given by Rev. Henry H. Crane, who told in his inimitable way of the spiritual message of the hour. The benediction was pronounced by Mr. Crane.

Mrs. J. FRANK HOBBS,
Recording Secretary.

New England Branch Greet Mrs. Parker

THE June meeting of the New England Branch, Woman's Foreign Missionary Society, which was held in Trinity Church, Worcester, June 11, morning, afternoon, and evening, was most interesting and inspiring. Rev. L. A. Nes led the devotions at the morning session.

Mrs. Wriston welcomed home Mrs. Parker, the only surviving founder of our great society, and the other returned missionaries. Miss Gilman said her interest in missions dated back to the time when she was a little girl and Mrs. Parker was a guest in her home in Springfield, Vt. Miss Wriston told wonderful stories of the scholarship girls who have become leaders among their own people. Miss Evans told of our part in Manila. The government is providing schools for the people, but the church must carry the Gospel, if Manila is to be "the Pearl of the East." Mrs.

Lamont urged that there be greater co-operation between the auxiliaries and young people's societies.

Miss Nichols presented our new missionary, Miss Ruth Manchester, and referred to two others who were unable to be present, Miss Margaret Hermistone and Miss Justine Gilmore. Six candidates have already been accepted this year and several others have offered their life service to the mission field. The three others who have already been accepted are the Misses Jane Dickinson, Bernice Wheeler, and Esther Thurston. Mrs. Legg suggested that we make use of the inspiration of the occasion to raise \$1,000 to send out one of these new missionaries. About \$850 was pledged before the evening service.

Mrs. Parkhurst led the noontide prayer. Mrs. Fisk told of the ways in which the Woman's Foreign Missionary Society cares for the Methodist college girls through its student secretary. We were glad to welcome back from California Miss Walden. She and Miss Hodgkins were both on the platform. The latter said her first interest in missions was awakened by Mrs. Parker in an address given at Wilbraham, where Miss Hodgkins was a student. Benediction by Rev. A. B. Tyler closed the morning session.

Mrs. Delano led the afternoon devotions. Mrs. Barber urged the branch not to fall down on its subscriptions to the *Friend*. The plan of the Jubilee Bells was explained.

Mrs. Tupper wished Godspeed to our outgoing missionaries, the Misses Collier and Marriott. An American flag was presented to each. Miss Marriott is at present working among the Maine auxiliaries and felt her work was too important for her to leave. Her many friends were disappointed not to see her. Miss Collier told of far-away Chengtu, and of the splendid work which is being done by the 2000 Chinese women in evangelizing and christianizing their own people. Miss Nichols spoke of the growth of the society from its small beginning to its present success.

The honored guest of the day was Mrs. Lois Parker, who charmed all as she told of the first years of our work and of the present schools and hospitals doing such splendid work. Her last words were that we should be more earnest in prayer, for without it the work is vain.

A committee consisting of Mrs. Wriston, Mrs. Greene, and Miss Cushman with the secretaries of the Boston, Lynn, Malden, and Cambridge Districts, was appointed to nominate officers for 1919-20; Miss Hawley, Mrs. Blackwell, and Miss Bennett are to nominate the standing committees. The treasurer was authorized to borrow money from the bank as needed. Miss Butler read a letter from Miss Marriott, and Mrs. Carter one from Mrs. Kite, showing the importance of the Christmas boxes. Rev. E. C. Bridgman pronounced the benediction.

A children's rally was held at 4.30. The address of the evening was by Rev. Dr. C. L. Spaulding, who gave an illustrated lecture on South America. Dr. Spaulding commended very highly the educational work of the four schools supported by the Woman's Foreign Missionary Society as he saw it in his recent visit.

The excellent program; the returning, outgoing, and new missionaries with their inspiring messages; the hospitality of the ladies of the district, who furnished a delicious lunch and supper and did everything for our comfort; the music by the organist and soloist, all contributed to make this June meeting a memorable one.

RECORDING SECRETARY,

Well-Attended District Meeting

A GOOD number were in attendance at the meeting of the Norwich District Woman's Foreign Missionary Society at Hazardville, Conn., May 27, the president, Mrs. S. A. Prentiss, presiding. A full list of officers was elected for the ensuing year, thus assuring continued progress in the work of the district. The morning session was not entirely filled with business, so Mrs. Sampson, one of our settlement workers at New Bedford, told a little about her work among the Portuguese, and Mrs. J. C. Gallup of Moosup reviewed the new study book. A box luncheon at noon proved a sociable occasion.

The afternoon session was full of attractiveness. There was a stirring address by Mrs. W. P. Buck of New London; a solo, "Be Strong," by Mrs. Ernest Buck of Hazardville; a wife-boy exercise; another good address on how to get our young women interested in our young people's work; and the rendering of the inspirational hymn, "O Zion, Hasten." A banquet followed the afternoon session, at which Mrs. Sampson told more fully of her work at New Bedford. Mrs. David Bridge of Hazardville sang, and Mrs. Robert Biggood read. Mrs. W. W. Gannox, Publicity Committee.

March 27, 1919

THE CHRISTIAN

nably the most Christlike—was that which is described in the words of a life-long friend: "*Bashford was the most self-giving man I ever knew!*" Money meant no more to him than to a monk. As college president he lived on \$1,200 a year and gave away \$1,800. As Bishop he gave away everything and mortgaged the future, so eager was he to insure his projects against failure. And he lavished all his powers as freely in the same cause, writing, speaking, preaching, traveling, digging into hard situations, listening as patiently to petty disputes as to great causes. He literally gave himself, until, as Bishop Lewis wrote from his bedside on the last day of the old year, "The weight of many cares, long journeys, night vigils, have borne him down." MATTHEW ARNOLD's tribute to his father is true of this strong, good man:

"If in the paths of the world
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

policy of making it appear that he condones what he specifically condemns. Further, you have failed to give the readers of your editorials any hint of the care with which he discriminates between the guilty and the innocent.

[All of Dr. Ward's "careful distinctions" were printed in full in our issues of February 20 and March 6, so that every reader ought to know that he expressly condemned violence. Our brief editorial comment on the earlier date was limited to the misleading features of his communications. The good spoke for itself. If, however, there remains any suspicion of unjust editorial treatment on this point, we hasten to state that we have never said or knowingly implied that Dr. Ward approved the use of violence. On the contrary, he has repeatedly declared that he abhors it. Yet, having said all this, it should be added that the Bulletin gives large space to LENINE'S inflammatory appeal to American workmen, which does condone bloodshed in the "class struggle," and in the same breath reflects upon the Allied soldiers who perished in the Great War, which to Lenine, as to other pacifists, was essentially a private quarrel of "the bourgeoisie of international imperialism."]

VII

Why have you made no comment upon the one and only thing in the policies of the Bolsheviks that Professor Ward has approved? He made this approval openly, and at the same time he drew further careful distinctions between aims and methods, which distinctions you have ignored in your attempt to convict him. Do you wish us to judge your utterances by the same methods of interpretation that you use with respect to him? May I say to you as a brother in the Church and as an official appointed by the Church for large ends that you have committed a gross injustice that you should immediately undo as far as you can? You have used the columns of our paper in committing this injustice; may not the columns of the same paper be used now as a medium for your apology?

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JAMES R. JOY, Editor
H. F. WOOLFEY, Assistant Editor
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"INASMUCH AS YE DID IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE DID IT UNTO ME"
Simplicity was a prominent trait in Bishop Bashford's character. He was as thorough in his inspection of a day school in Hingwa as he would have been in inspecting the plant of a great American university.

Bishop Bashford



THE first copies of THE CHRISTIAN ADVOCATE of last week contained this "Personal":

Bishop Bashford, who is recuperating in Southern California, expects to be out in a few days. This will come as happy news to Methodism everywhere.

Before the edition was off the press it was necessary to substitute the following telegram from Pasadena, Cal.:

Perfectly trusting, Bishop Bashford died at five o'clock this morning.
C. E. LOCKE

Though the Bishop had been seriously ill with a baffling disease for many months, and at times had come very near the entrance of "the low green tent whose curtain never outward swings," his amazing vitality had so often brought him safely through, that his friends were eager to believe, do, he it. "He will be out in a few days," they wrote, and even when the printed sheets were flying from the press his spirit returned to God who gave it, "to go on more, our beloved."

JAMES WALTER BASHFORD was just rounding out his threescore years and ten. He was born on a farm at Fayette Wisconsin May 27, 1849. Like most farmer's sons in those days, he had his own way to make, and he made it, graduating from the State University at Madison in 1873, and remaining for one year as tutor in Greek.

James Walter Bashford, D. D., died at Pasadena, California, March 27, 1919.

In some way, perhaps through the voice of D. L. Moody, the Spirit had called this ardent soul to the Christian ministry. Though without funds, he felt the necessity of more thorough preparation, and made his way to Boston. It is said that his money gave out before he reached Albany, and only a friendly loan from a fellow traveler, bound for Yale, enabled him to reach his destination. (He preached the next Sunday and repaid the loan out of the honorarium.) While studying theology, he also studied oratory and took courses in the liberal arts. As student-pastor he served a struggling mission, Harrison Square, which under his hand was built up into a regular Conference appointment. For this he was rewarded in 1878, when the then exclusive New England Conference lowered its bars against "foreign born," enough to admit this Middle Westerner who had proved his ability to make two blades of grass grow where one grew before. It is said that over-cautious brethren had doubts of the theological soundness of this young man who did his own thinking, but JOHN W. HAYWARD vouched for his substantial orthodoxy and he was accepted. He was pastor at Jamaica Plain, Mass., three years; Auburndale, Mass., three years; Chestnut Street, Portland, Me., three years; Delaware Avenue, Buffalo, N. Y., three years. Everywhere the same record. The simple gospel proclaimed with fervor and lived with grace—a compelling combination. Everywhere a church revived, reinvigorated, moving out to take up its responsibilities to the community and the world.

Such a career cannot be hid. Eleven committees came to his study in Buffalo to invite him to its many college presidencies. The last was Ohio Wesleyan, in 1889, seek

ing a successor to CHARLES H. PAYNE. They were urgent. Dr. Bashford consulted friends. "I'm not going to go," he said. "The city church is our weak spot. I am having success in this field. I must stay." But when he was led to see that as college president he would stand at the source of a stream of young life, and might be able to imbue boys and girls with his own ideals and fire them with his own zeal, he thought he heard the only Voice that he was wont to obey and he obeyed and went.

To Ohio Wesleyan he was a great awakener. He brought to the college, which had never lacked fine ideals of scholarship and high standards of character, a new type of presidential personality. For among young people he was ever a burning and a shining light. Many a torch which glows in the dark places of earth was kindled at his altar-fires. Many a quiet home circle is the brighter because some one in it learned from "Prexy" the secret of his own glowing countenance. He built up the faculty, in which age was beginning to make inroads upon the little group of great teachers who had made Ohio Wesleyan famous. He secured the funds for Gray Chapel, and began with success the efforts to give to the old school the improved equipment in buildings and funds which were essential to the proper performance of the educational tasks of the new generation.

III

No man can achieve any constructive piece of public service in Ohio without engendering the belief among the people of his State that he should be advanced to larger opportunities. A great Ohio Governor is always a presidential possibility. To win the good opinion of Buckeye Methodists is to be in line for a General Conference office. It was the most natural thing in the world that Dr. Bashford, who had then been a member of three General Conferences, and who had received votes for the episcopacy in 1900, should have been elected a Bishop in 1904. He was the fourth chosen among seven: BERRY, SPELLMEYER, McDOWELL, BASHFORD, BURR, WILSON, and NEELY—of whom the gentle Spellmeyer was the first to cross the flood. Bishop Bashford was then fifty-five years of age, and at the high level of his powers. He would have been welcomed as resident Bishop in any city in America, but he asked to be assigned to China. Many wondered why. His own answer, given by his own lips to a group of Chinese students at Nanking, is printed elsewhere (page 395). It was because he believed that China was at a turning-point in its national development, and life invested there in forming the newly awakening race into a Christian nation would yield results a thousand-fold richer than at any other point in the world-field. To China he was assigned, and there he has remained for fifteen years, residing in Peking, but traveling constantly and widely over the country, coming into intimate contact with all classes, and frequently visiting America to stir the Church to meet its responsibilities in the Far East. Indefatigable in his activities of body and brain, he never traveled without having some mind-enlarging or soul-nourishing book in his kit. And with something of THEODORE ROOSEVELT'S capacity for the strenuous life he combined that versatile American's love of nature. He played better than an average game of tennis till he was near sixty, and among his diversions was the collection and scientific study of the plant-life of his adopted country!

IV

Lovelier marriage of two souls is seldom seen than in the case of James W. Bashford and JANE M. FIELD, daughter of the Hon. W. W. FIELD, of Madison, Wis. They met in their undergraduate days, were married in 1878, and thirty-two years later, writing from his loneliness on a Pacific steamer, he could say, "This is the first time since

I have been married that we have ever been separated, for more than a few days." No children came to bless their home and they have been shining examples of mutual devotion and of co-operation in Christian work. During her painful illness a year ago he laid aside everything to wait upon her, and when it was his turn to suffer there was no care so tender as hers. They were always together in spirit and it will still be so, and she will have a mighty source of comfort in the prayers which ascend from countless hearts and lips, American and Chinese.

V

Dr. ROBERT E. SMITH said at New Haven a few weeks ago: "There is no one who has rendered greater service to the missionary cause in our generation than Bishop Bashford."

What was there in that service that justified that opinion from such a Presbyterian authority?

He dignified the whole missionary cause by deliberately giving himself to China when he might have chosen to do the work of a Bishop in America. The missionaries, the Chinese, and the home Church, all felt the uplift when such a Bishop as Bashford made missions his life work.

He lifted missions to the status of a world interest. History and comparative politics deeply interested him. He was a voracious reader of the newspapers and reviews of two worlds and a student of the currents of thought which he found in them. He recognized, and made others recognize, the relation of Christianity to these currents and he saw in foreign missions not merely a ministry to the souls and bodies of individual men, but a lever which should pry whole nations out of their sockets and set them moving in new orbits. It is no stretch of truth to call him a "world-citizen." He was personally known and consulted on important international questions by the governments at Washington, Peking and Tokyo. His luminous advices to the directors of the great press associations helped the newspapers to understand and interpret the larger news of the day in relation to the Orient.

He promoted all rational efforts toward unity and co-operative action in the mission field. He was determined that China should be saved from the destructive rivalries of the sects and the duplication which obtained at home; wherever his influence prevailed the missionary societies came together in support of union universities and hospitals, union work for Chinese students in Japan, union literature societies, and in the reduction of cases of overlapping in commonly occupied territory.

He did not break his home ties when he went to Asia. His years in the Church and college had given him an extraordinary hold upon a large and widely scattered public. In Ohio, Wisconsin, Iowa, Western New York and New England he was among his own people, and when he told them of China's need they responded accordingly. He was not the old type of man who had gone out to China in boyhood and who returned a stranger to his own people. He was a representative American, who kept in closest touch with America, and was to the last a citizen of two continents.

VI

But when *all* these facts are enumerated they fall short of explaining the greatness of the man. It is personality and character that count. The radiant Christianity which led Chinese to speak of him as "the man of the shining face," and which did not wane even in these last months of suffering, this was one of the keys to the secret of his influence. Another was the enthusiasm which carried him with the full power of an exuberant nature through to success with almost everything that he undertook. When his lordly banner gleamed afar multitudes volunteered to follow in his train.

And perhaps the greatest of all his qualities—unde-

Bashford: Philosopher, Statesman, Preacher, Saint

An Address Delivered at the Funeral of Bishop James Whitford Bashford, D.D., LL.D., in Gray Chapel, Delaware, O., June 18, 1919, by Bishop William Fraser McDowell, D.D., LL.D.

IN this place we naturally listen for his voice. This chapel was built partly that he might have an adequate forum. From this pulpit we naturally expect to hear his words as in monthly lecture and baccalaureate sermon we did for many years, while he poured out mind and heart in swift, rushing speech. On this campus we naturally look for his presence, his shining face, his stooped shoulders, his hurrying, loping walk. Here we naturally listen for his tearing, racking cough, his cheerful, contagious laugh, and even his well-remembered attempts to sing. If he comes in while I am trying to speak of him, I will give way, for no one else wants to speak while he is around. And he is the best speech that will be made about him.

You will understand and appreciate my effort to speak without seeming to show any sense of personal proprietorship in him. He did not belong to me, but to all of us. You will also understand my difficulty. For he did belong to me, as he belonged to each of us.

You will also understand the self-restraints which must be put upon speech. Heaven knows what storm of feeling would break out if any one of us should really let himself go while speaking of this man.

Forty years ago I went from this university to study theology in Boston University. One day Dean Latimer said to me: "You ought to know Bashford, one of our recent graduates. He is preaching in the suburbs and studying philosophy and oratory." Shortly after began a friendship with ever-widening reaches, ever-deepening wealth and intimacy. Even so, I cannot now speak of him for myself alone or chiefly.

His biography need not be recited, nor the external facts of his life repeated in detail. He was a student all his life, graduating from the University of Wisconsin and Boston University and being honored with degrees from other universities. He was a pastor for a dozen years, president of Ohio Wesleyan for fifteen years and a Bishop for fifteen more.

While he was a pastor he intended, as others of us have done, to be nothing else. He believed then that the pastorate was the greatest of all positions. He never did lose his conviction as to its importance. Like many other men, he left it, not eagerly or from choice, but only after repeated demands for service in other fields. Bishop Warren once said rather sternly to one who had refused a half dozen educational calls, "Perhaps the Church has some right to say where it wants you to serve it." When Bashford came to the presidency he was convinced that for him this was the greatest possible throne of power. So for the years he thought of it, so through the years he made it. So you saw it while he was here. When, finally, he came to the episcopacy, he did as others have done, truly persuaded himself that this position gave him a supreme call to service and a supreme opportunity for usefulness. There is no contradiction of view or vacillation of purpose in these changes. In each place he believed he was in God's plan for his life and to each position, therefore, he gave unreserved devotion and enthusiasm, filling each without having his eye or his heart all the time on another. He did not look forward with desire or backward with regret.

Of course it is known to his friends that thirty years ago he really wanted to be editor of Zion's Herald and believed himself adapted to that ministry. But more than once he has said that God's plans in this matter had been much wiser than his own, both for the Herald and for himself. He likewise wanted to be a teacher, just as Bradford Raymond did. And the world lost two great teachers when these two men, friends always, were kept from fulfilling their dreams.

But Bashford actually was an administrator all the best years of his life, first here and then in China. The presidency and the episcopacy both tend to make men executive and administrative, to absorb men in concern over affairs and practical problems. Blessed is the college and blessed the Church whose presidents and Bishops are wise and capable administrators of the difficult, important and delicate duties of these offices. But twice blessed the college and the Church whose president and Bishops dream dreams and see visions whose "dwelling is the light of setting suns," who daily hear voices of God coming out of bushes that burn, who are themselves caught up again and again into third heavens, where they see things which, with broken voice, they try to utter. Even the team "a successful business administrator" will not fully cover the heights and reaches of a life like this. He was a good administrator here and yonder. He was not an unpractical, bungling scraph let loose in buildings and budgets to their confusion. He had lots of what men call good sense, and knew how to use it. He steered his way here through some very tangled and confused paths in which a man might easily have got lost. He was rather extraordinarily skillful in persuading men to give money to good causes. And he has left material monuments and well-organized structures here and in China, of which any man might well be proud. But, after all, that was not the prevailing atmosphere or the dominant note of his life. Trustees and visitors might easily differ from him over the budget, but when he walked in here on baccalaureate day or monthly lecture day and swung the gates of the larger life open before men's eyes, men forgot small differences on small matters and were grateful that this true prophet of God was here to lead our youth up the shining heights.

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on, not that they are all the words we might use or that we need any such special help to remember him. Certainly we do not desire to attempt an analysis of him. We do not put our friends to analytic tests so soon.

Philosopher

You would all agree that he was a philosopher and a theologian. He would have shone as a teacher or author in either field. His mind did not tolerate unrelated information or unorganized thinking. He did not care for piecemeal information. Individual facts and opinions he laid up against or knit into the well-organized system which made the philosophic and theologic background of his life. This saved him often from mental panic. The coming of a new view did not disorganize his mental machinery. He was an evolutionist at a time when many of us more timid souls were afraid of evolution with a deadly fear. He seized the principle as a working hypothesis and made it work in the service of all the deep things of life. He harnessed it to practical uses and made common men feel the glory of a world with such a principle in it. So with biblical criticism. Without pretending expert knowledge in that field, he seized its true working principles and worked them for the preaching of the glorious gospel of the blessed God. And, again, he made plain people feel the thrill of a Bible that had come into being as ours had. His manner of presenting these two principles, his sound adjustment of them to the firm system of his truth in philosophy and theology, his evangelistic use of them in the most natural way in the world, saved him from all suspicion of heresy, even when other men for the same views were under heavy clouds of distrust. He had the *spirit* in which philosophy and theologic ought to be made and taught. He brought all things to the test of life and tenly held fast to what was good for life. He did not quench the spirit, nor disregard the voices of the ages and the sages. He was all the time, in his philosophy and theology, seeking a way of life for men and society. The supernatural was not a shibboleth to be affirmed as a test of orthodoxy, but a living principle and power, running in its vital application through all the grades of life, from the lowest clear up to God. He took the supernatural, applied evolution to its operations, and made plain men see it. We cannot conceal our regret that he did not write more in these vital realms. Phillips Brooks left an unwritten book on Faith and Life, a book he planned and did not write. He made the chapter outlines, as follows: "Faith and Morals," "Faith and Society," "Faith in Relation to Pain and Pleasure," "Faith and the Intellectual Life."

When Brooks died without writing this book Bashford ought to have been compelled to do it. There was no one else to bend that bow. The sermons he poured out over this pulpit, the studies in the philosophy of Christianity which he printed but did not publish, the stuff he let loose in conversation with perfect prodigality, apparently not knowing its value, all made us feel the depth of our loss today. The real philosophers and theologians are not many. Hundreds of men write and speak and have opinions on these high matters. Some are wordy, some noisy, some hard and cruelly logical, but the men who can bring the principles of philosophy and the truths of theology out of the skies and put them at the service of men, so that all life will be lifted to the heights, are too few. Bashford was one of the few. I could weep when I think of what he has not written in philosophy and theology.

Statesman

You would all agree that he was a statesman, not simply an ecclesiastical statesman, but a world statesman. His studies and reading in the larger world movements were prodigious in extent and most philosophical in their grasp. He saw things in the large and the long, saw movements covering continents and covering centuries. For years he had studied the world currents. We used to poke a bit of fun at him when he began to discuss the mastery of the Pacific. But he knew the meaning of the history that gathered in the long centuries around the Mediterranean. He knew the significance of the developments on the Atlantic shores. He knew perfectly well that for centuries yet human interest and passion would continue to clash around and upon those two oceans. But he foresaw, as not many have done in Church or state, that vast panorama that is to unfold in the Pacific basin. He wanted to lay hold of the civilization that will be developed in the lands whose shores are washed by the western sea. Over those waters with a high heart to his last great life work he sailed in 1901. Over them he came again and again to tell America his vision of Asia in the world's future. At last, in the late afternoon of his life, he fell on sleep with his eyes turned toward China and the music of the Pacific in his weary ears. There beside that wide Pacific, the wife of his youth, after more than forty years of perfect love and life together, sits today in utter loneliness and holy pride. There our love and sympathy gather around her, in tenderness and depth that we would utter if we could.

But I will undertake to make a case for his statesmanship on either of the following four studies which he has left us: First, his study of the races and their relation in the world, as first published years ago in the Methodist Review; second, his latest volume on the Oregon Missions, an expansion of an earlier essay on "The Romance of Modern Missions"; third, his address to the General Conference at Minneapolis, when the walls of the big building seemed to crowd too close while world views and world plans swept up and down before us; and fourth, his stupendous work on China, as genuine an inter-

pretation as ever was made. The study now called *The Oregon Missions* shows the same fine grasp upon facts and principles as does the volume on China. Marcus Whitman's ride was not an isolated piece of daring and endurance. Bashford saw that event in the light of large and significant principle. He saw immense meanings in the event.

Nothing in our near and uncertain future is more heavily fraught with interest to our race than the fate of China. When Bashford went to China, India was our conspicuous mission field. In fifteen years he has done more than any one else living or dead to set China in our thought and interest. What China's future is to be, no one knows, but as sure as the sun shines her best future lies along the broad lines laid down with thrilling force in Bashford's largest book. The closing chapters are a noble study in the philosophy of history and the goal of history. He saw the thing that was real and large. Statesmen of America, statesmen of Europe and statesmen of Asia, as they work out the new, vast struggle of white and yellow races, after the welter of the world war, will be driven again and again to the facts, the interpretations, the generalizations, the lofty principles of this Christian statesman, who saw China and the world-wide race problem in the light of Christ's countenance. Dr. Arthur Smith told me that Bashford brought to China the most extensive and the most accurate knowledge of China that in his opinion any man ever carried to that empire. But he took most of all a statesman's mind toward China itself, toward China in Asia, toward China in the world. Some day Jesus Christ will rule the Pacific basin. Some day the goal of history will be reached, not in the supremacy of the yellow races, or the black races, or the brown races, or the white races, but in the supremacy of Jesus Christ over all races, made in his image and made over in His Spirit. Then it will be seen and remembered how prophetic were the visions, how clear the insights, how transcendent the services of this Christian statesman whose worn body we bury this day in Ohio's soil, but whose life is enshrined in the heart of the world.

Preacher

We would agree here today in saying that he was a superlative preacher and evangelist. For him these were not different, certainly not exclusive terms.

What a glorious thing real preaching is in itself, and what a glorious thing it was in this man's practice! Really this was the finest thing he did, the thing he did best. No man ever worked harder upon his sermons to make them worthy of the supreme Preacher. He never took for granted that, because he had been doing it long, he could do it well. Every sermon made him an ambassador of Jesus Christ. To every sermon he came as to a sacrament. Here to this holy place he came with the beauty of the Lord upon him. Here successive generations of students saw him walk safely through the tangled thickets of modern perplexity, never losing his way, because he always followed Jesus Christ. He was the chief modern interpreter of China, but he was chiefly an interpreter of Christ to China and the world. Here, through the years, he exalted the Saviour of men, helped dissolve the festering doubts of students, helped them to master their moral temptations and led them into the ways of service and life. And all over the world are men and women whom he guided and called into the deep places of fellowship with God. Preaching was always a great occasion with him, whether here on these high Sundays of the monthly sermon or the annual baccalaureate; whether in Annual Conference, the occasion that takes the bloom off all other preaching occasions, or in the village church. The size of the audience did not make the greatness of the occasion for him. The size of the gospel made it. The supreme Christ made Bashford an imperial preacher, whether speaking to small audiences at home or to a whole nation like China. Intimately acquainted with modern thought, profoundly sympathetic with the modern spirit, he maintained in full power the life of his mind and the life of his spirit, never crucifying either. This preacher preserved for himself and for us all the best kind of intellectual freedom, real intellectual courage and integrity along with unshaken faith and Christlike devotion to service. He broke with scores of theological traditions in the name of larger, better truth, ever in the interest of a larger, better faith. And he preached as God gave him utterance in reward for his intellectual passion and his spiritual obedience.

Years ago, at Drew Theological Seminary, he spoke of the preacher under three heads: the preacher's art, the preacher's truth, the preacher's personality. Later he modified and adapted the same address when he spoke of President McKinley under the same heads: the statesman's art, the statesman's truth, the statesman's personality. Every one sees at once where the analysis comes from. We sit again with that far-off group and hear the words: "I am the way, the truth, and the life." And Bashford was making the words live again in our modern life as he spoke of our ministry and of our dead President. But no one could look upon his shining, radiant face as he rushed on through swift, breathless sentences, full of beauty, full of light, full of heat, full of power, without knowing that perhaps all unconsciously he was speaking of himself also.

What art he had: art of seeing things, art of saying things, art of understanding people, art of persuading people—the real art that linked him with that other minister of the olden day! What truth he had: truth of poetry, truth of history, truth of science, truth of philosophy, truth of experience, truth of Christ, truth for life, truth for death, truth for men, truth for nations, truth of the ever-living God, truth for the never-ending ages! What a personality he had and was: the beauty of the Lord upon him, full of grace and truth, master of himself, servant of Christ, prophet and seer, our shining archangel, with all the dross of life burned out of him, as white a soul as our generation has seen or the angels have welcomed on the way to the throne! In all our annals of preaching we have had no truer preacher of Christ's gospel than this man was through nearly half a century. Being a president or a Bishop was his occupation, preaching was his flaming, consuming passion.

Saint

It is only a step, a natural step, to say that he was a human saint. You knew that word was coming. It had to be used. Raymond used to badger Bashford about being a saint, insisting that he had to be one or belie his looks and disappoint the expectations which his appearance created. He said playfully that others, whom I need not name, awakened no such demand, that nobody expected them to be saints. It is such a joy to use this word today; it is so human and noble! We do not mean that Bashford was perfect or faultless any more than that early saint thought he was when he wrote that he had not yet attained or already been completed. A man is tested by what he has in him, the capacity to become and by the direction he is going. Bashford had a fine collection of wholly human qualities as Saint Paul had or that earlier Saint James. He was a wonderfully unworldly man, but just when we were most moved by that, he would reveal worldly wisdom of the keenest sort. He brought spiritual-mindedness and simplicity to a very high stage, along with a practical, shrewd capacity of the first order. His consecration to China thrilled the Church, but he told me more than once that he was perfectly conscious of the romantic and practical advantage he had over the rest of us in his freedom from the pitiless publicity in which Bishops at home do their work. He declared that he worked no harder than others and escaped a lot of criticism by having his administration so far away and only coming home on occasion with a glowing story to tell and knowing what to omit!

These are not defects of character. On the contrary, they are some of the happy proofs that this was a wholly human man. A recent magazine declares that the test of sainthood is knowing how to die as well as knowing how to live. He perfectly bore that double test. We never saw him in perfect health. Most of these four decades he has been ill, much of them pathetically so. And we never saw him disheartened or depressed on his own account. The memory of these years is a vision of celestial cheer and courage. He carried around over the world with him the living illustration of the grace of Christ in a human life. When we remember his travels, his achievements, his toils, his endurance, his suffering, the splendor of his unwavering faith, his undying hope, his abiding love, we know that this is the stuff that saints are made of.

Seven men of us went into the episcopacy together fifteen years ago last month. Five of us remain on this side. My class mates would not like it if I were not to say that through all these years we have held Bashford in a class by himself in our admiration. There were six of us—and Bashford. And our sheaves gladly bowed down to his.

It is not easy to go on without him. We shall listen for his voice and look for his radiant face. We shall long for his prophetic counsel and his inspiring call to endeavor and faith. It must be interesting for him to be in a land, at last, where his stooped body can stand up as straight as his unstooping soul. It must be good to be in a climate where he will not tear himself to pieces again with that racking cough that I think he must have had for forty years in varying intensity. The leaves of the tree for the healing of the nations will surely be kind to him. It is good to think of him in a land where he can really sing out his soul as he always wanted to. He used to laugh about his vast accumulation of unused melody, the melody he expected to make in a better world than this, a world more friendly to his vocal possessions. In any world it will be good to see him again.

In Wisconsin he was born. In New England and New York he had his pastorates. In Ohio he honored the college presidency. In China he glorified the episcopacy. What a wide-ranging itinerant he has been! In what countless places, to what countless thousands he has spoken of Jesus Christ. It will be a vast and proud procession that walks with him up to the throne for his crowning. There will be converts from his old churches, students by the hundred whose feet he set in the way of life, Chinese by other hundreds who have come to Christ by him. For Matthew Arnold's words about Arnold of Rugby are true of this modern man, pastor, president, Bishop:

"But thou would'st not *alone*
Be saved, my father! *alone*
Conquer and come to thy goal,
Leaving the rest in the wild.

If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

When the Bishops met, the other day, for their spring session, the printed program contained the names of the Bishops and the names of their residences. The chief cities of many lands were in the list. A full dozen lines from the top we read: "James W. Bashford. In the City of Life."

That is his final home. To it for the years he has steadily been going, ever sure of the way and of the goal. To it in peace and honor, in triumph and rejoicing, at last he has come with an abundant entrance. There we leave him with our unbroken love. There, please God, when the long night is over and the eternal morning breaks, we shall find him.

We proudly apply to Bashford what Arthur Brooks said of his brother, Phillips Brooks: "God be praised today! From God he came; with God he walked; God's world he loved; God's children he helped; God's Church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."



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HIS COMING.

"Wherever a kind touch of healing falls soft on a
wound or a woe,
Wherever a peace or a pardon springs up to o'er-
master a foe,
Wherever a soft hand of pity outreaches to suc-
cor a need,
Wherever springs blessing for cursing—the Mas-
ter is coming indeed.

"Wherever a soul or a people, arising in courage
and might,
To fling off the chains that have bound them, to
spring from the dark to the light;
Wherever in sight of God's legions the armies of
evil recede,
And right wins a soul of a kingdom—the Master
is coming indeed."

MEMORIAL ADDRESS.

Delivered at the Funeral of Bishop James Whitford Bashford at Delaware, Ohio, Wednesday, June 18, 1919, by Bishop McDowell.

In this place we naturally listen for his voice. This chapel was built partly that he might have an adequate forum. From this pulpit we naturally expect to hear his words as in monthly lecture and baccalaureate sermon we did for many years, while he poured out mind and heart in swift, rushing speech. On this campus we naturally look for his presence, his shining face, his stooped shoulders, his hurrying, loping walk. Here we naturally listen for his tearing, racking cough, his cheerful, contagious laugh, and even his well remembered attempts to sing. If he comes in while I am trying to speak of him, I will give way, for no one else wants to speak while he is around. And he is the best speech that will be made about him.

You will understand and appreciate my effort to speak without seeming to show any sense of personal proprietorship in him. He did not belong to me, but to all of us. You will also understand my difficulty. For he did belong to me, as he belonged to each of us.

You will also understand the self-restraints which must be put upon speech. Heaven knows what storm of feeling would break out if any one of us should really let himself go while speaking of this man.

Forty years ago I went from this university to study theology in Boston University. One day Dean Latimer said to me, "You ought to know Bashford, one of our recent graduates. He is preaching in the suburbs and studying philosophy and oratory." Shortly after began a friendship with ever widening reaches, ever deepening wealth and intimacy. Even so, I can not now speak of him for myself alone or chiefly.

His biography need not be recited, nor the external facts of his life repeated in detail. He was a student all his life, graduating from the University of Wisconsin and Boston University and being honored with degrees from other universities. He was a pastor for a dozen years, president of Ohio Wesleyan for fifteen years, and a bishop for fifteen more.

While he was a pastor he intended, as others of us have done, to be nothing else. He believed then that the pastorate was the greatest of all positions. He never did lose his conviction as to its importance. Like many other men he left it, not eagerly or from choice, but only after repeated demands for service in other fields. Bishop Warion once said rather sternly to one who had refused a half dozen educational calls, "Perhaps the church has some right to say where it wants you to serve it." When Bashford came to the presidency he was convinced that for him this was the greatest possible throne of power. So for the years he thought of it, so through the years he made it. So you saw it while he was here. When finally, he came to the episcopacy, he did as others have done, truly persuaded himself that this position gave him a supreme call to service and a supreme opportunity for usefulness. There is no contradiction of view or vacillation of purpose in these changes. In each place he believed he was in God's plan for his life and to each position, therefore, he gave unserved devotion and enthusiasm, filling each without having his eye or his heart all the time on another. He did not look

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will be reached, not in supremacy of the yellow races, or the black races, or the brown races, or the white races, but in the supremacy of Jesus Christ over all races made in his image and made over in his spirit. Then it will be seen and remembered how prophetic were the visions, how clear the insights, how transcendent the services of this Christian statesman whose worn body we bury this day in Ohio's soil, but whose life is enshrined in the heart of the world.

We would agree here to-day in saying that he was a superlative preacher and evangelist. For him these were not different, certainly not exclusive terms.

What a glorious thing real preaching is in itself, and what a glorious thing it was in this man's practice! Really this was the finest thing he did, the thing he did best. No man ever worked harder upon his sermons to make them worthy of the supreme Preacher. He never took for granted that, because he had been doing it long, he could do it well. Every sermon made him an ambassador of Jesus Christ. To every sermon he came as to a sacrament. Here to this holy place he came with the beauty of the Lord upon him. Here successive generations of students saw him walk safely through the tangled thickets of modern perplexity, never losing his way because he always followed Jesus Christ. He was the chief modern interpreter of Christ to China and the world. Here through the years he exalted the Saviour of men, helped dissolve the festering doubts of students, helped them to master their moral temptations, and led them into the ways of service and life. And all over the world are men and women whom he guided and called into the deep places of fellowship with God. Preaching was always a great occasion with him, whether here on these high Sundays of the monthly sermon or the annual baccalaureate; whether in annual conference, the occasions that takes the bloom off all other preaching occasions, or in the village church. The size of the audience did not make the greatness of the occasion for him. The size of the gospel made it. The supreme Christ made Bashford an imperial preacher, whether speaking to small audience at home or to a whole nation like China. Intimately acquainted with modern thought, profoundly sympathetic with the modern spirit, he maintained in full power the life of his mind and the life of his spirit, never ernuicing either. This preacher preserved for himself and for us all the best kind of intellectual freedom, real intellectual courage and integrity along with unshaken faith and Christlike devotion to service. He broke with scores of theological traditions in the name of larger, better truth, ever in the interest of a larger, better faith. And he preached as God gave him utterance in reward for his intellectual passion and his spiritual obedience.

Years ago, at Drew Theological Seminary, he spoke of the preacher under three heads: the preacher's art, the preacher's truth, the preacher's personality. Later he modified and adapted the same address when he spoke of President McKinley under the same heads: the statesman's art, the statesman's truth, the statesman's personality. Every one sees at once where the analysis comes from. We sit again with that far-off group and hear the words: "I am the way, the truth, and the life." And Bashford was making the words live again in our modern life as he spoke of our ministry and of our dead Presi-

dent. But no one could look upon his shining, radiant face as he rushed on through swift, breathless sentences full of beauty, full of heat, full of power, without knowing that perhaps all unconsciously he was speaking of himself also.

What art he had: art of seeing things, art of saying things, art of understanding people, art of persuading people, the real art that linked him with that other minister of the olden day! What truth he had; truth of poetry, truth of history, truth of science, truth of philosophy, truth of experience, truth of Christ, truth for life, truth for death, truth for men, truth for nations, truth of everliving God, truth for the never-ending ages! What a personality he had and was; the beauty of the Lord upon him, full of grace and truth, master of himself, servant of Christ, prophet and seer, our shining archangel, with all the dross of life burned out of him, as white a soul as our generation has seen or the angels have welcomed on the way to the throne! In all our annals of preaching we have had no truer preacher of Christ's gospel than this man was through nearly half a century. Being a president or a bishop was his occupation, preaching was his flaming, consuming passion.

It is only a step, a natural step to say that he was a human saint.

You knew that word was coming. It had to be used. Raymond used to badger Bashford about being a saint, insisting that he had to be one or belie his looks and disappoint the expectations which his appearance created. He said playfully that others, whom I need not name, awakened no such demand, that nobody expected them to be saints. It is such a joy to use this word to-day; it is so human and noble! We do not mean that Bashford was perfect or faultless any more than that early saint thought he was when he wrote that he had not yet attained or already been completed. A man is tested by what he has in him, the capacity to become and by the direction he is going. Bashford had a fine collection of wholly human qualities as St. Paul had or that earlier St. James. He was a wonderfully unworldly man, but just when we were most moved by that, he would reveal worldly wisdom of the keenest sort. He brought spiritual-mindedness and simplicity to a very high stage, along with a practical, shrewd capacity of the first order. His consecration to China thrilled the church, but he told me more than once that he was perfectly conscious of the romantic and practical advantage he had over the rest of us in his freedom from the pitiless publicity in which bishops at home do their work. He declared that he worked no harder than others and escaped a lot of criticism by having his administration so far away and only coming home on occasion with a glowing story to tell, and knowing what to omit.

These are not defects of character. On the contrary, they are some of the happy proofs that this was a wholly human man. A recent magazine declares that the test of sainthood is knowing how to die as well as knowing how to live. He perfectly bore that double test. We never saw him in perfect health. Most of these four decades he has been ill, much of them pathetically so. And we never saw him disheartened or depressed on his own account. The memory of these years is a vision of celestial cheer and courage. He earned around over the world with him the living illustration of the grace of Christ in a human life. When we remember his trav-

(Continued on page 22.)

CALIFORNIA CHRISTIAN ADVOCATE

FRANCIS M. LARKIN, EDITOR

SAN FRANCISCO, JUNE 26, 1919

SAN FRANCISCO, CAL.

EVANGELISM FOR THE NEW ERA.

I.

OUR Bishops have very appropriately emphasized the importance of the religious work of the Church which must necessarily follow the Centenary Drive if our denomination is to fulfil its mission in the new day and wisely use its resources. Among other things, they have emphasized the importance of evangelism. This is as it should be.

But if any minister thinks that this means that he is to turn over the traditional sermon barrel and by that means reproduce the phenomena of the revival of a generation ago, he is greatly mistaken and will be a very greatly disappointed man. This does not mean that there is any change in fundamental truth, but it does mean that the methods used a generation ago and the emphasis placed upon various phases of the truth at that time will not and do not reach the people of this generation. We must not overlook the fact that at least ninety per cent of the people who become positive Christians do so before the age of twenty-one. In other words, religion is a part of our early education. No person is ever completely educated but there are certain fundamental things which he must learn in youth or never be educated.

It might be a little severe to say the same things of religion. There are saints who began the active Christian life as adults, but they are very few and most of them had a religious training which had been resisted up to the time of becoming active Christians. People may become religious in every period of life, but we are now speaking of exceptional cases.

What is the Church to do at the present time to

reach the multitude of young people passing through our educational institutions in order to bring them into the Church and make them active professors and promoters of the Christian religion? A study of religious revivals will reveal the fact that they have all been characterized by some new emphasis. This is true of all the revivals spoken of in the Bible, both in the Old and New Testament, and it is also true of all modern religious movements. One thing is evident in all. The methods of promoting the revivals and the phenomena attending them have never been repeated. The fundamental truths have been the same, but the ways of presenting these truths have been different.

Love is exactly the same essence in our day as that which characterized the courtship of our grandparents. But we wonder if the modern young woman dressed in the best style of our grandparents could possibly attract many serious-minded callers. This may be a little crude, but we sometimes are in grave danger of dressing our religion in such a form as to make it ridiculous to the present generation.

All of which we have tried to say in this article is suggested by the Master's words to His own disciples: "No man putteth new wine into old wine skins, else the new wine will burst the skins and itself will be spilled and the skins will perish." We must have new methods and new forms and new facts for presenting old truths if we shall be successful in our day as our fathers were successful in their day. We should not ask what the fathers did in their day, but we should strive to understand what was their spirit and what that spirit would do in our day.

THE NEW GRADUATE.

FROM our high schools and colleges during the present month will go forth multitudes of young people with their diplomas in their hands and their hearts full of hope and faith for the future. This is as it should be. Never in the history of the world was a greater need for these young trained minds. The Great War has destroyed the lives of more than eight million men. The universities of Europe have been denuded of their students at the expense of the coming generation. Oxford University alone had killed in the war 2394 students. During the past four years the universities of Europe have been practically without students and all the young men of college age in the United States have been in the Army. The trained men and women of our land have a greater responsibility resting upon them for the future than any other generation in human history.

In spite of the serious needs of the day, the young graduate will, as usual, be the occasion of a new bunch of jests and jibes or a repetition of the old ones. A clever cartoonist has pictured the great company of June graduates, marching confidently towards success, with their diplomas in their left hands and their right hands extended to grasp the great prize of life called success. But in the act of reaching for it they

find themselves falling to the bottom of a deep ravine. They are in a great hole, out of which a company is climbing laboriously, desperately, greatly chagrined that so many are ahead.

In the right spirit there is fun in climbing. The difficult task well done has its own pleasure. The great fallacy of modern life is that life means largely disagreeable work. In the phrase of the street "dirty work for clean money," with which men expect to purchase happiness. This is the road to unhappiness and to ruin. Unless one can find happiness in his work he will probably find it no where.

To all who come forth from the schools this year we extend a hearty welcome and congratulations upon the opportunities which are before them, and commend to them the words of President Wilson in his Memorial Day address:

"There is something better, if possible, than a man can give than his life, and that is his living spirit to a service that is not easy, to resist counsels that are hard to resist, to stand against purposes that are difficult to stand against and to say 'Here stand I, consecrated in the spirit of the men who were once my comrades and who are now gone, and who left me under eternal bonds of fidelity.'"

California Christian Advocate

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F. M. LARKIN, EDITOR.

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Memorial Address.

(Continued from page 2.)

els, his achievements, his toils, his endurance, his suffering, the splendor of his unwavering faith, his undying hope, his abiding love, we know that this is the stuff that saints are made of.

Seven men of us went into the episcopacy together fifteen years ago last month. Five of us remain on this side. My classmates would not like it if I were not to say that through all these years we have held Bashford in a class by himself in our love and admiration. There were six of us—and Bashford. And our sheaves gladly bowed down to his.

It is not easy to go on without him. We shall listen for his voice and look for his radiant face. We shall long for his prophetic counsel and his inspiring call to endeavor and faith. It must be interesting for him to be in a land at last, where his stooped body can stand up as straight as his unstooping soul. It must be good to be in a climate where he will not tear himself to pieces again with that racking cough that I think he must have had for forty years in varying intensity. The leaves of the tree for the healing of the nations will surely be kind to him. It is good to think of him in a land where he can really sing out his soul as he always wanted to. He used to laugh about his vast accumulation of unused melody, the melody he expected to make in a better world than this, a world more friendly to his vocal possessions. In any world it will be good to see him again.

In Wisconsin he was born. In New England and New York he had his pastorates. In Ohio he honored the college presidency. In China he glorified the episcopacy. What a wide-ranging itinerant he has been! In what countless places, to what countless thousands he has spoken of Jesus Christ. It will be a vast and proud procession that walks with him up to the throne for his crowning. There will be converts from his old churches, students by the hundred whose feet he set in the way of life. Chinese by other hundreds who have come to Christ by him. For Matthew Arnold's words about Arnold of Rugby are true of this modern man, pastor, president, bishop.

"But thou would'st not alone
Be saved, my father! alone
Conquer and come to thy goal,
Leaving the rest in the wild.

"If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw

CALIFORNIA CHRISTIAN ADVOCATE

Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day, -
O faithful shepherd' to come,
Bringing thy sheep in thy hand.

When the bishops met, the other day,
for their spring session, the printed program contained the names of the bishops and the names of their residences. The chief cities of many lands were in the list. A half dozen lines from the top we read:

'James W. Bashford, In the City of Life.'

That is his final home. To it for the years he has steadily been going, ever sure of the way and of the goal. To it in peace and honor, in triumph and rejoicing at last he has come with an abundant entrance. There we leave him with our unbroken love. There, please God, when the long night is over and the eternal morning breaks, we shall find him.

We proudly apply to Bashford what Arthur Brooks said of his brother, Phillips Brooks; 'God be praised to-day! From God he came; with God he walked; God's world he loved; God's children he helped; God's church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells.'

The following were appointed to write up the history of the deaconess movement in San Francisco: Mrs. Ruth C. Wales to cover the period from the beginning to the organization of the work under the National Woman's Home Missionary Society under Dr. J. N. Beard, Mrs. Helen Peck to cover the following period till the presidency of Dr. L. R. Wells; Miss Charlotte Jones from that time till the present, under Dr. A. C. Stevens.

At the evening session the devotions were led by Miss Charlotte Jones, Mr. A. C. Stevens rendered a solo. The meeting which was open to the public was addressed by Dr. A. C. Bare pastor of Central Church, Stockton, who spoke feelingly of the opportunities before those willing to devote themselves to the work of rehabilitating the world.

Since the alumnae have been holding their annual session during the commencement season the meetings have been far more successful than formerly.

THE REV. BYRON PRICE HOVEY, A. B.

The Rev. Byron Price Hovey, graduate in arts in the class of 1919, University of Southern California, closed his narrative in the Traveler Church, Los Angeles, Sunday evening, June 15, preparatory to leaving for Columbus, Ohio where he will serve as a steward in the African building, during the Centenary celebration in that city.

In the Fall, Mr. Hovey will enter Bos-

ton. Mr. Hovey is a product of Methodism. Born in a Methodist home and trained in Methodist institutions his environment has been favorable to his chosen work. His father, a prominent lawyer in Los Angeles, now dead, was a graduate in law in Boston University College of Law. His mother has been active and prominent in church work in Los Angeles Methodism.

SPECIAL NOTICE.

Attention! Members of the Southern California Methodist Preachers' meeting. Know ye, men of the Methodist Ministry and families, that on Monday, June 30, a summer sojourn to Ocean Park will take place, a program provided and a dinner served at the Ocean Park Methodist Church under the direction of Lommie Welch of said sea village. Bring ye your bathing clothes and sufficient change to furnish frozen pudding for the women and children. Bring ye also a purpose to forget dull care for a day and to enjoy the blessings of a care-free day at the beach. Ye ladies of Lommie Welch's flock will furnish for a York shilling and a half a savory mess of hot victuals. Therefore, come ye. Why should ye mortify your flesh by being absent. Free tickets for the worldly pleasures at the sea shore.

NOTICE.

The Centenary Celebration officials ask all Methodist Chaplains, Y. M. C. A. workers, camp pastors, Red Cross nurses and others who are to be in Columbus July 4th to take along uniforms and be in parade. T. E. NILES.

FOR THE CENTENARY.



Charles Bowman, James Maxwell.

Slogans were given with snap and vigor and with fitting gestures, especially in the closing slogan which they recited in unison: "The Church will never 'go over the top' till she gives her 'bottom dollar.'" Here all made a waving gesture as if over the top of a hill and at the last two words they each thrust their right hand into the right trouser pocket. These Junior workers have really helped the Centenary cause in this part of the kingdom. These lads are looking forward to more work for the church in the future.

SKETCH OF BISHOP J. L. BASHFORD

Bishop James Whitford Bashford, born at Fayette, Wisconsin, May 27, 1849, is an alumnus of the University of Wisconsin (class of 1873) from which institution he received the degree of Master of Arts in 1878. From the Boston University School of Theology he won the degree of Doctor of Divinity in 1876; and in 1881 Boston University conferred a Ph. D. upon him. He was Professor of Greek at Wisconsin University for a year (1874 - 1875).

Then followed pastorates of Methodist Churches in Boston and Amherst, Mass., Portland, Maine, and Buffalo, New York, from 1875 - 1889. In these churches and on the lecture platform he attracted such wide attention that in 1889 he was elected to the presidency of Ohio Wesleyan University.

The General Conference of the Methodist Episcopal Church in 1904 took him from the University and elected him a Bishop.

Since that time he has been one of the Bishops of his Church for China, with residence at Peking.

His work in China has necessitated extensive travel through coast-wise provinces and far up the Yangtze River to the borders of Tibet.

He has improved all possible opportunities for interviewing diplomats and native officials, and has had cordial and helpful relationships with these in the critical time of China's transition period, bringing to bear his judgment when solicited.

It was he who led the campaign of the China Centennial Movement in 1907, when \$50,000 was raised for work in China.

He has been a very large factor in the interdenominational life of China and an outstanding figure in all union movements. He has brought things to pass. For instance, he had a large share in launching the significant student work in Tokyo, in promoting the college unions which have become effective at Nanking, Chengtu and Peking.

He is a missionary statesman and shows this clearly in the breadth and statesmanlike handling of Methodist work in China.

He has a wholesome enjoyment of life, plays tennis like a boy and has retained his youthfulness.

He is scholar as well as adviser. One of his diversions is the study of the plant life of China.

January 6th, 1916.

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

W. D. PRICE, Bishop James Whitford (Shanghai, I. I., B. D.,
b. May 27, 1849, at Fayette, Wisconsin, U. S. A.; m. 1878,
Jane M., daughter of Hon. J. S. Field. Educ.: Graduated,
Wisconsin University 1873; A. B. 1876; Theological School,
Boston University U. S. A., 1876; School of Ministry 1878;
School of Theology (U. S. A.) Boston University 1881.
Editor in Chief, Wisconsin University, 1874; Pastor, Methodist
Episcopal Churches, Boston, Hubbardale, Mass., Portland, Me.,
Buffalo, N. Y., 1875-89; President The Wesleyan University,
Falmouth, Me., 1889-1914, elected Bishop Methodist Epis-
copal Church 1914. Publications: "Science of All Religion,"
"Wesleyan Institute," etc. Address: Shanghai, China.
1916-1917.

SKETCH OF BISHOP J. W. BASHFORD

Some one has said that Bishop Bashford put China on the Methodist map.

He is a man who, to a rare degree, combines three qualities - he is a great student, he has unusual capacity for practical details, to which he attends with greatest care.

He has brought to the internal administration of the Methodist Church in China a thoroughness and a fairness which it never had before. At an annual conference, for instance, he listens patiently to every man's story, carefully weighs all the matters involved in appointments of missionaries, is absolutely impartial, but when his mind is made up he is firm in the decision.

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Bishop Bashford.

It was my privilege to be at the General Conference at Los Angeles in 1904 when Bishop Bashford was elected to the Episcopacy. For many years his name had been a household word in China. My former colleague in Peking, Dr. L. W. Pilcher, had been a fellow student with Bishop Bashford at Boston University in the middle seventies, and often spoke of him as a Saul among his brethren, and that his thoughts had been turned to China. From my arrival in Peking in 1881, Bishop Bashford's name had been of frequent mention as one who would bring to China the leadership that this difficult field demanded. His seventeen years at Ohio Wesleyan University centered our thoughts upon him still more, for a constant stream of students had reached China from that noble institution. His election to the Episcopacy practically meant his assignment to China, and for this task he had unique qualifications and unique preparation, having been an eager student for a life-time of world movements, and more particularly of world movements centering in the Pacific basin. We are still too near the history he has made for us to estimate justly his enormous contribution to China. The added perspective of the years will enable the historian to portray more truly his services. But we whose lives he has touched, ~~we~~ who have had the privilege of being with him "in journeyings oft" - sharing with him in shipwreck in the darkness of a stormy winter night on the Yangtse, ~~we~~ who shared with him in some degree the anxieties till the midnight hour, during days and weeks and months when the country was torn with revolution, ~~we~~ ^{who} have had ~~this~~ ^{intimate} of fellowship, ~~intimate~~ ^{privileges} know indeed that a Prince has fallen in Israel.

(now time had the privilege of a minute of - n)

2. Bishop Bashford.

One whose name is known internationally said to me many years ago: "There are three men I have known who measure up and satisfy me," and one of the names mentioned was Bishop Bashford's. Judged by the most exact standards, Bishop Bashford was a great man. We select three types, which might be multiplied many times,

He was great in mentality. He had that type of mind which refuses to become enmeshed by ever-accumulating facts. Facts are not all of equal significance. His discernment in evaluation was remarkable.

He was great in industry. He realized that in the mental realm, as in the physical, it was diligence that maketh rich, and he marvelously redeemed the time. Under the most unlikely and almost impossible conditions he added to his mental stores. On long, hard journeys, the performance of which would have absorbed the energy of the average man, Bishop Bashford was accustomed to carry an ample supply of most worth-while books, and he read and noted and read and noted until he had accumulated over forty volumes of notes all written out by his own diligent hand after his assignment to China.

He was great in goodness. The word of his call Home was not cabled to us, but came through the regular mails which also brought many estimates of his life through the columns of our Church periodicals. Two notes ring out clearly in all that is written of him- STATESMAN, SAINT.

I well remember hearing him say again and yet again: "What China needs is a demonstration of sheer goodness." The good Bishop gave China that demonstration. For over twenty years a bronchial cough, that was greatly intensified by added fatigue and mental anxiety, cut down the sleep his eager mind and ardent nature sorely needed. For a period of many weeks, during the Revolution of 1911-12, we occupied a room adjoining his and had occasion to

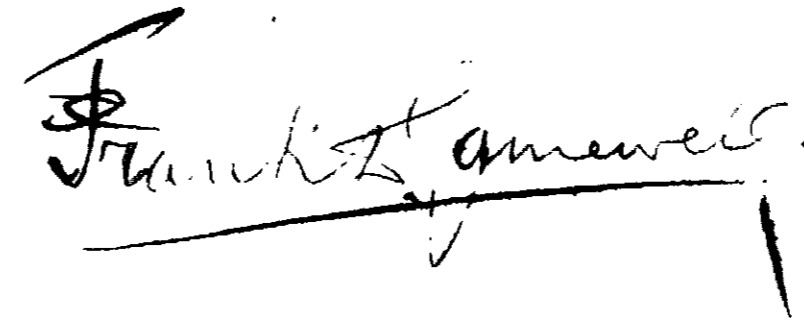
~~S. Bishop Bashford.~~

know how little rest followed the long and anxious days. But always, always he would come to the morning meal radiating good cheer, and lightly turned aside any reference to his having coughed a good part of the night.

It was an optimism and cheer possible only to the hidden life.

When Ex-President Roosevelt died a writer said: "The mind refuses to accept the fact." Colonel Roosevelt's superabundant physical vitality made that true. The bronchial cough, the eager nature, the habit of getting under the load and staying under the load, have all made us anxious about Bishop Bashford, and the mind grasps without much difficulty the fact that the body, the home and working place of the spirit, has reached its limit. But his superabundant spiritual vitality assures us, that while he is with us no more, while we are stricken with a sense of loneliness and of loss, the great soul of James W. Bashford goes marching on, and through the multiplied channels of the many lives he has touched his works do follow him.

S. S. Paul Lecat,
Shanghai to Hongkong,
May 12, 1919.

Frank L. Jewell.

June 29, 1916

(5) 849

of the Bishops at the morning devotions were attentively heard by large numbers of thoughtful men, sometimes deeply moved by what they heard. Again and again, as some momentous subject, like Methodist Remission, or Missions, or Episcopal Elections, was pending, the Conference addressed itself to prayer. Tense with emotion at times, sharply divided in opinion on many subjects, it never forgot that it was primarily a religious assembly, called together in the King's name and profoundly concerned with His business.

Even an Editor Converted

When a single city (Spokane) in the State of Washington gains thirty millions in bank clearings in four months, while the number of building permits goes up sixty per cent and the number of arrests and charity cases drops off in the same ratio, one wonders if there's a reason. The editor of the Daily Chronicle thinks he has it. His paper did not take a hot hand in the fight of 1911 that brought in prohibition. The editor shared the notion that paralyzes the voting arm of some other good people. He thought the liquor people were right when they said that the law would stifle liberty and that business would go to the dogs. So he sat tight on his tripod and made it harder for others to do the hard work of voting Washington dry—a State worthy of its name. Four months of prohibition have changed his mind. "This paper is ready at ten seconds' notice," he writes, "to fight its best against any serious effort to repeal or cripple the prohibition law."

For four months now, Spokane has honestly tried prohibition; and it has prohibited. Not perfectly; but better than speed laws prohibit fast driving or larceny laws prohibit theft. Drinking has not stopped. Close to one thousand persons a week get permits to ship liquor into this country, as the law allows. Reckoning each of these thousand permits at the maximum, the total amount would have given each Spokane saloon of one year ago just six quarts of whisky, and seventy-two bottles of beer for a week's supply—enough to last a small saloon till Tuesday night.

Then he quotes the police records for the corresponding months of 1915 and 1916:



CARVING HIS OWN CHARACTER

Albin Polasek, a sculptor of New York city, has modeled this figure to symbolize the work of a man in forming his

Spokane saloon of one year ago just six quarts of whisky, and seventy-two bottles of beer for a week's supply—enough to last a small saloon till Tuesday night.

Then he quotes the police records for the corresponding months of 1915 and 1916:
January 1-May 1, 1915, drunks, 501; vagrants, 441; disorderlies, 256
January 1-May 1, 1916, drunks, 159; vagrants, 128; disorderlies, 89

The county jail has one hundred cells to let that had tenants a year ago, and the poor farm has lost one fourth of its boarders.

Add to this that unemployment is less, destitution is less, poverty less, than twelve months ago; divorces are fewer; collections are better; dives have closed; white slaves are not to be found; burglaries and hold-ups have dwindled; the panhandler has vanished; grocers, clothing merchants and shoe dealers report gains in business, ranging from 5 to 35 per cent; new business blocks are being built; the banks hold millions more in deposits than they held last April; and hotel men, who at that time were near panic over the coming of the new law, are wearing smiles as they turn surplus guests away.

The dry way is the way of economy, of safety, of righteousness.

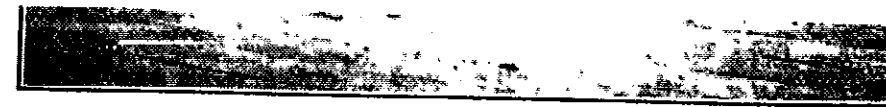
Wise Mammon

American banking houses have never faced such opportunities for developing international business as have been thrown open to them by the war. They have been hard put to it to secure trained and experienced men who could be intrusted with this work, and have been forced to co-operate with the colleges and to conduct special courses, giving to selected young men the necessary practical instruction in manufacturing and mercantile as well as financial operations used in foreign commerce and banking. The immediate success of the project suggests

terests. They make patriotism a social attitude. Its morals are those of the public spirited

A very bitter critic of Uncle Sam has this very good word to say concerning his sentiment of patriotism: "The American is a patriot, sleeping or waking, eating or drinking, in every relation, all the time. The first cry of the new born babe is a paean to America. I crossed the ocean with an aged man who had spent the past ten years in Germany with his children, but who, in spite of physical disability, was returning to the United States for the sole purpose, proudly declared, of 'dying in America.'"

Probably with all our patriotism it is too much the individual sort. Perhaps it does not take account of our larger social relations as it should. To love my country is to love my countrymen.



CARVING HIS OWN CHARACTER

Albin Polasek, a sculptor of New York city, has modeled this figure to symbolize the work of a man in forming his own personality. The figure is laboriously finding itself by chipping away the stone.

its application in another field. The Board of Foreign Missions has hundreds of applications from young men and women desiring to be sent to the foreign work. Most of these volunteers lack important items of special training, which could be supplied more satisfactorily in the home land than on the field. Yet our Church has thus far developed no adequate missionary training institution. There are several of an interdenominational character, which are doing good work as far as their equipment allows. The time is ripe for the development of such a department in connection with one of our theological seminaries, Drew being obviously strategically located, in the vicinity of the mission headquarters of the largest Protestant denominations. The libraries and existing faculty and courses of the seminary would form a substantial basis for such a course. It would need only to be amplified by instruction in phonetics, and perhaps in certain languages. The availability of furlough missionaries and missionary secretaries, and of the expert helpers on the staffs of the boards at New York, would supply a corps of invaluable lecturers and inspiring speakers. It would be the height of economy for some wealthy friend of missions to place in President THURLE's hands the comparatively small endowment which would enable the seminary to found this school of missions. It would be far wiser, in point of economy and effectiveness, to start such a department in a going institution like Drew

than to attempt to build from the ground up. And the need for such preparation is vital. When will the Methodist Episcopal Church do as much for the young men who are to represent Christ in Asia as the National City Bank is doing for the clerks who are preparing for financial service in South America?

Ways That Win

At a conference of leaders of the New York residential area, held on June 22, Bishop Wilson presiding, a policy for the quadrennium was unanimously adopted. It enumerated several lines of denominational action on which it is proposed to concentrate the energies of pastors and laymen. Intensive work in specified city centers, goals of increase in membership and benevolences, the utilization of week-day opportunities for the religious training of children, the attendance of Sunday school pupils upon church service, the sympathetic cultivation of the Methodist students in the metropolitan colleges are some of the objectives to which this influential body pledged its support.

THE CHRISTIAN ADVOCATE was indorsed, and it was resolved to work toward the end of doubling the circulation in this area within the quadrennium. Such a definite forward movement is absolutely necessary if THE CHRISTIAN ADVOCATE is to serve the Church as it should. That this can be accomplished, and more, there is no doubt. It will be achieved inside the quadrennium, if the District Superintendents and pastors go into the matter with the conviction that success is desirable and within reach. Not every charge can make the one hundred per cent advance. A few are already upon the honor roll, reporting at least one subscriber to every twelve families. But there are scores of charges in which the pastor's copy is the only one taken. It is here that the great gains are possible.

With the end of helping pastors generally to perform this part of their work we have asked a number of ministers whose subscriber-lists are always growing to tell how they go about it. Here is answer number one:

1. I announce from the pulpit and to individuals that *in my judgment* THE CHRISTIAN ADVOCATE is the most versatile,

adopted country to the Western world as an American would wish to have Chinese writers interpret America.

Bishop Bashford's plan is to devote the first fourth of his volume to the industrial, commercial and educational life of China, together with the social status of woman. The thought-life as expressed in literature, philosophy and religion occupies another quarter. A consideration of Chinese law leads up to a valuable chapter on "Political Life." Then come three illuminating chapters on the political history of the past twenty years. The last quarter covers China's foreign relations, to Japan, the United States and the world. An appendix is rich in condensed information and in historical and diplomatic documents, together with a chronology. An adequate index concludes the substantial volume of 620 pages.

Many writers have treated the commercial, industrial and educational phases of China with greater fullness. On the philosophy, religion and politics—especially international politics—Bishop Bashford speaks with authority. He ranks CONFUCIUS with MARET'S AURELIUS and MOSES, "among the greatest teachers of mankind." He says that his whole teaching in regard to manners is summed up in the Golden Rule stated negatively, "Do not do to others what you would not have them do to you." And the Christian Bishop says of the heathen philosopher, "Surely Confucius heard God speak through his conscience, and obeyed." He ranks the great Chinaman next to the Master Himself as a conserving force of all that is good in man. "He responded more fully than any other of his countrymen to the true light which lighteth every man coming into the world."

As a Christian missionary in a non-Christian land, one might expect to find the writer condemning the faiths which the gospel comes to displace. But Bishop Bashford sees the good in all the old faiths. He finds in the very existence of the most numerous and virile race upon the globe a proof of the good elements in the Chinese religious system.

Surely, those who desire to be fair in judgment, who believe in a Divine Providence, who accept the teaching of the New Testament that God hath made of one blood all nations of the earth, and that he is equally the God and Father of us all must recognize in the teachings of Con-

this part of their work we have asked a number of ministers whose subscriber-lists are always growing to tell how they go about it. Here is answer number one:

1. I announce from the pulpit and to individuals that *in my judgment* THE CHRISTIAN ADVOCATE is the most versatile, instructive, and modernized Christian weekly published in America.

2. I have tried public pleading for THE ADVOCATE, which as a rule is the least efficient. Then I am accustomed to carry a copy of THE CHRISTIAN ADVOCATE in my hand when making pastoral calls, previously announcing from the pulpit that when the people see me with THE ADVOCATE in my hand it is to them an invitation to subscribe without delay. By doing this I have secured new subscriptions without speaking a word concerning it. Personal effort is the surest way to success in securing new subscribers for THE CHRISTIAN ADVOCATE.

I gratefully acknowledge your kind appreciation, for I did not realize that any notice was being taken of the work here, for it has all been done "In His Name."

GEORGE ADAMS, Pastor.

Saint James Methodist Episcopal Church, Lynbrook, N. Y.

Bashford's China

China bulks so vast in extent of territory, range of climate, number of population, and antiquity of civilization that no single writer has yet come forward with a knowledge sufficiently comprehensive to interpret its national life to alien people. The latest to undertake the task is Bishop JAMES W. BASHFORD, whose *China: An Interpretation*¹ is the outgrowth of twelve years of residence and seventy thousand miles of travel in China, the reading of five hundred volumes upon the subject, and numberless conversations with Chinamen of every social and political station. His aim has been to represent his

¹CHINA: AN INTERPRETATION. By Bishop James W. Bashford. The Abingdon Press, New York—Cincinnati. Price, net, \$2.50.

religious system.

Surely, those who desire to be fair in judgment, who believe in a Divine Providence, who accept the teaching of the New Testament that God hath made of one blood all nations of the earth, and that he is equally the God and Father of us all must recognize in the teachings of Confucianism, Buddhism, and Taoism, and especially in the use which the Chinese have made of these doctrines, a providential preparation for a higher and diviner destiny than this race has yet reached. . . . Let them once accept by faith Jesus Christ as the Redeemer, Regenerator, and Master of men; let them once experience the new truth and the indwelling Spirit, and the Chinese may yet lead the world to that "far-off divine event, to which the whole creation moves."

When the reader turns from institutions and religion to the political history he will be impressed at once with the firm grasp which the author has upon this part of the subject. He knows the men who have made the China of today. He has witnessed or been part of the stirring events of the past decade. He believes in the Chinese Republic, but contends that the new life in Christ in the lives of individual Chinese is essential to its permanence.

In treating of the relations of China and Japan Bishop Bashford deals with a world-problem in a way that should command public attention. He contends that the overlordship of China by Japan is not vital to Japanese growth. He shows that Japan lacks the money to enforce its overlordship upon China, and that the military system which such sovereignty would entail would ruin Japan. He is confident that while Japan may temporarily subdue the government, she cannot permanently master the people. Finally he marks out for Japan a world-leadership in humanitarianism incomparably more noble than military domination.

The chapter on "China and the World" is written with

the pen of a Christian prophet, who sees the nations around him in the Stage of Sensual Gratification and of Selfish Ambition. He sees humanity passing out of the Stage of Family Affection and Service to the National Stage, and thence in Faith to the Stage of Universal Service. He looks beyond the present war to a struggle between the white and yellow races, a struggle which he believes only Christianity can avert. "The day is at hand when Christianity, with its teaching that God hath made of one blood all who dwell upon the face of the earth, and with its high commission to disciple all the nations, is not only practicable but is the only solution possible of the problems which confront us."

In this volume is the Christian interpretation of China from the mind and heart of a man who has staked his life on the truth of his theory.

acquire. The Church is "coming back" in this task. Vocational training is to be furnished. Day nurseries are to be maintained. Gymnasiums are to echo with shouts of young and old. Social life under wholesome auspices is to be provided. Where an old family church exists, a parish house for general institutional work is to be added.

Will this bring in the millennium? No! But it will help some!

A personnel will be provided and supported, made up of the modern type of social service expert who combines specialized training in social work with the spirit of Jesus Christ. The men workers will be known as directors of religious education. They will have charge of the community service program, the Sunday school and the general educational work. They will also be evangelists.

The women workers will combine some of these tasks with those of teacher or nurse. Literature dealing with the problems met each day in such communities will be provided. Each nationality will be ministered to according to its own peculiar need.

Centers of Christian democracy, power plants from which will go influences to hasten the day of the Kingdom of God on Earth, these are the things Methodism is proposing for the great army of American workmen and working women. It is a glorious way to celebrate one hundred years—a whole century—of Methodist missionary achievement. No human problem will be side-stepped. No want will be ignored. The Master of all men will be interpreted in such practical ways that all men may understand and desire Him for their own.

Such is Methodism's Centenary promise for the Knights of Hardy Toil.

Methodism's Commencement Day

A Five-Minute Speech on the Centenary Written by a Pastor

By Walter A. Morgan

OF the 200-odd speeches submitted in the contest for the \$50 Liberty Bond offered last fall by the Minute Men for the best five-minute talk on the Centenary by a pastor, the one that appears here was selected as the winner. The judges were: Harry Y. Mukland, D.D., of Newark, New Jersey; Wallace H. Finch, D.D., of Stamford, Connecticut; and Ralph W. Sackman, D.D., of New York, all Methodist Episcopal pastors. The author of the speech, Walter A. Morgan, to whom goes the government bond, is the pastor of the Methodist Episcopal Church at Corydon, Iowa. A similar contest, with a prize for the best speech written by a Methodist Minute Man, closed April 1. The results of this competition will be announced as soon as the judges reach their decision.

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going to do in a big way
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with foreign missionaries. We saved those thousands
—and then spent millions because Russia failed. God
pity us if we have not learned a lesson from our neglect
of the immigrants within our gates.

tle, we discovered that a converted Russian can preach the gospel that says, "Ye shall know the truth, and the truth shall make you free," until a few anarchists became Christians, and for those few the banner of the cross replaced the red flag. We did not preach to the many; out of the many came Lenin and Trotzky; and among the many they found their followers. It would have cost us a good many thousands of dollars to have reached all of Little Russia in America with home missionaries, and all Russia

stock and taught school to secure means to meet school expenses, and to assist the other members of the family.
The Bishop graduated at the Wisconsin State University in 1873, at the head of his class.

After completing my course I taught in the University in Faculty meetings heard the University in Faculty meetings heard the professors say that their department as perfectly as they could recite it themselves. (Others said: "His recitations are just about perfect.

During the Bishop's late sickness it has been my privilege to be frequently with him. He has been a great sufferer. During the last six months he was seldom out of his room in the Hospital near Pasadena. At times, believing his work was done, he prayed earnestly that the Lord would take him home.

At many of my calls we had prayers and delightful conversations on things spiritual. He was a man of great devotion and boundless faith in God. When too sick to receive even his most intimate friends, he frequently asked his wife, and in her absence his nurse, to offer prayer, which they did. He believed in prayer.

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We sent a few doctors to India—sent them half-equipped for their work in material things, such as hospitals, nurses, instruments and medicines. Yet they accomplished wonders, until we dream of what a sufficiently large force of doctors, working with sufficient equipment, could do following Christ's own example in healing and teaching.

We sent a few teachers to Africa, and found that black children with an equal chance develop even as our own. Therefore, we know again "that every generation of children affords an opportunity to make this world over." The Centenary says, "Let us do it with this generation of little ones."

Solutions to Other Problems Known

THEN think what we have learned of the black man at home, the children of the slums, the settler on the frontier. We know a solution of the Mexican problem, the race problem, the labor problem, and many others. We have learned a lot during the last one hundred years. If after a century at school we can not do big things, we Methodists are a hopeless lot. But no Methodist will admit that.

This is our Commencement Day. Let's commence!

THE BEGINNING OF BISHOP J. W. BASHFORD'S CHRISTIAN LIFE

By The Rev. I. S. Leevitt, D. D.

MY acquaintance with Bishop J. W. Bashford began when we were students in the Wisconsin State University, more than fifty years ago.

He was an unusually bright and studious young man, always standing at the head of his classes.

His people lived in the Southwestern part of the state. When home during the spring vacation, 1868, he was deeply impressed by some religious meetings then in progress and felt that he ought to become a Christian.

To throw off this conviction he said to his saintly widowed mother: "I must return to the University and bring up some special work before the term opens." She seemed to understand and replied: "James, you cannot run away from the Lord. He will follow you," but he left for the University. On reaching Madis on he went to his oldest brother, Robert, who lived there and told him that he had a feeling he ought to be a Christian, but he said: "I fear if I yield I will have to preach and you know my ambition has been to become a lawyer—What shall I do?"

His brother replied: "Father and Mother have had something we know nothing about and I wish you would try it out." This simply added to his burden.

He then appealed to Prof. Parkinson, a relative, making the same statement he made to his brother, Robert. The Professor replied: "James, I am not a Christian and cannot advise you. I am a Unitarian, education is no comfort in unbelief. If you can accept the Bible and gain the faith of your parents I am sure you would live a much happier life and be more useful than you would be otherwise."

This was again disappointing and not what he wanted. Still unwilling to yield, Bashford went to Prof. Allen, a young man of charming personality—Professor of Latin in the University—and told him the same story and asked: "What ought I to do?" Professor Allen replied: "Mr. Bashford, I

At the appointed hour, 4 o'clock p. m., "the boys" (seven studying for the Methodist and two for the Congregational ministry) assembled. It was my turn to lead so I took the Professor's chair in front of his little table and in a few minutes Bashford came in and took a front seat at my right. Mr. C. E. Vroman, now a prominent Attorney in Chicago, and a classmate of mine, came in and took the most remote seat in the room.

We simply followed the usual College prayer meeting order, when near the close I turned to Bashford and expressing our pleasure in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not commit yourself unless you wish."

He rose under some embarrassment and closed his talk by asking prayers.

I extended the invitation and my classmate, Vroman, also arose and said he wanted to join with Bashford and become a Christian. Then I said, "Let us all kneel and pray for these our schoolmates."

W. E. Huntington, now Ex-President of Boston University, led in prayer. Damon, Stein and other followed. At the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Huntington was my room-mate. We invited both down to our room, No. 70, North Dormitory, Vroman having an engagement excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commenting on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

Thus ended the hard struggle and his active Christian life had its beginning.

Later Brother Damon invited Bashford to his room: had prayers with him and invited him to attend services with him in the County Jail the following Sunday and do the preaching. Bashford consented. Damon opened the meeting at the appointed time and then

stock and taught school to secure means to meet school expenses, and to assist the other members of the family.

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I am sure he did not follow Professor Allen's advice and none of the boys knew of his religious inclination or of this struggle above referred to. The Bishop gave me these facts only a few years ago.

About this same time some one said to me that Bashford's father was a Methodist preacher and died in the pulpit. It made a deep impression on me and I determined to see Bashford at once. We both boarded with Professor Parkinson so I waited in front of the building where he roomed until he came out, then took him by the arm and as we walked along told him what I had heard relative to his father. He said it was true. I then said to him: "Jim" as we called him, "You ought to go in his footsteps." Then I added an earnest exhortation, not knowing he was already near the Kingdom. I told him about our student Prayer Meeting that afternoon in room 20, Main Building, and secured a promise he would attend. I believed he would, so we parted.

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The conversion of Bishop Bashford was clear and thorough. It made a deep impression on the student body. His desire to become a lawyer was a thing of the past and with a whole heart he entered into Christian work and at once recognized his call to the Christian ministry. There was no wavering or uncertainty with him in reference to his life work.

At the death of his father, the family was left with limited means so the Bishop and his two older brothers cultivated land, raised

Method

also be evangelists. school and the general education charge of the community service as directors of religious education of Jesus Christ. The modern combines specialized training in up of the modern type of social A personnel will be provided help some. With this bring in the millenium to be added. exists, a parish house for general inspectors is to be provided. Social sports of young and old. Societies are to be maintained. (Gymnasiums Vocational training is to be further acquire. The Church is "coming

**JAMES WHITFORD
BASHFORD**

ONE of the things to be eagerly looked forward to next May at Saratoga will be the quadrennial report of Bishop Bashford concerning the Methodist missionary operations in China. We have already heard not a little about it, but the full official account will be especially inspiring. A summary review of the twelve years since he went to Peking may perhaps be attempted, and will be particularly welcome. There can be no doubt that he has made good, that his enthusiastic, self-denying, stimulating leadership has meant very much to the cause of Christ in that great land. He must look back over the decade of strenuous effort with feelings of satisfaction and gratification. The church at large most cer-

tainly does. It has very highly appreciated the spirit which prompted this scholarly and cultured college president, on his early and triumphant election to the bishopric (with 524 votes) at Los Angeles in 1904, to choose China as his field, and which has kept him so faithfully at his post except when equally needed here for furnishing information and raising supplies. We most heartily welcome him to Boston this week for the course of lectures at the School of Theology, and the addresses next Monday at the Preachers' Meeting and the Social Union. When Boston fails to do all possible honor to such a man it will have fallen far below the standard which it is accustomed and expected to maintain.

Boston lays special claim to Bishop Bashford. Wisconsin, of course, in one sense, has prior claim, for he was born there in 1849, and graduated at its university in 1873. But he speedily started East (drawn by strong affiliations for the atmosphere of Beacon Hill) and graduated from the School of Theology in 1876. Two other graduations here are to his credit (for he proposed to be fully equipped), one from the School of Oratory in 1878, and one from the School of All Sciences, and the degree of Ph. D., in 1879. Meanwhile he had been supplying at Harrison Square and Jamaica Plain (lifting a heavy debt at the latter place) with exceeding great acceptability, and in 1880 he was admitted on trial by the New England Conference (Bishop Andrews presiding), proceeding after the customary two years to admission in full and ordination by Bishop Merrill. After one more appointment with us—three years at Auburndale, '81-'83—he went on his wider way to Chestnut Street, Portland, and Delaware Avenue, Buffalo, whence, in 1889, he was chosen to the presidency of Ohio Wesleyan University, where, for fifteen years, he demonstrated his power as a leader in the educational affairs of the church, as an inspiration to young men, an evangelical, evangelistic preacher, an effective platform orator, a vigorous

ZION'S HERALD

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has happened since detracted in the slightest degree from the enthusiastic admiration which is felt for him everywhere. On the contrary, the added years have increased his reputation and enlarged his place in the heart of the church. His brethren have noted with gladness what he has done across the sea, and have greeted him with delight when he has given them the opportunity so to do in this country. In 1907-'08 he organized the China Centennial Thank-Offering, resulting in special contributions of \$600,000 toward missionary work in China. He also assisted effectively in organizing relief measures in the China famine district. In 1910 he was one of the delegates to the World's Missionary Conference in Edinburgh, taking a prominent part in the discussions, contributing papers, and delivering an address in Assembly Hall on "Changes in the Character of the Missionary Problem."

His addresses and writings always com-

mend themselves to the best minds of the church. His profound consecration to the living Christ, his ardent love for Jesus and for the souls of men, has prevented his opinions from varying at any important point from the high standards of essential truth. He was soundly converted, we understand, in childhood, after a long conviction of sin; and then, in 1868, when in his twentieth year, under an address by that mighty man of God, Dwight Lyman Moody, he gave himself to the Lord again in an uttermost surrender, and yielded to the call of the Spirit to enter the Christian ministry. It was a happy hour for him, and for the church, when the great decision was made. May he long abide with us, to bless both China and America with his presence, and to set an example of unselfish service in the extension of the kingdom that may well stimulate millions to do their best in similar labors for the glory of our gracious Lord.

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He has continued to be all
this, and more, in the years that
have followed. The editorial
note in the *Daily Christian*
Advocate, published at Los
Angeles, May 20, 1904, an-
nouncing his election, said this:

"In all his ministry he has been
remarkable for profound thought, literary finish,
and spiritual power. He is a man of splendid
scholastic attainment, of spiritual thought and
habit, and of aggressive evangelistic tempera-
ment. He has seemed to be especially inatten-
tive to preferment of any kind, seeking to make
himself worthy of any position, and waiting the
call of the church to any promotion it might
choose to give him."

Every word of this is true. And it was
on this account that his election met with
such hearty approval on all sides. It is
doubtful if any one ever came to this high
office with cleaner hands and completer
qualifications. Nor has anything which

heart, they stir the blood, they move the
They linger on the ear, they touch the
For the stimulation in a vast number of his lines
There is no small measure of
experience, and marked by subtlest pen-
tation. There is no small measure of
and to
greater candor of opinion, yes, and to
added practical wisdom as well. For he
was a philosopher, no less than an artist,
a poet, and a dramatist.

By contributing to the fund to erect
bronze equestrian statue of Abury in
the city of Washington, each church,
Sunday school, and Epworth League giv-
ing at least a dollar for this worthy
purpose, and sending it to the Methodist
Book Concern.

BY holding a special service either
March 26 or April 2, with a sermon
on his work and that of the early Metho-
dists.

OBSERVE ASBURY'S CENTENNIAL

June 3, 1919

The Class Spirit of '76

The class of 1876 in Boston University School of Theology (Bishop Bashford's class) has had a close bond of friendship all these years through the systematic exchange of class letters, the Bishop never failing to write his letter wherever his journeyings might take him. The first class reunion was held in Chicago, in 1893. The second at Saint Louis, in the year of the World's Fair. The fortieth anniversary was celebrated at Boston, three years ago. Bishop Bashford was the class president and his circular letter to the members, summoning them to the reunion, is so characteristic of his glowing personality and so expressive of the joyous comradeship which only college and seminary engender that it seems worth reprinting at this time, when his memory is so fresh and fragrant and when the hearts of so many "old grads" are turning toward alma mater's hearthstone. The courtesy of Mrs. Mary N. Pilcher, of Albion, Mich., whose late husband, the Rev. Leander W. Pilcher (O. W. U., '70), of China, was a member of '76, places the letter at our disposal:

"Here I am in Boston, reading the class letters. I have had a varied year, with varied experiences and heavy losses of family friends, but Mrs. Bashford and myself have been spared to each other and we have very much for which to thank God.

"But this is not a class letter. We shall have time to tell of our experiences and talk over our past and our future when we meet in Boston for our fortieth anniversary, June 6, 7, 1916.

"Let every member determine with a mighty resolve to be present. I had just accepted an invitation from President W. O. Thompson to deliver the commencement address at Ohio State University, June 6. I especially covet the privilege of cultivating the State universities of America. They can be turned in the right directions. But the second day after I had accepted the engagement John's letter [Dr. John Fayville, class secretary], which had been sent to China, overtook me, and I immediately wrote President Thompson, telling him that the reunion engagement antedated my engagement with him, and I could not possibly set aside the original engagement for the latter invitation. I can go to the Ohio State University some other time, but our class will have only one fortieth anniversary.

"Let us make it a leisurely affair, not crowding too much into a program, but leaving ourselves time to sit down and talk over the years since we were students together.

"Do you know that in some ways that was the culmination of Boston's glory? Emerson, Holmes, and Whittier, and Lowell, and Norton, and Eliot, and James, and Mrs. Livermore, and Julia Ward Howe, and Wendell Phillips, and Phillips Brooks were here at that time. They were all sent for our profit and enjoyment and they are all gone now, save President Eliot. That was also the day of the giants of Boston University—Warren, Lattimer, Bowne, who came before I left, but after most of you left, and Sheldon and Monroe in the School of Oratory were the men who put their stamp upon us. Only Warren of that number is left. We must have a quiet afternoon with him. That, alone, will be enough to make the event a red letter day in the history of our lives. We must call in Hunt and Barker and any other of the graduates who preceded or immediately succeeded us and whom any of you know.

"It will be the lighting of the camp fire for the last time until we kindle it on the plains beyond the river. Set everything aside, even ill health, for I believe it will be a tonic for every one of us which will add at least a year to each of our lives. Cordially yours,

(Signed) "J. W. BASHFORD."

ducing modern learning, establishing hospitals, transforming the system of industry, setting up a political government on the foundation of intelligence and freedom—in short, energizing the whole life of the nation by the spirit of Christ.”

This large conception of his task came out of his remarkable knowledge of his field. Methodism is still sending American bishops out to foreign lands. One wonders how many of them approach their task with the energy that animated Bashford. “He had read every important book written on China in the last century. He had become so thoroughly informed by his extensive travels and exhaustive investigations that scholarly Chinese often said he knew more about China than they knew.” It is no secret that it was Dr. Arthur H. Smith, who has probably worked in China longer than any other American, who said that Bishop Bashford brought more knowledge of China than any other man he had ever known.

China to-day is probably the outstanding example of the possibility of coöperation in Christian work. For the impressive measure of this coöperation that the Methodist Episcopal Church has borne, Bishop Bashford is largely responsible. If there is a challenging Christian University in Peking, the reason is largely to be found in an entry in his diary: “We have the witness of history and the testimony of experience as to the wastefulness and the evils of the denominational system in our Christian lands. After prayer and thought I decided to venture out on faith. Hence to-day, March 25, we held a meeting with representatives of the Anglican Mission, the American Board, the Presbyterian and the London Missions; and the resolution which I presented in favor of a Christian union university was unanimously adopted. We have either made or marred history to-day. I believe under God we have helped to make it.”

Later it was Bashford who managed to tie up all the medical enterprises of the various Boards with the program of the China Medical Board (Rockefeller Foundation), when it seemed that conflicting ideals of the missions and the scientists might result in a medical work under Christian auspices that was disparaged as second-rate.

Yet he saw clearly the only sure basis for Christian unity. “All federation and coöperation in China must start on the equality before Christ of all Churches. In Christ Jesus there can be no Methodist or Baptist, Roman Catholic or Protestant Episcopal, Presbyterian or Friend, but we are all new men in Christ. The Churches must take the best from each other. I hold that we must adopt from the Unitarian greater intellectual hospitality, from the Friend greater spirituality as the result of cultivating the presence of God, from the Methodists their practical genius and their ability to get things done.”

When Bishop Bashford came to face the question of the relation of the growing Churches in non-Christian lands to the Churches that have been largely responsible for their establishment, he took a position the statesmanship of which can not be questioned even though the difficulties in carrying it into effect are acknowledged as enormous. He came at a time when both missionaries and Chinese Christians were saying, “We must have either a united, national and independent Protestant church or we must have a group of denominational missions dependent upon controlling agencies in other lands. Bishop Bashford refused to accept either view. He fought the ideal of a national church as an enemy to all the forces working

toward internationalism. He likewise saw the folly of long attempting to hold church control many thousands of miles distant. His ideal was for international churches with sufficient leeway in their control to allow groups in the various countries to adjust the details of their life to conditions obtaining there. It can not be said that at the present hour the drift is in that direction. Events at the National Christian Conference, held in China in 1922, showed that the Chinese were beginning again to feel that their future lies in the erection of an independent national church. Yet the wisdom of Bishop Bashford's view is beyond question.

No clearer evidence of the sureness of his insight is needed than is given by his perception of the outstanding place that China will some day occupy among the nations. He refused to allow men to talk about “burying themselves” in China, for he saw that land as one of the controlling factors in all future history. “He saw clearly,” says Doctor Grose, “what many are now seeing only dimly, that the future of Christianity is not tied up with India, nor even with Japan, as it is tied up with China, and the nation that makes friends with China and wisely guides her in the solution of her problems will hold the key to the civilization of the Pacific Basin for a thousand years.” In 1912 his diary contained these words: “It is lonely on the Yangtse, but the Yangtse, not the Hudson, is the seat of power.”

With his grasp of the importance of China went an early understanding of the manner in which that country could organize its political life. It is astonishing to one who has seen experiments in politics in China shift from one position to another to find that, in the first years of the Chinese Republic, Bishop Bashford outlined the precise form of government that is now coming to be the ideal of the best leaders of that country.

And finally, in the whole realm of international relations the Bishop's claim to rank as a statesman should be secure when we know that, before ever the Kaiser fell, he wrote: “Militarism, whether in the form of a German army, or a British navy, or a French Napoleon militarism, either as Japanese Shintoism or Russian autocracy, or the white race's claim to dominate the globe, is doomed under a divine providence in which God has made of one blood all nations of the earth.” It is, perhaps, not too much to say that the greatest work now demanding the energies of the Christian Church is the obliteration of militarism and the myth of white supremacy. Bishop Bashford sensed that a long time ago.

The Family Circle

Old Mrs. Croft's Thanksgiving

Hilda Richmond

"Where are you going for your Thanksgiving dinner, William?" asked Julia Shepherd as she walked homeward from the office with her old school chum, William Marshall, one exquisite October evening. "Home, I suppose?"

"Not this year," said William soberly. "Mother had to go to Hattie's when they had that trouble with little Joe, and the old house is closed. It's me for the boarding-house this time."

"Then you're the very man I'm looking for," said Julia. "Several of us girls at the house are planning to give a Thanksgiving dinner for old Mrs. Croft, and we need some help. No, not money help," as William generously fished out a rather flat pocketbook, "and yet money help too. You don't know Mrs. Croft. She's a poor, forlorn old lady who helps Mrs. Becker with the dishwashing sometimes. She lives in a tiny cottage just back of the boarding-house, and it's only a question of time until she lands in the poorhouse. Her mind is not quite right, that is, she gets confused at times, but she's a delightful old soul for all that. She's set her heart on a splendid Thanksgiving dinner when she hasn't rent money in her pocket, so Nell and Anna and I have been losing sleep nights figuring out a way to gratify her. We thought if we could get six or eight of our friends to go in with us we could pretend to the old lady that we wished to hire her house for the dinner, and that would pay her rent, then we'd leave her enough food for several weeks. She won't take charity, so it's hard to help her."

"Capital idea!" said William. "Count me in on it. May I bring Evelyn too?"

"Of course! Don't you see we have

"It seems to me I've seen Mrs. Croft somewhere before," said William again and again to the other workers. "I can't think where, but surely I've met her somewhere."

"He's catching the confusion of poor Mrs. Croft," said Julia when he had made that declaration to her six times in one evening. "He'd better hurry home at once."

"Laugh if you want to," said William. "I may be confused as to time and place, but somewhere I've seen Mrs. Croft before."

"Maybe you went to school with her," suggested Evelyn Banks with mild sarcasm. "You are always talking about getting old."

The others laughed, but William refused to smile. "You know very well, Evelyn, that we will be old before you consent to marry me. You are so afraid to give up that good position of yours and try matrimony that we're both losing the best and most precious time of our lives."

"I suppose you'd like to live in a place like this!" said Evelyn, indicating the poverty-stricken surroundings with a wave of her hand. "It's a good thing I have common sense, or we'd probably be located in a place like this. Do you happen to know what Mrs. Croft pays for this poor old shack? I'll enlighten you—ten dollars a month! Think of it! What would an up-to-date apartment cost?"

William had no mind to enter into the discussion of housekeeping cost, as he and Evelyn had been over that time and again. William was expecting a raise in salary, but times were a little dull with his firm and promotions were slow. He was confident, however, that Evelyn was making a mistake in putting off their marriage, and she

the balance-wheel who would rush but listened to his

in fine shape for Julia, bursting in with a vase in her hand. "Mrs. led in three pounds of mince pies, and g to bring a fruit-

"We'll pretend that one of the good them for her. Of be turkey left from you insisted on n, and plenty of 'everything will keep er. With the rent of food in the pan-in keep the wolf st of the year, and

by that time perhaps we can get up a New Year's dinner."

William Marshall could not sleep that night. He had visions of Mrs. Croft in a beautiful home surrounded by every luxury. The little home that Evelyn called poverty stricken, big turkeys, college friends, the home farm, Thanksgiving dinners presided over by his grandmother, office difficulties, promotions and various other discordant happenings all mingled, and through them all Evelyn flitted like a fairy or myth. He was glad when daylight came, though the vague uneasiness still lingered. As he was shaving a thought struck him and without stopping to finish or to wipe the lather from his face he rushed to the telephone.

"Anything happened at home, William?" asked Julia as she passed him in the dingy hall on her way to breakfast. He had told her he might be late in helping with the wonderful dinner on account of a long-distance call, and she could not help asking the question.

"No, just a little matter of business," said William as the bell jangled. "I think that is my call now. If so, I can go right down with you."

Nell Vincent and Anna Reed met William and Julia at the door of Mrs. Croft's cottage, and their faces betokened anything but a Thanksgiving spirit within. "What do you think has happened?" they cried in one breath. "The most dreadful thing!" "Somebody stole the turkey!" guessed Julia wildly.

"Worse than that! Look at this table!" they chorused.

William and Julia looked and their countenances fell likewise. Mrs. Croft had pried open every jar of food designed to be "overlooked" by the amateur cooks, and the table was crowded with more or less appropriate articles.

"She took Mrs. Carter's coffee and traded it at the store for all that candy!" said Anna, almost in tears as she indicated a pie-pan filled with such a mixture that it was plainly impossible to sort it and get it back to the grocer. "And look at the fruit-cake! All cut into pieces, so that what's left of it will dry out. I could sit down and cry," she finished with a real burst of tears.

"And what did she do but get Mr. Hicks to trust her for oysters and cranberries and chestnuts!" put in Nell too much disturbed for tears. "One would think the old lady had been used to luxuries instead of poverty. Chestnuts for dressing the turkey instead of plain bread."

"And mushrooms!" said Anna with a final sniffle. "She took the flour back and traded it for mushrooms. If she had left the can untouched we might have smuggled it back, but she's got into every single thing. She hit Here she comes now from her bedroom. Good gracious! Look at that dress!"

By BISHOP McDOWELL.

I can hardly bring myself to the point of speaking of Bishop Bashford as though he had passed out of this life. We began to know one another when I went from Ohio Wesleyan in 1870 to Boston. He was then a recent graduate of the School of Theology and of the School of Oratory. We became friends almost immediately, being introduced by the late Dean Latimer. Afterward Bashford came to Ohio Wesleyan, which was my own Alma Mater, and from that time until this our relations have been intimate. I think I should use five words to describe him. He was a scholar, a philosopher, a statesman, an evangelist and a saint. The extent of his reading through all the years amazes me. He has probably left the most elaborate series of notes on his reading that any man among us has ever made. It never mattered where I found him, he always had some great books on hand. President Raymond, Bashford and myself visited the schools of the Freedman's Aid Society years ago. His valises were heavy with great books upon living subjects. On a sampun in China, he pulled a new book out of his bag to call my attention to something worth while that he had found in it.

He had a philosopher's grasp upon things he read and learned. He had the rare quality of generalization and the power to see the principles involved in facts and events. Things were not just isolated and unrelated in his mind. It was because he was a scholar and a philosopher that he took the statesman's view of things. One of the ablest men in China told me that Bashford brought to China the best understanding of Chinese affairs that any man in his time had brought to that important country.

Raymond used to badger him playfully about being a saint, insisting that he had to be in order to live up to his looks and the impression he made upon people. I have heard him say to Bashford, "You have simply got to be a saint or belle your looks. People expect it of you when they see you." Then he would name a half dozen others of whom no such expectations were created by their appearance, himself among them. But all the while he knew and we knew that Bashford's looks were the least part of his salutary character. I have known many men. I never knew a whiter soul than his. Of course, this made him strong in his personal appeal as an evangelist. His own relation to the Master was so apparent that it was understood that he had the right to introduce others to him.

It would be interesting to know when he became absorbed in China. It was long before he was assigned to China to live, long before he ever dreamed of being a bishop in China or anywhere else. He began to talk about the importance of the Pacific basin so long ago that we can hardly remember when he began to urge the significance of that part of the world to which at last he gave his life. It will be hard to go on without him. I am speaking with the utmost self-restraint. Heaven knows what would happen if I should let go.

"Personal words. I thank my God upon every remembrance of you * * * for your fellowship in the gospel from the first day until now. I cannot close without a word of personal gratitude to you and to our Heavenly Father for innumerable kind words and prayers and loving deeds upon your part and for His Heavenly benediction. We find ourselves more and more humbled by your great appreciation. I know the reputation of this Church. But such patience and forbearance with the stranger, who came among you three years ago, may such enthusiasm and hearty co-operation and unwavering support I could never have claimed from any personal merit. Your generous gifts in money and in countless objects of comfort and beauty have made us feel rich indeed, not simply with their own large worth, but with the wealth of affection that accompanies them. Your appreciative words have opened up for us eleven other fields of labor in seven different states at the close of our labor's together. I more and more marvel at the kindness which people show us."

"Some of us have been brought into very close relations. We have prayed together in your houses. I have united some of you in marriage before the family altar. We have bowed together over the coffins of our dearest dead. I have received many of you into the Church. I should be less than human if I could give up the pastoral care of these lambs without a pang. I should be ungrateful if I could lightly say goodby to these aged members who have counseled me with a father's wisdom and prayed for me with all of a mother's tenderness. Not until memory shall fail and the lines of thought and care which have been worn deep in mind and heart these last three years shall disappear will I forget the middle-aged brothers and sisters who have worked with me in the Lord. I thank my God for every remembrance of you * * * for your fellowship in the Gospel, from the first day until now. I leave you in God's care. I do not know what is before us. How many times next Sunday shall we think of you; I ask your prayers. But I would not have you be anxious for us in our coming voyage. I am sure we can sing with the trustful poet.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows that wind is best."

My Predecessor at Delaware Avenue!

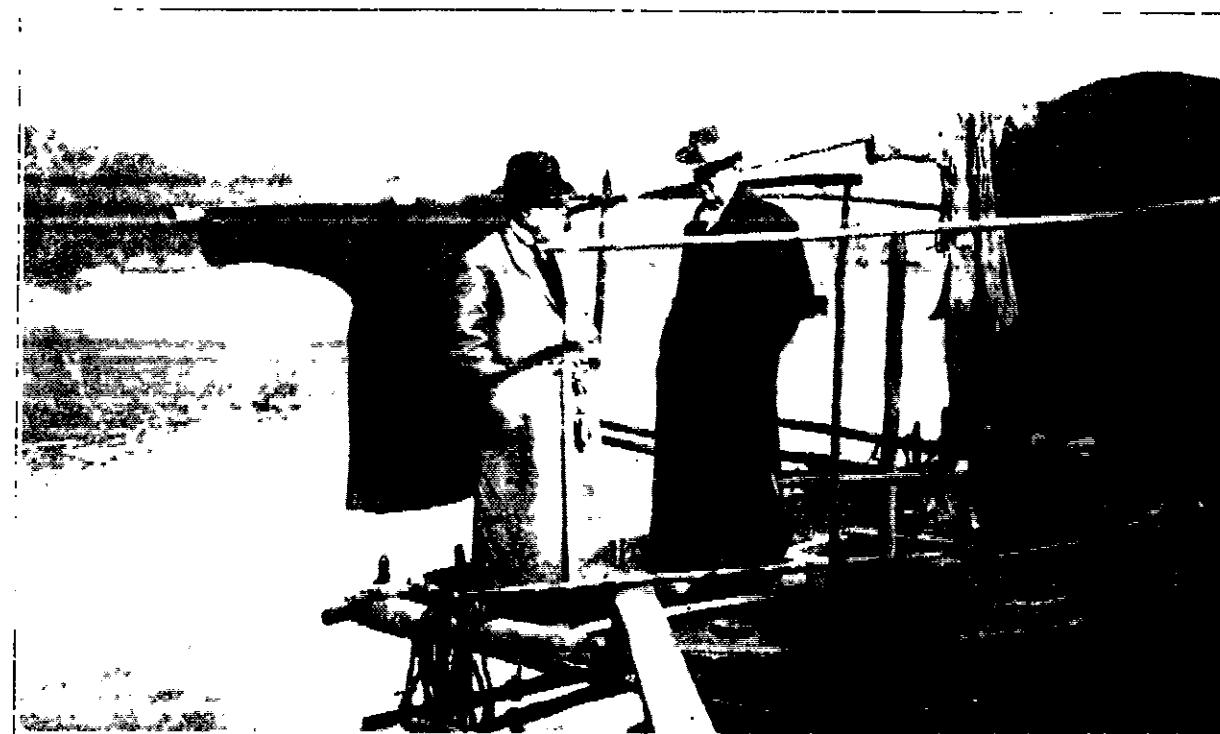
By Dr. CHARLES EDWARD LOCKE
James W. Bashford, my friend, was no ordinary man. His soul and brain were cast in a prophet's mold. Born in a parsonage, those rare influences

were thrown about his young life which often reproduce themselves in a fine nobility of character. In his boyhood he was happy, and industrious, capable, and inclined to be sincerely religious. After graduating at Boston University and spending a few years in teaching he was ordained as a Methodist minister in 1878. His most notable pastorate was at Delaware Avenue church in Buffalo, N. Y., where he was in the midst of an unusually successful ministry when he was elected to the presidency of Ohio Wesleyan University.

Although ten full years had passed between the close of Dr. Bashford's pastorate and the beginning of my own happy years at beautiful Delaware Avenue church, the people retained their fond affection for him and always referred to him with pardonable pride. So welcome did he continue to be to the homes of the people that in one case in particular he kept in his permanent possession a door key to one of the most cordial homes in the parish, and was assured of a hearty hospitality at any time day or night. Not an insignificant circumstance when it indicates how tenderly all the people loved this man of extraordinary personality.

As a student and educator Bishop Bashford ranked among the most scholarly men of the Nation. His writings were confined for the most part to religious and philosophical subjects, and he made invaluable contributions to the literature of missions, devoting himself with chivalric enthusiasm, especially to China, which he loved with undisguised affection.

Bishop Bashford was a sympathetic administrator in the Episcopal office. His brother ministers were always sure of a companionable consideration. He was a man of God and power. (Continued on Page 14)



BISHOP BASHFORD AND DR. ARTHUR SMITH ON HOUSEBOAT ON YANGTZE

From the Centenary Deputation to Europe

Tentative Plans Outlined for Continuation and Expansion of Methodist Work in Italy

By Elsie McCormick

Special Correspondent of the Missionary Centenary

ROME, Feb. 1 (By Mail).—Construction of community houses in war-devastated regions, establishment of student clubs in university cities, such as Padua and Bologna; erection of a hospital and a nurses' training school in Rome; building of schools for war orphans; enlargement of the Methodist Episcopal College in Rome to the proportions of a great institution; and the building and enlarging of churches are among the items of the extensive program for Italy tentatively adopted by the Centenary Deputation at the end of its trip of inspection of the country.

The deputation included Dr. Frank Mason North, secretary of the Board of Foreign Missions, Bishop Theodore S. Henderson of Detroit, and Bishop William F. Anderson of Cincinnati.

The spirit of the visit was well expressed by Bishop Henderson when, on placing the American flag close to the emblem of Italy at the peak of Monte Mario, where the new Methodist College in Rome will stand, he said, "Whom Providence has joined together neither Kaisers nor Emperors can put asunder."

The community houses, or *casas de municipio*, will serve as centers of cheer for the families who have returned to destroyed villages. On all the high roads of northern Italy may be seen a constantly increasing stream of men, women and children, their faces turned toward their homes in the war zone and all their worldly possessions on their backs.

Many of them, on returning, see only a battered wall. Others find their houses still standing, but stripped of every bit of furniture, even to the panes of glass in the windows and the planks on the floor.

Nearly a million people are living in houses without glass in the section of Italy extending from the Piave to the Carso. No matter how hurriedly the Austrians retreated, they always took time to remove the panes from the windows, so that there is scarcely a house in the whole area that has a glazed window left. In the Alpine regions, where the snow is deep and fuel almost impossible to procure, the absence of glass means a great deal of suffering.

Years of Reconstruction Work Necessary

TO keep up the morale of these thousands of people, to help them bear the shock of their loss, to give them a place of meeting and recreation, to aid them materially as well as spiritually, will be the purposes of the *casas de municipio*. Each house will have an Italian director and, where the need is especially great, a visiting nurse. Since music is rated as a necessity of life by the people of Italy, the budget in each center calls for a phonograph and a number of high-class records.

"The need for relief work in Italy will continue for many years," declared Dr. B. M. Tipple, head of the Methodist College in Rome and Centenary secretary for Europe. "The problem of housing the war orphans and of sheltering the homeless in the devastated areas is not a matter of months. Italy looks to America as her best friend and helper."

The chief plan of the deputation for the city of Trent, in the "redeemed" section of Italy, is the founding of an orphanage in memory of Cesare Battisti, former

deputy from the Trentino to the Austrian Parliament, who was executed by the Austrians after having escaped to Italy and joined the army there. Captured during a severe engagement, Battisti was condemned to death for treason and garroted in the courtyard of the Castello del Buon Consiglio. His martyrdom has made him the popular hero of the city. The orphanage will fulfill the double purpose of sheltering the fatherless children from the Trentino district and of serving as a monument to the former deputy.

Plans for Rome and Naples

TENTATIVE Centenary plans for Naples, agreed upon after a study of the city, include a new building with large grounds for the Casa Materna (or orphanage), a new church situated at a strategic point, and the conversion of the present property into a temporary home for immigrants about to leave for America. Over four-fifths of the Italians who try their fortunes in the New World are from southern Italy and Sicily, a majority coming from rural districts. Practically all the southern immigrants embark from Naples. It will be the purpose of the proposed institution to provide them with temporary living quarters, teach them at least a few phrases of English, treat those suffering from minor diseases, and, above all, provide them with letters and addresses in America, where they can find help in becoming adapted to their new life. The cooperation of the Board of Home Missions and Church Extension will be asked in the work, so that the landing immigrants will be met by representatives of the Church.

The Rome collegio, which is now in the Methodist Building near the Quirinal, will be moved to a new site on Monte Mario, overlooking the Eternal City, as soon as the buildings are erected. Both the curriculum and the accommodations will be greatly increased.

The formation of proposals to open an evangelical hospital in the Via Garibaldi was another result of the deputation's visit to Rome. The property, which is now owned by the Board of Foreign Missions, was turned over to a committee of the Italian government during the period of the war, the Red Cross providing a subsidy for the work. As there is at present not one Protestant evangelical hospital in all Italy, the proposed institution will have a large field for usefulness.

The first work to be done in Venice will be the immediate reopening of the Vocational School for Boys, which was somewhat damaged by a bomb during an Austrian air raid. The school, accommodating about fifty pupils, makes a specialty of instruction in the art of wood carving. Its work is of such an artistic character that the institution has been mentioned frequently in the guide books as a point of interest. After the reopening, it will give first place on its rolls to boys whose fathers died in the defense of Italy.

In Trieste, the chief city of "Italia Redenta," will be founded a *casa de soldato*, which will be to the soldiers what the *casas di municipio* are intended to mean to the civilians. From the warehouse at Trieste will go motor trucks taking to all of new Italy a very real expression of America's interest.

nation. A cockle-shell of 180 tons, crowded with a hundred Pilgrims, it was tossed about like a cork on the wild Atlantic. Saved in mid-ocean by a big iron screw when a cracked timber threatened destruction, the Mayflower was driven hundreds of miles out of its course. Instead of coming to land in Delaware, the snow-shrouded coast of New England was sighted on the ninth of November.

In Provincetown harbor the battered Mayflower cast anchor. Here Dorothy Bradford met death by drowning, and Peregrine White, the first Pilgrim child, was born. Here the Mayflower compact was signed, that

historic document which proclaimed to the world that "We, whose names are underwritten . . . having undertaken . . . to plant the first colony in the northern parts of Virginia; do by these presents solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politick for our better ordering and preservation."

Well may loyal Americans remember the little gathering of red men and white people at Plymouth, on that first Thanksgiving, as they cluster about the Thanksgiving board and keep the national November feast.

Ashville, New York.

Thanksgiving—Church's Day of Patriotism

Madeleine Sweeny Miller



IN Thanksgiving Day as at no other time in the American calendar, religious fervor and patriotism are closely blended. Into the warm complex of emotions that make up Christmas, very little thought of country creeps, nor is there any religious sentiment in the exuberance of July Fourth. But we can not even think the word "Thanksgiving" without seeing little groups of frugally-attired Pilgrims filing through Indian-tenanted forests, along rail fences from which startled game whirl up, on their way to meeting, with musket and Bible, twin evidences of their civil and religious freedom. At this point in America's history, patriotism and religion were one.

So I fell to musing of some places where our country's faith and her freedom have been closely linked.

It was in St. John's Church, Richmond, and not in the Hall of the Continental Congress, as sometimes stated by popular orators, that Patrick Henry arose on March 6, 1775, and from his pew in that dignified little Episcopal sanctuary, uttered the immortal words which kindled the nascent fires of the American Revolution, "Give me liberty or give me death." Above the pew, posterity has placed the following tribute:

"Illustrious son and first governor,
Patrick Henry,

Patriot, orator, statesman.

In Virginia Assembly, assembled March 6, 1775,
by his immortal eloquence he inspired in his countrymen
a clear vision of truth and duty and roused them
to consecrate themselves to the defense of liberty.
May 29, 1736-1799."

On another wall of the same shrine is a memorial to a patriot-preacher who served Henrico Parish a hundred years before the orator was born. The story of this rugged rector may well have been a developing factor in the young patriot's career, as he heard his elders relate the life of

"The Rev. Alexander Whittaker
of Cambridge University, England,
Rector of Henrico Parish
1611-17.

Consecrated, faithful, zealous minister
of the Church of England, who devoted
his life to upbuilding the founders
of Virginia in Christian religion
and to conversion of Indians. In-
structed, baptized and married Pocahontas.
Accidentally drowned James
River 1617."

It was from the belfry arch of another church—Old North, Boston—that the signal which was a sequel to Patrick Henry's exclamation flashed out the fate of a nation that April night in 1775.

Only his patriotic steadfastness mingled with faith in the God of the nations enabled George Washington to pray his army through the winter at Valley Forge under the canvas marquee which is to-day enshrined in the new memorial chapel and revered as "The Tabernacle of the Revolution."

Driving late one afternoon through the sparsely populated Virginia countryside between Fredericksburg and Richmond, we came upon the little settlement of Spotsylvania Courthouse—a most melancholy village, especially in that hour of fading daylight. The land looked unproductive, the houses, old and in poor repair. Flat by the roadside was a grassy "square" in the center of which a courthouse in prevailing southern architecture seemed deep in dreams of bygone days, days before it witnessed the spectacle of Robert E. Lee, headquartered there. From the top of the hill south of the town, three small churches were in sight, each of which had ministered to wounded patriots with shelter, easing of pain and spiritual comfort. How many little broken churches of the Marne Valley flashed into our minds in that twilight hour at Spotsylvania, churches whose battered belfries, upturned tiles and shattered altars were eloquent of the timelessness of man's destructiveness. But we thanked God and took courage as we felt in the evening shadows the presence of one whose spirit knew the "peace that passeth understanding," even the "Prophet of the Long Road," Francis Asbury, who returned to God from little Spotsylvania that March Sunday in 1816.

Is there still a patriotic rôle for the Church to-day? In hours of peace, when there are no wounded men to house in sanctuaries, no signal lights to uplift, no kindling incitements to thunder; no honor rolls to dedicate nor service flags to stud with stars; no hymns to chant "for those in peril on the sea," what is the direct duty of pulpit and pew toward the nation? This much, surely, to establish creative conviction on the live moral issues of the hour; to supply spiritual courage to perform "the tasks in hours of insight willed," and to see that early prophecies on dawning problems are fulfilled gloriously.

I doubt if better motto for the Church's present patriotism could be found than this phrase from the tablet to the ancient rector of Henrico Parish: "Who devoted his life to upbuilding the founders of Virginia in Christian religion and to conversion of the Indians," Johnstown, Pennsylvania.

"The true public treasure is the popular conscience, is the public spirit, the result of manly traditions and of the education of character."—Charles Wagner.

Bashford—Seer and Statesman

Paul Hutchinson



N the title-page of the latest Methodist biography are the words: "James W. Bashford, Pastor, Educator, Bishop" (by George R. Grose—The Abingdon Press). But within is to be found the portrait of a man who was at once seer and statesman. It has become almost a habit to speak of Bishop Bashford in these terms. Doctor Grose gives the documents that prove how true was his right to this title.

Bashford—The Seer

From the day when, as a theological student in Boston, young Bashford stepped into his first pulpit, he saw and lived ahead of his time. It is hardly necessary to say that he favored prohibition, although there have been few preachers whose opposition to the liquor traffic has had such an effect in a national political campaign. Poor Blaine! How he must have hated preachers whose names began with "B!"

There is a Methodist preacher in Nebraska who claims that he was forced into retirement in 1922 because, among other things, he supported the doctrine of evolution. Bashford was welcoming "the religious significance of physical evolution, when given a theistic interpretation," in 1875 and "set out to master the literature on the subject."

Woman suffrage is still a reform, viewed askance in many quarters, although in that same day Bashford had seen his way through to a position where he could say that it "rests back upon the fundamental principle of Protestantism, the freedom of the individual to work out his own destiny and take the consequences. Nay, it rests back upon the fundamental principles of the Bible and of divine government." When he became pastor at Jamaica Plain in 1877, he encouraged Miss Anna Oliver to apply through his quarterly conference for license to preach. After the license was granted, she was recommended to the Annual Conference for membership. Bishop Andrews declared the act illegal, and his decision was upheld. But Bashford had given impulse to a movement that is a long way from stopped even yet.

Far deeper was his insight when he saw that the danger that besets the ministry, and the Church as well, is not theological, but lies in the realm of motive and act. "The real difficulty," he said, "is selfishness. Ambition, the love of praise and desire for advancement among ministers, and worldliness in the Church is the greatest hindrance to the speedy conversion of the world."

He saw a generation ago, what men are just beginning to see now, that Christianity can only survive if it proves itself able to produce a way of life that masters the problems with which men are confronted. "You will never be called to be the prophets of your age," he told the students at Drew, "you will never see visions and dream of the undeveloped possibilities of human nature, until you live up to the light which God has already vouchsafed to you. Truth is not a commodity to be put up in packages called sermons and dealt out to your people, in return for which you are to receive their applause and support. Traffic with the truth, and you lose the truth. Instead of striving to possess the truth, be content rather to let the truth possess you. . . . It was not the truth which Christ

proclaimed, nor the marvelous art with which he proclaimed it, but his life, which was the light of men."

Again in 1886, there came flashing out of an article in the Methodist Review these discerning words, describing our times: "Many are failing through over-activity without sufficient ripeness. . . . We are vainly striving to make our achievements greater than our characters." That last sentence says all that ever can be said on "What is the matter with the Church?" or with Christianity or with many of the other subjects that provide us with frequent pulpit topics and magazine discussions.

When he reached China, Bashford proved as able to discern the inner truth and danger in that situation, as he had been in his own civilization. No better summary has ever been made of the principal pitfall in the path of "foreign" missions than Bashford's: "Our danger as missionaries is that the Chinese people will encyst the gospel. They tend to build a close social wall around the missionary and his Chinese converts. Our insistence upon conformity in all things with Western types of faith and forms of worship, and our predisposition to keep our hands on the work everywhere and the tendency of the Chinese toward conformity will encourage this almost unconscious effort of the Chinese to build a cyst in the collective organism around this foreign religion and inclose it as fully as if it were in America."

It is impossible to leave this contemplation of Bashford the Seer without quoting the prophecy that he wrote in his diary on his last birthday: "Am sixty-nine to-day. My life has been full of blessings. I believe another sixty-nine years will witness the practical disappearance of war and intemperance and a great decrease of lust. I believe we shall witness the uprooting of useless and injurious vegetation and the planting in their place of edible grains and vegetables until this globe sustains twice its present population and becomes an Eden again; and the destruction of disease germs until health will become not only the normal but also the usual state of the race."

"On the ground of superior service to the human race I foresee Christianity purified and restored to the type of Christ, displacing Buddhism, Mohammedanism, Confucianism and Hinduism. To do this Christians must set aside the Roman Catholic ideal of church unity with one external organization and one sovereign, and substitute for it coördination and coöperation of all existing denominations on a basis of equality and with the sovereignty of each surrendered to an ecumenical council with advisory powers only. But next to and above Christian unity the great task of Christianity everywhere is to convince the world of the Fatherhood of God and the brotherhood of man. Win men's hearts by love manifested in service, and they will gladly join us in a movement to carry this life to others. This is the path to the evangelization of the world."

Bashford—The Statesman

It is as a missionary statesman that Bishop Bashford may well live longest. His biography makes clear the reasons. In the first place, he brought to his work a large conception of the missionary task. "To him," says Doctor Grose, "it meant stimulating reform, intro-

Pioneers of Life

By E. L. KING

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Bishop James Whitford Bashford of China 1849—1919

Bishop Bashford was a very different type of man from Doctor Laws. Though travel in China is difficult enough to satisfy almost anyone, the difficulties are not those associated with penetrating into a country never seen before by civilized man. And though the Bishop found the work in China at a low ebb, his problems were not those of building from the very ground up. In a certain limited sense, we may call him a pioneer of the spirit rather than a pioneer of the flesh. His story well illustrates the fact we too often forget that the days of pioneering and high adventure do not cease with the laying of foundations, but continue to the very end of the enterprise. The pioneering changes in outer appearance, but continues the same in fact. One can therefore take advantage of the entrancing possibilities of pioneering even in his own home town and among his own people. Wherever life is scant, there pioneers of life are in urgent demand.

I: *His Preparation.*—As with many other great men, Bashford's greatness began not in himself, but in his parents. His father, who was a combination of farmer-doctor-preacher, was deeply beloved by all who knew him, a man of genuine *goodness*, of spiritual imagination and insight. His mother was noted for her good sense, business ability, and gifts of leadership. His own rather unusual combination of spiritual and practical leadership can therefore easily be accounted for.

Education did not come to him without a struggle. His Greek he had to study when plowing, glancing at the book at one corner of the field and then studying what he had seen as he went around the field again. But he had an insatiable desire for knowledge and a strong will to win it, a restless energy in work, and a great ambition to excel. These qualities characterized him to the very end.

II: *His Calling.*—His ambition to excel led him to plan a career in law or politics, but very early in life he was aware of a call to preach. So desperate was the fight between ambition and conscience that it became almost unendurable. His mother sensing what was going on, said, "There are two persons you can never run away from: You can never run away from yourself; you can never run away from God." During a few weeks everything centered in this fight. Every experience was colored by it. Dwight L. Moody visited his town, the Christian students of the University appealed to him for help in their up-hill fight, his mother's words followed him, one of his companions gave himself to the ministry, the lives of his parents stood before him. Finally, he made a confession of faith, in a student prayer meeting. But peace did not come until next day, when he with another student visited the jail and was instrumental in the conversion of two prisoners. This, Bashford considered a confirmation of his belief that he was called to preach. To him conversion was not so much a change of life, for he had never departed from the way his parents had set before him in their home and lives, but rather the conquest of a temptation to use his life for selfish and personal ends. Once the decision was made, there was a peace and certainty and triumph about his life which never left him.

III: *His Work.*—He was successively pastor, college president, and Bishop in China. During his pastorates he was always the champion of great causes—woman suffrage, prohibition, and the like. This was not always easy. Twice his house was set on fire and his life threatened by the liquor forces, and the whole town set against him. His final success in this fight led to his nomination for the governorship of the state, but he promptly declined. Having once given up plans for political life, he had no intention of leaving his beloved preaching.

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But his greatest work was done in the last fifteen years of his life, though they were years of almost constant physical suffering. This was his work as a missionary in China. He went there at his own request, though so great was his popularity that he might have had one of the choicest areas in the United States. He went there because, since boyhood, he had wanted to, but had not been able. He went there in spite of friends who said he was "burying" himself. To one such person he said, "Well, I believe in the resurrection." "What a great and speedy rising to newness of life and widening power!", adds his biographer. "His life came to its climax in his work in China. By his service in interpreting to China the Christian message and also in interpreting China to herself and to America, Bashford became a world figure. His career as a missionary was as heroic and fruitful as any in the annals of the modern Christian Church." Going to a wholly new country at the age of 55 was not easy. After his first six weeks of travel he wrote: "Fearful sense of depression and homesickness, face and lips swollen by sunburn and mosquito bites, crowds pressing upon us every day, and so close that the smell seasons our food, ears wearied by the bale of jargon, nauseated with noisome smells, eyes weary with the sight of men and women doing the work of animals and machines, with the hourly sight of coffins and the continual sight of graves, and over all, the dark pall of superstition and hopelessness. But Christ has the remedy for China's ignorance and superstition and impotence and sin. I seem almost never to have known before the meaning of the word gospel—good news." So he was not dismayed. At the end of his first quadrennium he might more than easily have stayed in America. Some friends thought he ought to. But he was given to China and China's he stayed to the very end. Eagerly he drank in every thing he could read or hear or see about China. Fifty-four volumes of notes he wrote, and every important book of the last century on China he read. So fully did he identify himself with the Chinese that they said he knew more of their country than they did themselves. They were greatly impressed by his "understanding heart." Once, at the close of an address in New York, the chairman jokingly said that the Bishop had become a Chinese and they were looking for a cue on him, but could not find it. Immediately a Chinese in the audience spoke up: "You did not look in the right place; there is a cue on his heart." In connection with his work he became closely identified with all movements for Christian union, made strong representations to the American government in favor of China, when Japan presented her Twenty-one Demands, and exercised a strong influence over the leaders of China in the difficult early days of the Republic. He was also active in famine relief and in fighting the opium plague. He also strongly stood for a great world-Church, undivided by national barriers and boundaries.

IV: *His Character.*—Here we come to the largest service this man rendered. Great as were his deeds, his character was greater. In noting items in his biography for inclusion in this brief sketch, I find that I have four times as many items listed under the head of character as under any other head. How can we, in our limited space, draw the picture of a *character*? The best we can do is to indicate some of the many elements which entered into its making. Even then, the list alone is surprisingly long.

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4. *Purity.* Bishop McDowell called him "our shining archangel, with all the dross of life burned out of him; as white a soul as our generation has seen, or the angels have welcomed on the way to the throne!"

5. *Unselfishness.* A lifelong friend said of him, "Bashford was the most self-giving man I ever knew." This trait not only showed itself in the absence of all self-seeking, but also in a positive way in his home life, in helpfulness to others, and in devotion to great causes. It also showed itself in his choosing the smaller and weaker of two churches once offered him, because the smaller one needed him most, and in the choice of a position less paying than two others offered at the same time, because he thought it would help him more in his preparation for the ministry. It showed itself in his choice of China, because he felt that there he was most needed.

6. *Ceaseless Work.* Work has a great deal to do with character. The original meaning of the word *debauch* is *to take out of the workshop*. If separation from work, then, leads to moral degeneration, absorption in it may lead to moral victory. That proved true in Bashford's case. His biographer says of him: "He was the most jealous man of every fragment of time I have known." This trait becomes all the more prominent when we remember his physical condition during all his period in China.

7. *Religiousness.* This was his most prominent trait. As a boy of twelve he prayed almost against hope that Lincoln would be elected President. When he was, the boy felt that his prayers had had a good deal to do with the result and therefore he became oppressed with a sense of responsibility for the great tasks to which Lincoln would have to set his hand. He was a great believer all his life in the possibilities of a combination of *prayer and work*.

His faith and trust were also marked. When facing shipwreck on a Chinese river boat, he went to bed in absolute confidence, whatever the outcome, and slept like a child. He faced impossible tasks with an unquestioning belief that with God all things were possible. His biographer says: "In very reality, Christ lived in Bashford." Can greater compliment be paid? His last words were: "*But Christ first.*"

Our list could be enlarged and each of these items expanded, but this will have to do for a picture of what the man was. Lastly—

V. *His Central Aim.*—What this would be is not hard to discover, once we know what manner of man he was. It was to preach the good news. One of his friends once said of him: "No matter what his subject, if he begins with the multiplication table, he will wind up with the Sermon on the Mount." Bishop McDowell said: "Being a president or a bishop was his occupation: preaching was his flaming, consuming passion." Whatever his work, he was primarily a pastor. He aimed to satisfy one of the greatest needs of man, the furnishing of spiritual strength to live up to such light as they have. Always he looked upon himself as a "fashioner of men's lives." His teachers were urged to be teachers of persons and not of subjects. Winning men to high service for Jesus Christ was at the heart of everything he did or said.

LIFE SUMMARY: Born May 29, 1849; completed college, 1873; completed theological course, 1876; married Miss Field, 1878; pastor of five churches—1875, 1878, 1881, 1884, 1887; president Ohio Wesleyan University, 1889; elected bishop, 1904; died, March 18, 1919.

QUESTIONS: 1-5. Give the main items under each of the five heads of this chapter.

6. Where can a man do more good—as pastor or as teacher?
7. Was Bashford wise in declining the nomination for the governorship? Might he not have done more for the temperance cause in that high position than as a simple pastor?
8. How did Bashford come to succeed so surprisingly, in understanding a people so hard to understand as are the Chinese?
9. Could he not have done more by staying in America and training young men and women as missionaries to China?
10. Mention some senses in which Bashford was a *Pioneer of Life*.

REFERENCE: Grove: James W. Bashford, Methodist Book Concern, New York, 1922.

Convincing Testimony

"As for me, I think that one religion is about as good as another. It's mostly a matter of climate and race and tradition." "That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion." The world is small, and travelers in America may expect the unusual. The two men were on a trans-continental train. A man seated across the aisle who had the air of a foreigner suddenly leaned forward and said very politely: "Pardon. But your remarks, which I could not help hearing, deeply interest me. May I say why?" "Surely. Go ahead," the first speaker replied, looking curiously at the foreigner. "Thank you sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?" "Just the size of my own town," said the second man. "Take your town then, and call it Bitlis; and say of your town these things: No hospital, no doctor, no dentist, no church except the mission and the Armenian; no press, no telephone, no sanitation, no water system, no library, no transportation, no nurse, no public school. And that is your town, here in America. That is, you understand, my town of Bitlis in Turkey. The one bright spot in my town is the Christian mission which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives, saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house. Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe, and after the war, it is the spirit of the Master that will build up life on the ghastly ruins. I am witness of it." The men who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and the heroes of the Cross.—*The Youth's Companion*.

The Most Companionable of Books*

By DR. HENRY VAN DYKE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes in the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels are whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ears long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart.

No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-bye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.—*From the author's "Companionable Books," quoted in the "Bible in the World."

The entire Bible throbs with the thought that God has ever been eager to release His power into the lives of His believing children, and especially into the collective life of His "called out ones," who to-day constitute the true Church.—*Howard Agnew Johnston*.

Missions

THE OREGON MISSIONS

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By Bishop James W. Bashford

Size, 12mo
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Pages, 305
Binding, cloth
Price, net, \$1.25.



THE story of the founding of the Oregon Missions, together with a study of related history, the details concerning the running of the line between Canada and the United States being of special interest. Deal as it does with matters of denominational and governmental moment, the book is an historical study of great value.

JAMES W. BASHFORD

Born in Fayette, Wisconsin. He graduated from the University of Wisconsin, the School of Theology, and the School of All Sciences (Ph.D.) of Boston University. In 1874 he was tutor in Greek at the University of Wisconsin. In 1875-1889 he was a pastor in the Methodist Episcopal Church. From 1889 to 1904 he was president of Ohio Wesleyan University. In 1904 he was elected a bishop of the Methodist Episcopal Church, and is now resident bishop at Peking, China. He has been a contributor to church and educational papers, and has published Wesley and Goethe, China and Methodism, God's Missionary Plan for the World, China: An Interpretation, and The Oregon Missions.

Missions

STORIES and sketches of India in transformation. The very atmosphere of the mystical East is here. These graphic portrayals of India's social and religious customs are drawn from life. The authors have lived with the people of India and write of what they really know. This unusual volume is at once an interpretation and a challenge.

BRENTON THOBURN BADLEY

Born in Gonda, India, of American missionary parents, May 29, 1876. His father was the pioneer of higher education for Methodist men in India, founding the great Lucknow Christian College. After completing his high school course in India, he came to America, studied three years in Simpson College, Indianola, Iowa, then completed his college course in the Ohio Wesleyan University, with the B.A. and Phi Beta Kappa in 1897. In 1899 he received his M.A. degree from Columbia University, and by the end of that year had returned to India as a missionary. Ten years were given to the Lucknow Christian College as professor of English literature, followed by eight as general secretary of the Epworth League for India. A number of pamphlets and several books have come from his pen, including *The New American Indian*, *The Making of a Christian College in India*, *God's Heroes: Our Examples* (compiled), *Sunder Singh, the Apostle of the Bleeding Feet* (compiled), *New Etchings of Old India*, and *India, Beloved of Heaven* (compiled). Mr. Badley has traveled extensively through Asia, Europe, and America. He is temporarily located in New York City, expecting soon to return to India.

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3. *Helpfulness.* Great as he thought the power of preaching, he learned that a genuine life and a spirit of helpfulness are greater. This took many forms, not the least important of which was shown in his carefully picking up a wounded ant and tenderly placing it where it was trying to go. What was put under the statue of another great preacher might well be applied to him: *Preacher of the Word of God and Lover of Mankind.*

4. *Purity.* Bishop McDowell called him "our shining archangel, with all the dross of life burned out of him; as white a soul as our generation has seen, or the angels have welcomed on the way to the throne!"

5. *Unselfishness.* A lifelong friend said of him, "Bashford was the most self-giving man I ever knew." This trait not only showed itself in the absence of all self-seeking, but also in a positive way in his home life, in helpfulness to others, and in devotion to great causes. It also showed itself in his choosing the smaller and weaker of two churches once offered him, because the smaller one needed him most, and in the choice of a position less paying than two others offered at the same time, because he thought it would help him more in his preparation for the ministry. It showed itself in his choice of China, because he felt that there he was most needed.

6. *Ceaseless Work.* Work has a great deal to do with character. The original meaning of the word *debauch* is *to take out of the workshop*. If separation from work, then, leads to moral degeneration, absorption in it may lead to moral victory. That proved true in Bashford's case. His biographer says of him: "He was the most jealous man of every fragment of time I have known." This trait becomes all the more prominent when we remember his physical condition during his period in China.

7. *Religiousness.* This was his most prominent trait. As a boy of twelve he prayed almost against hope that Lincoln would be elected President. When he was, the boy felt that his prayers had had a good deal to do with the result and therefore he became oppressed with a sense of responsibility for the great tasks to which Lincoln would have to set his hand. He was a great believer all his life in the possibilities of a combination of *prayer and work*.

His faith and trust were also marked. When facing shipwreck on a Chinese river boat, he went to bed in absolute confidence, whatever the outcome, and slept like a child. He faced impossible tasks with an unquestioning belief that with God all things were possible. His biographer says: "In very reality, Christ lived in Bashford." Can greater compliment be paid? His last words were: "*But Christ first.*"

Our list could be enlarged and each of these items expanded, but this will have to do for a picture of what the man was. Lastly—

V. *His Central Aim.*—What this would be is not hard to discover, once we know what manner of man he was. It was to preach the good news. One of his friends once said of him: "No matter what his subject, if he begins with the multiplication table, he will wind up with the Sermon on the Mount." Bishop McDowell said: "Being a president or a bishop was his occupation; preaching was his flaming, consuming passion." Whatever his work, he was primarily a pastor. He aimed to satisfy one of the greatest needs of man, the furnishing of spiritual strength to live up to such light as they have. Always he looked upon himself as a "fashioner of men's lives." His teachers were urged to be teachers of persons and not of subjects. Winning men to high service for Jesus Christ was at the heart of everything he did or said.

LIFE SUMMARY: Born May 29, 1849; completed college, 1873; completed theological course, 1876; married Miss Field, 1878; pastor of five churches—1875, 1878, 1881, 1884, 1887; president Ohio Wesleyan University, 1889; elected bishop, 1904; died, March 18, 1919.

QUESTIONS: 1-5. Give the main items under each of the five heads of this chapter.

6. Where can a man do more good—as pastor or as teacher?
7. Was Bashford wise in declining the nomination for the governorship? Might he not have done more for the temperance cause in that high position than as a simple pastor?
8. How did Bashford come to succeed so surprisingly, in understanding a people so hard to understand as are the Chinese?
9. Could he not have done more by staying in America and training young men and women as missionaries to China?
10. Mention some senses in which Bashford was a *Pioneer of Life*.

REFERENCE: Grose: James W. Bashford, Methodist Book Concern, New York, 1922.

Convincing Testimony

"As for me, I think that one religion is about as good as another. It's mostly a matter of climate and race and tradition." "That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion." The world is small, and travelers in America may expect the unusual. The two men were on a trans-continental train. A man seated across the aisle who had the air of a foreigner suddenly leaned forward and said very politely: "Pardon. But your remarks, which I could not help hearing, deeply interest me. May I say why?" "Surely. Go ahead," the first speaker replied, looking curiously at the foreigner. "Thank you sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?" "Just the size of my own town," said the second man. "Take your town then, and call it Bitlis; and say of your town these things: No hospital, no doctor, no dentist, no church except the mission and the Armenian; no press, no telephone, no sanitation, no water system, no library, no transportation, no nurse, no public school. And that is your town, here in America. That is, you understand, my town of Bitlis in Turkey. The one bright spot in my town is the Christian mission which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives, saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house. Do you wonder that I cannot agree with you that one religion is as good as another? Gentleman, it is Christianity that has stretched out its healing hand to the tortured people of Europe, and after the war, it is the spirit of the Master that will build up life on the ghastly ruins. I am witness of it." The man who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and the heroes of the Cross.—*The Youth's Companion*.

The Most Companionable of Books*

By DR. HENRY VAN DYKE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes in the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels are whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ears long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart.

No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter: he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-bye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light. *From the author's "*Companionable Books*," quoted in the "*Bible in the World*."

The entire Bible throbs with the thought that God has ever been eager to release His power into the lives of His believing children, and especially into the collective life of His "called out ones," who to-day constitute the true Church.—*Howard Aymon Johnston*.

Bishop James Whitford Bashford; Among the Immortals.

On March 18th, at 9:30 a. m., Bishop Bashford passed quietly from earthly friends to be among the immortals. He was born in Fayette, Wisconsin, in 1849. He was the son of the Rev. Samuel and Mary A. McKee Bashford. He graduated from the University of Wisconsin with the degree of A. B. in 1873. In 1876 he received the degree of S. T. B. from Boston University, and in 1881, Ph.D. He received the degree of D. D. from the Northwestern University in 1890, and LL.D. from Wesleyan in 1903. September 24, 1878 he was married to Jane N. Field, daughter of the Hon. W. W. Field of Madison, Wisconsin.

He was ordained in the Methodist Episcopal ministry in 1878. Among his leading pastorates were Auburndale, Mass., Chestnut Street, Portland, Me., and Delaware Ave., Buffalo, N. Y. He was president of the Ohio Wesleyan University from 1889 to 1904. In the latter year he was elected Bishop at the General Conference in Los Angeles. He held Conferences in the United States from 1904 to 1906, and in the following year organized the China Centennial Thank-offering, which resulted in a contribution of \$600,000 toward missionary work in China. He assisted in the organization of relief measures during the famine in China in 1907, and about the same time went to India on a missionary tour. He was a delegate to the World's Missionary Conference held in Edinburgh in 1910.

Bishop Bashford in his administration of the work in the Orient rendered invaluable service, both to the cause of Christianity and to China and Japan. The world will probably never know the great part played by the Bishop, yet always acting within the limitations of the work of a Christian missionary, to avert the threatened war between China and Japan when the latter nation made its demands upon China which have become historic. The Bishop was a wise counselor, not only to officials of China and Japan, but to the President of the United States, and it is not too much to say that war was averted more largely through his wise counsel than any other one thing.

On his last return from China it was very evident that his official work was largely done, though he conducted a number of missionary campaigns in the United States. He was an author, having written a number of books, including, "An Outline of the Science of Religion," "China and Methodism," "God's Missionary Plan for the World," "China: An Interpretation," and "The Oregon Missions," a new edition of which was published in 1918.

MESSAGE FROM BISHOP A. W. LEONARD, LL.D.

By Bishop A. W. Leonard, LL.D.

The following was received by wire from Bishop Leonard, who was presiding at the session of the Lincoln Conference in Kansas:

In the death of Bishop James W. Bashford, the Methodist Episcopal Church has lost one of her greatest leaders. He succeeded in placing China on the heart of the Church and was recognized as a Christian Statesman by missionary leaders of all denominations. No one ever questioned his sincerity, and the simplicity of his faith was very marked. My first recollection of him was as one of the foremost leaders of the old Cincinnati Conference. Singleness of aim was one of his outstanding characteristics. He will be missed, not only by those called Methodists, but also by a great company of people whom no man can number.

A MODERN APOSTLE.

By Bishop W. S. Lewis, LL.D.

The thought of Bishop Bashford among the immortals is akin to that of the home-coming after the war. He has fought a good fight. He has kept the faith. He has laid hold of the crown. The salvation of the whole race, without distinction of color or kind, was the object of his ministry. His mind as well as his heart encompassed the race. He respected the creeds of men, but was never bound by them. A deep sense of justice, rooted in love, characterized his whole attitude, politically, ecclesiastically and socially. He loved the Methodist Episcopal Church, and believed that it was one of God's best agencies for bringing in the kingdom. He was sincere and generous in his appreciation of all the churches, ancient and modern, and every agency that promoted the mind of our Lord among men. He was Christian rather than churchman, catholic in the broadest sense. He labored incessantly, often to his own physical hurt, to spread the good news of the kingdom among the broken-hearted of earth. He possessed in a very large degree the wisdom of the saints.

As a co-laborer Bishop Bashford was always fair, thoughtful, generous. He had the rare grace of formulating his plans with due regard of the viewpoint of those with whom he worked. Firm in his convictions, he was never stubborn; open-minded and sincere himself, he interpreted the motives of those with whom he worked in the atmosphere of his own spirit. When the responsibility for final decision rested with another, though in frank discussion he might differ from the plan of his co-worker, yet he never complained or criticized but acted on the assumption that the policies determined were cordially shared by himself. It has been his habit for four decades to read the Bible through once every year. Thoughtful, rationally critical, he accepted the Book as the revelation of God to the life of humanity. While he was interested in doctrinal and critical problems, his points of emphasis in life and teaching were those that pertained to ethical values. He emphasized obedience to the will of God as expressed plainly in the Scriptures concerning purpose in life, practice in morals, and a selfless devotion to the betterment of mankind. He never expected to save his own soul apart from sacrificial service for the salvation of others. His motto was, "Think and let think," as far as opinions are concerned, but he gave no place to those practices and opinions which eventuate in social, national, and racial injustice and harm. He was probably a missionary from the day of his new birth. He received the witness of the spirit and the consciousness of a regenerated life while pleading with and praying for an outcast in prison. From that hour until the hour of his death, whether as pastor, college president, missionary, or writer of books, he sought to make Christ known to all men. Bishop Bashford can never die. His ministry among two races will abide in the church for all time.

A SCHOLAR, PHILOSOPHER, STATESMAN, EVANGELIST, SAINT.

By Bishop William F. McDowell, LL.D.

I can hardly bring myself to the point of speaking of Bishop Bashford as though he had passed out of this life. We began to know one another when I went from Ohio Wesleyan in 1879 to Boston. He was then a recent graduate of the School of Theology and of the School of Oratory. We became friends almost immediately, being introduced by the late Dean Latimer. Afterward Bashford came to Ohio Wesleyan which was my own Alma Mater, and from that time until this our relations have been intimate. I think

I should use five words to describe him. He was a scholar, a philosopher, a statesman, an evangelist and a saint. The extent of his reading through all the years amazes me. He has probably left the most elaborate series of notes on his reading that any man among us has ever made. It never mattered where I found him, he always had some great books on hand. President Raymond, Bashford and myself visited the schools of the Freedman's Aid Society years ago. His valises were heavy with great books upon living subjects. On a sampan in China, he pulled a new book out of his bag to call my attention to something worth while that he had found in it.

He had a philosopher's grasp upon things he read and learned. He had the rare quality of generalization and the power to see the principles involved in facts and events. Things were not just isolated and unrelated in his mind. It was because he was a scholar and a philosopher that he took the statesman's view of things. One of the ablest men in China told me that Bashford brought to China the best understanding of Chinese affairs that any man in his time had brought to that important country.

Raymond used to badger him playfully about being a saint, insisting that he had to be, in order to live up to his looks and the impression he made upon people. I have heard him say to Bashford, "You have simply got to be a saint or belie your looks. People expect it of you when they see you." Then he would name a half dozen others of whom no such expectations were created by their appearance, himself among them. But all the while he knew and we knew that Bashfords looks were the least part of his saintly character. I have known many men. I never knew a whiter soul than his. Of course this made him strong in his personal appeal as an evangelist. His own relation to the Master was so apparent that it was understood that he had the right to introduce others to him.

It would be interesting to know when he became absorbed in China. It was long before he was assigned to China to live, long before he ever dreamed of being a Bishop in China or anywhere else. He began to talk about the importance of the Pacific basin so long ago that we can hardly remember when he began to urge the significance of that part of the world to which at last he gave his life. It will be hard to go on without him. I am speaking with the utmost self-restraint. Heaven knows what would happen if I should let go.

A COLLEGE PRESIDENT.

By Rollin H. Walker.

A great uprising of personal affection is the first emotion which one has when he contemplates the character of James W. Bashford. The writer has seen the seamy side—if there were a seamy side to his character—for, as one of his staff, he has watched him through years in the difficult, drudging task of administering a college. He has seen him put to tests that were like plunging a man into a bath of sulphuric acid. And it is what he has observed under these circumstances that gives him his peculiar enthusiasm for the great Bishop.

What were the elements of Bashford's greatness? All analysis of character is more or less futile, and yet some qualities stand out plain and significant.

In the first place, he was gifted by heredity with an unusually elastic and spontaneous mental and physical make-up. Then, too, he gave himself an elaborate training under great teachers. Especially was he inspired by Prof. Borden P. Bowne, from whom he received a life-long and enthusiastic interest in philosophy, so that all he said had a philosophical background. This fact gives a certain distinction and suggestiveness to a man's words that can come in no other way.

He was fortunate in having been trained in a school under auspices that saved him from wasting any time in defending the Bible against the well-ascertained results of modern science and biblical criticism. While other men were furtively and tremblingly fighting a losing battle against evolution and the modern scientific way of studying the Bible, Bashford was already engaged in an eager and enthusiastic search for a way in which Christianity could not only live, in spite of evolution and criticism, but could even use them as instruments for its propaganda. What enormous gratitude his students owe to him for this teaching in the art of turning the artillery which was being used against Christianity into a means for its victorious advance.

Any man who heard him talk, either in public or in private, would realize that he was walking at liberty. His mind was blessedly unshackled. He never tried to walk pinchedly, as some do, in intellectual shoes that were too small for him. His whole manner of talking about Christianity made one think of the exclamation of the Psalmist, "Thou hast enlarged my steps under me; and my footsteps have not slipped."

But in addition to this intellectual enfranchisement, James Bashford had that type of mysticism which was utterly at home in an old-fashioned campmeeting. And it was this combination that gave him his unique power in the Methodist church.

Any one who was close to the administrative work of Dr. Bashford when he was president of the Ohio Wesleyan University, was impressed by his meekness. He had a very strong resemblance to Lincoln in his power to submit to contradiction and criticism. He seemed to have little or no pride of opinion. The writer has more than once seen him come into a faculty meeting, and lay down positively a certain program as the administrative policy of the college, and then, when some professor quietly brought forward a new fact with which the president had not been familiar, Dr. Bashford, without the slightest attempt to save his face, or hedge in any wise, would immediately surrender his position. As the result of this attitude of mind, President Bashford received all the suggestions which any one had to make. Many executives go it blind, simply because their staff has learned that a man who comes with suggestions is regarded as an upstart who thinks he knows more than his superiors. Not so with Bishop Bashford. He somehow succeeded in making the whole faculty feel a responsibility for the college administration. This fact added to his annoyances, but saved him wonderfully from the serious mistakes which come from a misunderstanding of the mental attitude of those with whom one has to deal.

Perhaps Bishop Bashford's humility was his most striking characteristic. A trifling incident will illustrate this. After he was elected Bishop, and was presiding over his last Commencement season as president of the Ohio Wesleyan University, the professor of Zoology, who was to be marshal for the Commencement procession, went down before breakfast Sunday morning to see that all things in the chapel were arranged and in order. He surprised Bishop Bashford rehearsing his baccalaureate sermon, and when speaking of this a little later to the Hindu boy who swept the chapel floor, the boy replied, "Oh, that's nothing; he has been down here nearly every morning this week." A Bishop rehearsing a sermon like a schoolboy! And I know to a certainty that with his rheumatic hand he had painfully re-written the sermon three times. This humble, laboriousness was characteristic of Bishop Bashford in all his work.

Some great men oppress you and paralyze you by their superiority. Bishop Bashford was such a radiant and appreciative listener that small men went out from his presence feeling that they had talked their best. He seemed to idealize every one, and well nigh to force a person out into effectiveness. This was peculiarly manifest in his handling of a college revival. His method was, without regard to whether they were ordained clergymen or not, to make nearly everyone who had any type of influence with the student body give a brief address, especially the young men who had not developed in their religious thinking, and who might be supposed to be somewhat critical toward the meeting. He thus succeeded in having every influential young teacher commit himself publicly on the side of the revival, and then, after the young man was through with his little talk, the president would get up and save the day by his adroit handling of the after-meeting. I said adroit, although I at once feel like apologizing for the word, for if there ever was a man who did not try to catch students in traps, it was he. It was the adroitness of utter simplicity and great faith.

John R. Mott said recently that he had never come in close touch with any man who had been conspicuously effective in doing great things for the Kingdom, in whose life prayer was not only an important, but the central activity. Here was the source of Bashford's power. He knew the long vigil. All administrative problems, all questions of the appointment of men to places of responsibility, were taken before the Lord in the night watches, and he wanted until he received clear and powerful impressions concerning the right course. But this did not give him a pig-headed stubbornness against receiving any new light from his brethren the next day.

Prof. Henry Drummond once said that he had no objection to mysticism if it only was broad enough, if only the man felt that he had direct communications from God, not merely in the inner depths of his consciousness, or through the Scripture, but also from literature, from the study of science, from Providence, and from the advice of his friends. Bishop Bashford was a mystic of the broad type that Drummond has described. He amazingly succeeded in being a man who, moment by moment, waited for and expected the divine guidance, and at the same time, being a most healthy-minded, rational and businesslike man of the world. He could come out of a prayer-meeting and plunge into a discussion of an economic problem with the eager interest and ready grasp of a professional, and thus

(Continued on page 8.)

CALIFORNIA CHRISTIAN ADVOCATE

FRANCIS M. LARKIN, EDITOR THE METHODIST BOOK CONCERN, PUBLISHER SAN FRANCISCO, CAL.

Conduct and Character.

A FAILURE to properly relate conduct and character leads to serious error. This has been emphasized in the various criticisms of the Church and Christian organizations during the period of the war. Many articles have appeared in the press which have seemed very wise to the careless thinker which are wholly misleading. Again and again writers have said the Church must stop talking prohibition and give a constructive program of life. But what kind of a constructive program can be formulated that fails to recognize one of two parts which make a whole?

The greatest book on conduct and character which exists is the Bible. It is our ultimate guide in matters of conduct. It recognizes the fundamental elements involved in character and emphasizes, explains, and illustrates those principles which are absolutely essential in building a man. Consequently it recognizes the negative as well as the positive side of character, although in a proper sense both are positive and are the result

of the exercise of the will.

It was the prophet Isaiah who said to the people of his time, "Cease to do evil, learn to do well." One is the act of the will, the other a process of the mind. One is instantaneous and the other is a gradual process. But it is perfectly clear that unless one ceases to do evil, he will not learn to do well. Paul, in writing his letter to the Romans, said, "Abhor that which is evil, cleave to that which is good." And the Apostle Peter, in one of his epistles, quotes the Psalmist, who declares:

"He that would love life
And see good days,
Let him refrain his tongue from evil
And his lips, that they speak no guile
And let him turn away from evil, and do good."

Our friends who are so greatly disturbed lest we too strongly emphasize the negative virtues have much to learn.

CHURCH LOCATION.

ENTIRELY too little attention is given to church location, especially in our large cities. Yet the difference in location is often the primal cause of the success of one church and the failure of another. This is just as true of a church as it is of a business house. It would be unfortunate if it were otherwise and Providence prospered unwise methods and placed a premium upon stupidity.

A study of our largest cities will prove the above paragraph. In the city of Boston, Tremont Temple, located on one of the main thoroughfares of that city, has been attended by capacity houses, numbering about two thousand, for more than forty years. A church located within five hundred yards of that same temple upon a side street has ceased to exist. In the city of Los Angeles, First Church, for more than a generation in two locations on runways of the city has had a like success for almost as long a time.

That it can be duplicated is evidenced by the fact that a few years ago the Temple Baptist Church was organized in Los Angeles and secured for their services the Temple Auditorium, located just across the square from the First Methodist Episcopal Church. Beginning with but a few hundred members, it now has an audience of more than two thousand people every Sunday and is one of the strongest church organizations on the Coast.

The same story may be told of churches in Birmingham, England; Sidney, Australia; and the city of London. The same conditions which are essential to secure the attention and patronage of multitudes of people by business houses and amusement halls apply in securing a large attendance at a church service.

We could call the name of the theatre which may be seen from the editor's office, which is just one block from the great runway of people in the city of San

Francisco. Every device of advertising has been used to make it a success. At one time the street was lighted for an entire block to guide the people to its portals. Yet, it has not succeeded, while several other like institutions, on the main runway where people are accustomed to walk in the evening, with one-half the amount of advertising, with the same class of shows, are crowded with people seven nights in the week.

Why is this true? We do not know, but we ought to get a suggestion from what is known by every hunter and fisherman in the world. The hunter must go to the runway of the animals which he wishes to secure. The fisherman must find a place where fish are accustomed to swim, not where for his own convenience he would like to catch them.

A few years ago, a beach resort in southern California had a great asset in its long wharf because it provided good fishing the year round. One winter day a storm swept down the coast and destroyed fifty feet of the wharf. The frugal business men of the town decided not to rebuild the destroyed portion of the wharf, as it was used for little else than fishing. What was the result? Fishing ceased at that wharf simply because the fishermen's tackle was unable to reach the place where fish were always found.

Whatever may be said for the location of churches in small towns on cheap lots, off the main thoroughfare, it means disaster in a large city.

PRESIDENT WILSON has recently signed the joint resolution which provides a public site in the city of Washington for the proposed memorial to Bishop Asbury. The Fine Arts Commission is to designate the site and approve the model of the statue. The pen with which the act was signed passes into the possession of the Francis Asbury Memorial Association.

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Bishop James Whitford Bashford

Student, educator, writer, preacher, administrator, statesman, prophet, saint, the eminently useful career of Bishop James W. Bashford on earth has closed. He had not quite rounded out the threescore years and ten, seeing he made his first appearance in a Wisconsin parsonage, May 29, 1849, being the son of the Rev. Samuel and Mary Ann McKee Bashford. He completed the classical course in the University of Wisconsin in 1873 and graduated from the School of Theology of Boston University in 1876. He began his ministry in Boston, was ordained in 1878, became pastor of the Auburndale Church in 1881, was transferred to Portland, Me., in 1884, and from there to Buffalo, N. Y., in 1887. Here in 1889 the trustees of Ohio Wesleyan University, seeking a successor to Dr. Charles H. Payne, found a busy pastor in the midst of a fruitful ministry and in the prime of life, fully equipped in mind and heart and purpose, the very man they were looking for as the succeeding years abundantly proved. The remaining thirty years of James W. Bashford's life on earth were about equally divided between the work he did in Delaware and the work he did in China. Not that his work in the first period was confined to Delaware or in the second to China; the character and quality of his work was such that it could not be hid nor restricted though the workman never made himself prominent—he had no need to do that as the manner of some is whether of choice or necessity.

During the fifteen years of his presidency of the college Doctor Bashford was faithful in service as an administrator of the property and resources of the school and simply as a business manager he might have become favorably known. He was the worthy and capable intellectual leader of young men and women seeking knowledge and training. No one was ever encouraged by him to underestimate learning, to decry science or historical investigation or sane criticism. He was a genuine student and had a scholar's contempt for obscurantism whether of piety or unbelief. But President Bashford was more than a successful manager of college funds and affairs, more than a true guide to the sources of knowledge or faithful exponent of intellectual discipline. He not only stood for nobility of Christian character and utmost devotion to service but he exemplified both in a life which impressed thousands of students and was built into the strong characters and eminent services of very many of them.

His election to the episcopacy by the General Conference of 1904 gave him a coveted opportunity to devote himself to the missionary enterprise of the Church in which he had long taken a keen interest. He had wanted to go to China and his official residence for almost fifteen years has been in China first at Shanghai but for the greater part of the time at Peking. He wrought so diligently and faithfully in China as to make a profound impression upon that land and its people in this period of revolution when China has been reaching out for what is good in our Western civilization. But his greater service to China has been his sympathetic interpretation of the needs and possibilities in Christ of that remarkable land, that ancient people who are witnesses for or against us moderns. He also rendered the Church a marked service as he returned to tell us about what he learned in his contact with the Chinese people in these critical days of their history. In

his thought about China and the future of that remarkable people whose history extends so far into the past he showed the vision of a prophet and the wisdom of a statesman. He finished his illuminating book on China which he modestly called "An Interpretation," in March, 1916, and the following is the last paragraph of that book: "We close our volume as we began: To-day our eyes are upon the welter of Europe; to-morrow we shall be wrestling with an energy born of desperation with the economic effects of the World War. But the day after we shall face the struggle of the white and the yellow races. Already our ship of state and every other ship of state is entering the rapids. We lift our faces to Christ because he alone can furnish the guidance that will clear the rocks and the power which will bring us all to our desired haven."

Bishop Bashford spent enough time in China, where he loved to be for the work's sake and the people's sake, to learn the needs and perils and possibilities of that Oriental land and its millions of people. His visits to America brought vision and wisdom and benediction to the regions visited, the Conferences he held or attended, the episcopal and missionary board meetings, the General Conference and the whole Church. In the small debates, the verbal quibbling, the merely personal or factional contests he took little interest. His concern was for the kingdom and its advancement and the kingdom to him was God's rule in truth and love to create a democracy, a brotherhood among men. His published addresses and books are as modest and catholic as they are intense and illuminating. He loved Methodism for its adaptation to world needs.

The simplicity, sincerity and sanity of his faith were equally marked. **Blessed are the pure in heart for they shall see God**—God in the world, in history, in the Bible, in the mighty enterprise in which He calls his children to cooperate and God in the beauty of holiness, the glory of the divine character. The saintliness of Bishop Bashford was of the cleansing, wholesome sort.

That he lived so long after he seemed marked for early translation has been a marvel to many. That his counsel would still have been of largest service to the Church could he have tarried here during the critical days of reconstruction and readjustment in Church and State there can be no question. But his last months were full of pain and weariness, heroically borne as became a saint and prophet—but God has given his beloved sleep and we can only cherish the hope that we shall be permitted to find and greet him again in the morning.

Mrs. Bashford, who was Jane Field when they were married in 1878, has been in an eminent degree companion and coworker in all God gave the Bishop to accomplish. She has also been a fellow sufferer with him and in weakness and weariness carries "the little while between."

* * *

Like all phrases of the kind "live wire" may get over-worked and lose much of its original suggestiveness and force. But that is not what we have in mind—the out-wearing of popular and convenient characterizations is inevitable and may be safely left to time and use.

But we desire to direct attention to one or two facts in connection with "live wires," both literal and figurative, which should be taken into account lest those who are called such be exalted above measure and also lest harm may come both to persons and great causes by the too careless handling of these interesting and powerful instruments or personalities.

A live wire may be a most excellent transmitter of light or power or both. Then again, a live wire may be a very inconvenient and dangerous thing to have around—all the more capable of harm when it is very much alive. The availability and usefulness of a live wire does not depend altogether upon its inherent quality—its capability as a transmitter of power. It may be the best of copper and yet be not only useless but dangerous. A great deal—we might say, everything—depends on the connections and insulation. If the wire is loose at one end or bare to contact with things which must always taboo live wires, there is no telling what mischief may be done.

In the promotion of truth the safest and most effective live wires are those that carry truth whole to all capable of receiving it—wires that are assuredly connected with the sources of truth and sympathetically joined with those who are to receive it. Sometimes a wire gets powerfully charged with a single truth or, what is worse a single idea and goes threshing around in all directions and biting at everything with a view to make the whole world over according to that idea. It succeeds in making confusion or a panic—seldom anything else.

In the promotion of religion and religious enterprises—of the kingdom—the efficient and safe wires are those connected both above and below—with heaven and earth. The prophets of the Bible had connection through faith with the living God of history, the God of righteousness and peace, and through their interest in men they had connection with the people and affairs of their day. They were not fanatical believers, enthusiastic for God or a bit of revelation alone, nor were they atheistic enthusiasts for humanity. They were preachers of righteousness and statesmen of the very best type and their writings are yet alive and highly useful.

The world has no use for "dead ones" but it has been much hindered and hurt by "live wires," loose at one end, which hit here and there, making a sizzling flash of light, but doing no effective work. Of such live wires we must all beware, especially must those who are forwarding great movements and are on the outlook for successful propagandists.

* * *

beverages. Fifteen-sixteenths of the sovereign states of the Union, including New York, ratified the action of Congress.

The anarchistic association referred to does not propose to secure the repeal of the amendment but "to make the enforcement of it impossible." It is said that the prime movers of this new organization to resist prohibition are wealthy men affiliated with the tobacco trade which they probably think may be in danger.

The Springfield Republican is noted for the sane and pointed yet temperate character of its editorial utterances and this is what the Republican says concerning this particular manifestation of lawlessness which it characterizes as "A New Anarchy":

When men get incorporated to beat down the constitution of the United States, they should be asked what the moral effect of their conduct may be upon others who do not like certain parts of that instrument. What would be the feeling in Wall Street if the Bolsheviki of New York should get incorporated for the purpose not of repealing but of making "forever inoperative" the fourteenth amendment to the constitution, which provides that no citizen shall be deprived by any state of his property without due process of law?

It is playing with fire for tobacco millionaires, or whisky millionaires, or any other millionaires to start out to make the constitution of the United States "inoperative"—at least, in these times. There are too many potential Trozskys around who would note how it was done.

* * *

"BUNCH OF CHEAP SKATES"

The Christian Advocate, Nashville, quotes a timely speech made by a layman when his pastor gave him permission to raise money for a boy's club room. This pastor like some other backward brethren was not in the habit of bearing down hard when he undertook to take collections. The lay brother made a brief speech and passed the plates securing forty dollars and seventy cents. Then metaphorically speaking he took off his coat and went after his crowd in the fashion indicated below, incidentally gathering in six hundred and thirty-one dollars. This is what he said the second round:

You're a bunch of cheap skates. I find that you value a hundred and thirty of your own boys at forty dollars and seventy cents. But you are not going to get away with it with me, as you have been doing with the doctor. There's Jones over there; he drops in thirty cents, because it is all the change he has. I lunch with Jones twice a week, and he tips the waiter twice that and sometimes a dollar. There is Murdock, handing fifty cents to the boys and matching heads and tails for a dollar's worth of twenty-five-cent cigars every day.

Fellows, I am not blaming you. You and I give so miserably to our Church and its work merely because it has trained us that way, and it has become a habit. You'll give twenty-five dollars for a ~~present~~ or a golf-cup or ten dollars for a present for ~~the~~ ~~man~~ ~~who~~ ~~happens~~ ~~to~~ ~~be~~ ~~in~~ ~~office~~, and you won't say anything about it. The trouble is with the Church, and not with us. They have a habit of getting up a two-dollar dinner, with everything donated by the women, and thinking we are doing them a favor if we eat it and pay them thirty-five cents. I have asked the doctor here to let me reform this church. I am going to raise the ante. Hereafter no tips on Sunday less than fifty cents. Come through with no less than five dollars on special offerings and make up your minds right now to double or treble your yearly offerings. The cost of everything else is going up, and religion is above par.

now occupied by the Allies. A memorial church was erected there some years ago from subscriptions collected in all parts of the Protestant world, but "for the first time since its erection," says *The Christian World* of London, "a service was recently conducted in this memorial church in the French language. The officiating minister was a French army chaplain, and the service was attended by the French general in command there, and by many of his officers and troops." The memorial stands close to the ancient cathedral of the city.

Boston University announces a new course in current history, with reference to international relations, on Wednesdays, beginning April 2 with the opening of the third term in the college. The lecturer, J. Madison Gathany of Providence, R. I., is at the head of the history department of the Hope Street High School, Providence. He is a graduate of Brown University, was for a time principal of the East Bridgewater High School, and is a lecturer on "Methods in History" in Brown University. Mr. Gathany is a specialist in making the weekly account of current history, as given in responsible periodicals, the basis of study, thus leading his pupils to examine the meaning of the events and to form opinions of their own.

The annual reunion and dinner of the alumni of Tilton Seminary will be held at the American House, Boston, March 28. It will be a victory celebration. All present and former Tilton students who have been in military or naval service in the present war, have been invited to be the guests of the association. The speakers announced are Principal G. L. Plimpton; Lieut. Robert F. Raymond, Jr., of Newton Center, who has won the *Croix de Guerre* and a Distinguished Service Medal; Commander Guy E. Davis, whose ship, the "Wakiva," captured a German submarine, and Rev. Donald H. Gerrish, who has been in Young Men's Christian Association work in France.

We have thrice read the following in the *New Orleans Christian Advocate* of the Methodist Episcopal Church, South, and transfer it to our columns, hoping it may impress others as it has the editor:

"A good man is the most marvelous product of Christian civilization. We saw one the other day. He stands flat-footed and looks the world squarely in the eye. He does not fear God—he loves Him; and as for men—he never quails in the presence of the mightiest. He works hard for a living—but he takes nothing that he has not gained honestly. He speaks the truth because it is his nature to do so, and he expects truth from those with whom he deals. He is a hard fighter for righteousness and against evil. He is a tower of strength to all those who contend for justice against injustice and oppression—and evil-doers flee from him. He makes no loud protestations of his own goodness, and he abhors sameness. The widow and the orphan find a strong friend in him, but impostors and designing persons are quickly unmasked and dismissed. As he goes along the streets, men point to him and say, 'There is a good man.' That commendation is better than piled-up riches, or vaulted mausoleum, or marble memorial column. Little children love him."

The *Epworth Herald* of recent date speaks a word of timely warning to the army of publicity agents now in the land who are "burdening the mails and making the lives of editors a burden." Publicity is a most excellent thing, but the fact of the matter is that it is being overdone. Every organization and many churches have a special publicity agent and much

of the matter which is being sent out is of absolutely no public interest whatever. The newspapers are more than pleased to get news, real news, but the publicity agent who is simply sending out words will soon discredit his office and the cause which he represents. "A good publicity secretary," says *The Epworth Herald* with point, "will often ask himself, 'What shall it profit a cause to gain the whole world of type and bury my message in a mountain of unheeded words?'"

Prof. William Pickens, vice-president of Morgan College, Baltimore, in addressing a large audience at Tremont Temple last week, asked, "What light has the great war thrown on the character and the 'problem' of our everlasting Negro?" He declared that a great crisis does not create character so much as it makes character manifest. Character, he said, is more fundamental than reputation. "In 1914 the Negro was the most undesirable element in the United States," the speaker asserted. "In 1918 the same Negro was the most reliable element in the same United States. No such sudden contradictory change of character is possible, not even in the individual, much less in the race."

New Secretary of Massachusetts Bible Society

In selecting Rev. George H. Spencer, D. D., of Greenwood Memorial Church, Dorchester, to become corresponding secretary of the Massachusetts Bible Society, that organization made a most happy choice. Brilliant in his platform work, thoroughly in sympathy with the ideals



REV. GEORGE H. SPENCER, D. D.

of the society, and widely known through his pastorates, Dr. Spencer will bring gifts to his work that will make him of infinite value to the organization. Dr. Spencer is the son of the late Rev. Hazelton A. Spencer, who for nearly forty years was a member of the Vermont Conference and three times presiding elder. He was born in Newbury, Vt., in 1866, and united with the church under the pastorate of Rev. Timothy P. Frost while attending Montpelier Seminary. He is a graduate of Boston University. Dr. Spencer united with the New Hampshire Conference in 1890 and was stationed at

Methuen for four years, after which he had another pastorate of four years at Somersworth. He was then transferred to the New England Conference and stationed at Newton Center and later at Saratoga Street, East Boston, and then for six years at First Church, Everett. While serving the latter church he was placed at the head of the Worcester District as superintendent. Since retiring from that office he has been pastor at Forest Hills and Greenwood Memorial. Dr. Spencer married Rosetta Munroe of Lynnfield, Mass., in 1892, a classmate in the College of Liberal Arts at Boston University. They have five children.

Dr. Spencer will succeed in the office of corresponding secretary Rev. Dr. Herbert A. Manchester, who for three years has successfully managed the affairs of the society. Dr. Manchester's administration has won wide favor. He is a man of remarkable strength and the society was reluctant to allow him to resign. As he insisted upon being relieved of the office, Dr. Spencer was requested to allow his name to be used to succeed him. Dr. Spencer assumes his new duties July 1, when Dr. Manchester will have completed three years of service.

Memorial to Bishop Bashford

The Sunday morning service at Chestnut Street Church, Portland, Me., was a memorial to the late James W. Bashford, bishop of the Methodist Episcopal Church in China. Every one who lived in Portland thirty years ago knew of the ability and usefulness of this distinguished minister when he was pastor of this church. The only return visit since his removal to Buffalo, N. Y., in 1887 was on June 1, 1916, at which time he spoke in the City Hall to a union meeting of the Methodist churches of the city.

A large portrait of the bishop stood on an easel beside the pulpit in the service of last Sunday, and the drapery on either side consisted of large flags of the two republics. On the front page of the church calendar was a cut made from a photograph taken at the time he was pastor of the church. The calendar also carried this tribute by the pastor:

"BISHOP BASHFORD

"TRANSLATED MARCH 18, 1919

"He was a good shepherd of the sheep, a true prophet of every reform, a fearless enemy of every wrong, a wise counselor of presidents and kings, an ardent lover of mankind and a real soldier of the cross of Christ. To this church, which was enriched and inspired by his early ministry, he is calling now, 'Follow me, as I follow Christ.' The native heroism in his faith beams through the lines with which he closed his farewell sermon here April 18, 1887:

"We do not dare to pray
For winds to waft us on our way;
But leave it for a higher will
To stay or speed us, trusting still
That all is well, and sure that He
Who launched our bark will rule the sea
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To bring us, every peril past,
Within His sheltering home at last."

"In the passing of Bishop James W. Bashford, every Methodist Episcopalian in every land is called to mourn. In the midst of this universal sorrow there arises the great satisfaction that his last months were spent in the home land, and that every comfort that affection and skill could possibly bring were afforded him. His return to America was occasioned by the serious illness of Mrs. Bashford; but it was her lot to survive him, and her privilege to be his constant companion during his last, long struggle with disease." In his address, Dr. C. O. Mills, the pastor, showed the effect of the administration of Bishop Bashford in China upon the attitude of that country toward our own nation, and gave numerous instances illustrating the high estimate placed upon his opinions regarding international affairs by the leading statesmen of both lands. An outline of the bishop's educational plans for China and a prediction regarding their effect upon the future history of the Orient occupied a prominent place in the discourse. An expression of sympathy for Mrs. Bashford was authorized by a rising vote of the congregation.

FOLLOWING THE REAL CHRIST

THE real Christ," it has been said, "is a most unacceptable person to the world today." There is food for reflection in this solemn statement, which ought to search our hearts. Most of us believe in some kind of a Christ, but is that the real Jesus, or simply a supposititious Christ, imagined but not verified, built out of dreams and not imitated by deeds? It is comparatively easy to erect in consciousness the figure of a religious leader who fulfils our own ideas of what ought to be, imposes no duties which to us, with our temperament, are actual crosses, and who tolerates any fancies or prejudices that may happen to form a part of our pet intellectual furniture. It is a far harder and less enjoyable experience to sit down at the feet, not of a Gamaliel of our own family connection, or of a Theudas who boasts himself to be somebody, but of an exacting and agonizing Jesus, who, sparing not Himself unto the death, spares no one else unto the life, demanding obedience in respect both of the things to be suffered and the ministries to be served. There are comparatively few souls, we imagine, who, in the course of history, are quite willing to go the uttermost mile in the company of Jesus the Christ. A walk as far as Emmaus may be all right, but strength gives out before the last mountain peak is reached. The too easy "perfectionism" of some satisfied saints is not adequate to this superlative strain. By this we do not mean at all to throw discredit on the undoubted sincerity of millions who today claim to be known as "Christians," but only to magnify the greatness and glory of the Christian ideal, which no man living yet fully appreciates, but to which every day the redeemed part of the world is slowly yet steadily drawing nearer.

THE REAL JESUS

JESUS CHRIST, it has been said, was a physician and a statesman. He was also a teacher, social reformer, and a moral leader. He was not technically a philosopher, although in His assumption of the truth of the Old Testament assertion that in the beginning God created the heavens and the earth, and in His association of Himself with the nature and purposes of God, there was implicit a metaphysic and an ontology. None of Christ's followers can be all of these things at once, but it is possible for any believer in Jesus to be one or more of them in turn, in some degree functioning as the Christian thinker, a religious teacher, and a moral reformer. The noted psychologist and educational theorist Herbart made a great deal of "many-sidedness." The Christian is often accused of being narrow, because his religion makes him so. In reaction from this, numbers of people have gone to the extreme of laxness of belief. Even in the comparatively early days of Christianity there were many who were regarded as de-

parting from the true faith. Augustine himself enumerated eighty-five kinds of heresies in his day. Probably some of these views were essential orthodoxies, while others were dangerous schisms, and satanic delusions. While the way of life is "narrow," and the gate to heaven strait, the Christian religion yet is "many-sided" in its sympathy and ministry. It finds plenty to do when it once "gets going;" it is all-inclusive in its offers of grace, and con-

stant in its output of love. It is true that there is all the while but a single way to be saved—just one Christ, one Word, one witness, one heaven—but one is enough. For do we need two suns, or can we live upon more than one earth at once? The center of all is Christ, but the circumference of Christianity is ever enlarging—while it demands the one indispensable thing of obedience, it becomes all things to all men.

Bishop James W. Bashford

BISHOP JAMES W. BASHFORD, whose death after a lingering illness occurred last week in Los Angeles, will go down in the history of Methodism as one of its greatest figures. As preacher, educator, and bishop, he wrought with distinction and stamped the impress of his personality upon the life of the church.

Called to the episcopacy in the full maturity of his strength, he was thrust into the center of world affairs in the Orient at a time when the entire East was awaking out of the sleep of centuries. Here he manifested those gifts of spiritual and political leadership that marked him as a Christian statesman of the first order. Leader of those spiritual forces which, silently at work through a period of years, had caused the mighty upheaval, he stood forth a dominant personality in political and social affairs. And today the name of James W. Bashford is held in highest honor throughout that part of the world. It stands for constructive, helpful leadership to millions of people emerging into the light of Christian civilization.

Bishop Bashford was often referred to in later years as the "St. John of the episcopal board." He was a man of stainless character, brotherly in every relation of life, modest to the point of self-effacement, deeply religious without the least affectation, carrying with him a spiritual atmosphere that made one feel he was in the presence of one of God's noblemen.

He interpreted all things in the terms of the kingdom. While he enjoyed to an unusual degree, during his residence in China as bishop, the confidence of the highest statesmen, and his advice was sought on most momentous questions of state, he never forgot he was an ambassador of the Christ. He would be helpful to China, which had overturned the monarchy and was reaching out for a new form of government, but at the same time he kept constantly in mind the spiritual factors which alone make a nation great. He was often entrusted with diplomatic missions, of an unofficial character, which were of the most far-reaching nature. Upon his advice heads of nations acted. His judgment was such that policies might be based upon it. And this because there were linked with his great ability and first-hand knowledge of conditions, perfect unselfishness and entire absence of self-seeking. To him the welfare of China, to which he gave his very life, was above all things. He saw in the future the mighty possibilities of that nation of 100,000,000, fashioned by the Gospel of Christ, taking its place among the great powers of earth, a force for good in the development of the entire Orient. He beheld China led by the Christ into its highest and noblest self.

It was this nobility of character, this modesty of true greatness, this devotion to the work committed to his hand, that

gave Bishop Bashford the influence which he had, not only in the Orient, but also in America, so that it could be said with truth that no leader of the church today had a stronger hold, and few voices were as potent in the entire denomination as was his. The St. John of the episcopal board, he was also the much beloved of the whole church.

James Whitford Bashford was born in Fayette, Wis., May 29, 1849, and was therefore nearing the seventieth anniversary of his birth at the time of his death. He was a son of the parsonage, Rev. Samuel Bashford, his father, dying when the future bishop was yet in his youth. Educated at the University of Wisconsin, he looked forward to the law as a career. The hand of God, however, was placed upon him during his college course turning him toward the ministry. Willingly he yielded and following a brief period as a teacher in his alma mater, he came to Boston University School of Theology for his final preparation.

He was ordained to the Methodist Episcopal ministry in 1878 and supplied for a time the old Harrison Square Church in Boston and later First Church in Jamaica Plain and the church at Auburndale. He was appointed to Chestnut Street Church, Portland, Me., in 1884, where he served for three years, following which he went to Delaware Avenue Church, Buffalo. It was while in Buffalo that he was elected president of Ohio Wesleyan University, a position which he filled with conspicuous ability, taking rank as one of the leading educators of the country. For fifteen years he was the beloved and inspiring head of this institution, giving to it a presidency that attracted attention far beyond the limits of the Methodist Episcopal Church.

In 1904, at the General Conference held in Los Angeles, Dr. Bashford was chosen one of the general superintendents of the church. No man has ever been elected a bishop the choice of whom has received wider and more hearty approval in the denomination than was the case with him. His was felt to be an eminently fitting election. With prophetic vision and appreciation of conditions then predominant in the Far East, Bishop Bashford was assigned by that General Conference to the work in China. Those who saw not the trend of world movements and felt not the ground swell of political and social revolution in the Orient, wondered that such a man should be taken from America. Here was one whose gifts of mind and heart could well have led the forces of the church in some of the most important centers of the country. But true as that was, it was equally true that he was more needed over yonder.

None could tell just what was to take place, none could predict the dynastic upheavals to occur—the revolutions, the overturning of ancient power, the dem-

An Ambassador of Christ to the Human Race

A Tribute to the Late Bishop James W. Bashford by Bishop Wilson S. Lewis, Associated with Him in the Work in China

THE thought of Bishop Bashford among the immortals is akin to that of the home-coming after the war. He has fought a good fight. He has kept the faith. He has laid hold of the crown. The salvation of the whole race without distinction of color or kind was the object of his ministry. His mind as well as his heart encompassed the race. He respected the creeds of men but was never bound by them.

A deep sense of justice rooted in love characterized his whole attitude, politically, ecclesiastically, and socially. He loved the Methodist Episcopal Church and believed that it was one of God's best agencies for bringing in the kingdom. He was sincere and generous in his appreciation of all the churches, ancient and modern, and every agency that promoted the work of our Lord among men.

He was Christian rather than churchman, catholic in the broadest sense. He labored incessantly, often to his own physical hurt, to spread the good news of the kingdom among the broken-hearted of earth. He possessed in a very large degree the wisdom of the saints.

As a colaborer Bishop Bashford was always fair, thoughtful, generous. He had the rare grace of formulating his plans with due regard of the viewpoint of those with whom he worked. Firm in his convictions, he was never stubborn; open-minded and sincere himself, he interpreted the ideas of those with whom he worked in the atmosphere of his own spirit. When the responsibility for final decision rested with

another, though in frank discussion he might differ from the plan of his coworker, yet he never complained or criticized, but acted on the assumption that the policies determined were cordially shared by himself.

It has been his habit for four decades to read the Bible through once every year. Thoughtful, rationally critical, he accepted the Book as the revelation of God to the life of humanity. While he was interested in doctrinal and critical problems, his points of emphasis in life and teaching were those that pertained to ethical values. He emphasized obedience to the will of God as expressed plainly in the Scriptures concerning purpose in life, practise in morals, and a selfless devotion to the betterment of mankind.

He never expected to save his own soul apart from sacrificial service for the salvation of others. His motto was, "Think and let think" as far as opinions are concerned, but he gave no place to those practises and opinions which eventuate in social, national, and racial injustice and harm.

He was probably a missionary from the day of his new birth. He received the witness of the Spirit and the consciousness of a regenerated life while pleading with and praying for an outcast in prison. From that hour until the hour of his death, whether as pastor, college president, missionary, or writer of books, he sought to make Christ known to all men.

Bishop Bashford can never die. His ministry among two races will abide in the church for all time

ocratic movement which was eventually to sweep over the entire world. But who shall say that they were not divinely led in their decision to send this gifted son of the church to that far-away field? "God moves in a mysterious way His wonders to perform." And when the upheaval did come, and nations were being born in a day, Bishop James W. Bashford was there upon the ground, held in highest esteem by the masses and by the leaders, ready to wield that shaping influence which was of such transcendent importance.

For fourteen years he has given of himself to this work. Under his leadership the missionary forces of China and of the entire Orient have increased in numbers, the church has gained in strength, and Christianity has come to hold an influential place in the life of the nation. As an educator he saw the crucial part that education must play in the making of new China. He saw beyond the missionary station, important as that is, and threw his influence into the making of medical and educational plans to touch the entire life of the people with the highest forms of Christian ministry. To him as to no other man is due the development of Christian work in the whole Far East.

It is not insignificant either that he was an influential factor in the choice of Bishop Wilson S. Lewis to be a coworker in leading the work in China, and in the choice later of Bishop Herbert Welch to take up the burden of leadership in Korea and

Japan. He thought in world terms and he wrought in the spirit of the Master to bring the whole East under the beneficent influence of Christ and the civilization that bears His name.

Bishop Bashford was married to Jane M. Field, daughter of Hon. W. W. Field of Madison, Wis., in 1878. They have had no children. Mrs. Bashford has been in precarious health for some time. In fact, it was owing to her ill health they were obliged to return to this country something over a year ago. Tenderly he ministered to her and had the great joy of seeing her somewhat improved. A few months ago, however, a disease which had been undermining his own strength for years, became more acute. It took the form of the hardening of the lungs. Those who have heard Bishop Bashford speak will recall that he was troubled with a constant cough. It was a symptom of this disease.

For several months Bishop and Mrs. Bashford have lived in Los Angeles. He knew the end was near, and with sublime faith in God he confidently looked to the dawn of immortality. Often, in consultation with Bishop Lewis and others who were near to him, he planned for the future of the work which meant so much to him. He saw in the Centenary, to which he gave the entire strength of the remaining months which he had to live, the great opportunity of the church to rise to the challenge and responsibility of the crucial day through which we are passing. With the vision of a prophet

he looked into the future and beheld the forces of his Master girded about for the mighty task of winning the entire world to the highest ideals of government and of religious life.

Bishop Bashford has been identified with so many great movements that it would be impossible to dwell upon them all. He organized the China Centennial Thank-Offering in 1907-'08, which resulted in special contributions of \$600,000 toward missionary work in China. He assisted in organizing the relief measures in the China famine of 1907, and was one of those who supervised the distribution of the gifts secured at that time. He was chosen by the episcopal board to visit the mission fields in India in 1907. His published works include "Outline of Science of Religion," "The Awakening of China," "China and Methodism," "God's Missionary Plan for the World," "China—An Interpretation," and "Oregon Missions." He was a frequent contributor also to the religious press of articles of timely interest.

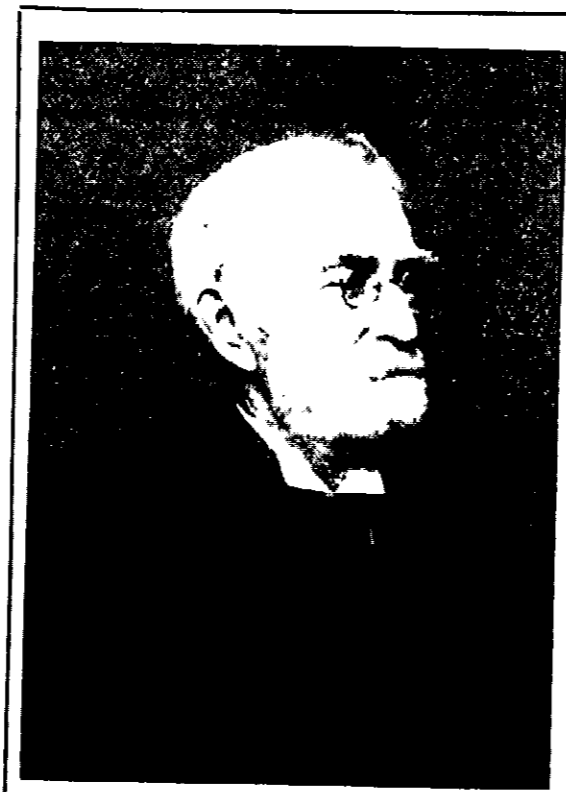
The death of Bishop Bashford will be felt throughout the church as an irreparable loss. A great bishop, a world leader, a friend of the unfortunate and down-trodden, a man of God, has ended his earthly career. China will mourn in him the loss of a friend; the entire Orient, a leader of clear vision and sympathetic outlook, American Methodism will mourn the going of one of her noblest sons. But with the mourning and the sense of loss, in the church and without, in America

ing that he was given to the church for so many years, that his great ability, sympathetic heart, and true devotion to the highest ideals were laid upon the altars of the church in his youth, and that throughout the years of his strength and maturity they have been used through her for the upbuilding upon earth of the kingdom of Christ.

Long and Faithful Life

NEW ENGLAND METHODISM lost one of its stalwart laymen last week when George W. Lane died in his ninety-first year at his home in Salem, Mass., from cerebral hemorrhage. Mr. Lane had been identified with the Lafayette Street Church for more than thirty-two years, during which time he had given of his talent and resources unstintingly to the many interests of the church and the Sunday school. He was a constant attendant up to the very last. Our readers will recall that in January last Mr. Lane passed his ninetieth birthday and the Sunday school of Lafayette Street recognized the occasion by presenting to the church a fine picture of him to be hung on the wall of the chapel.

Mr. Lane was born in Hampton, N. H., and, after engaging in business in that town for many years, removed to Salem, where he conducted an extensive flour and coal concern. He remained active to the very last, being in his office only four days before his death. He was a public-spirited citizen ever interested in the welfare of Salem. He gave generously to every good cause. The benevolent institutions of both the New Hampshire and



THE LATE GEORGE W. LANE

the New England Conference received substantial gifts from him, the Preachers' Aid Society of the New Hampshire Conference being given \$3,000 only a few days before his death.

Funeral services were in charge of Rev. John L. Ivey, pastor of Lafayette Street Church, assisted by Rev. N. B. Fisk, a former pastor. Burial was at Hampton, N. H. Mr. Lane was married in 1858 to Mary F. Towle of Hampton, who died in 1916. Two sons, George E., of Salem, and Charles G., of Hastings, Neb., and two daughters, Carrie and Mae A., of Salem, survive.

Mr. Lane was a true Christian gentleman, a man of strong and consistent religious convictions. The passion of his

life was to be loyal to his God. He loved the church and was devoted to her every interest. Not only did he give of his means but he gave himself personally to the work of the church. In all things he was an example of faithfulness and an inspiration to those who knew him, and a never-failing support to the pastors of his church and others in charge of the work.

Active and Loyal Layman

GEORGE H. STETSON, one of the most active and useful members of Park Avenue Church, West Somerville, died March 19 at his home after an illness of several months. During his membership at this church he had served as trustee, chairman of the finance committee, editor of the church calendar, and treas-



THE LATE GEORGE H. STETSON

urer of the Lacount Class for men. Sturdy in character and steadfastly devoted to every interest that he espoused, he will be greatly missed by a wide circle reaching out from an ideal home through a host of friends in church and lodge and business.

Mr. Stetson was born in Dover, N. H., April 4, 1869, and as a young man came to Cambridge, where he united with Grace Methodist Episcopal Church. He was married to Ella E. Ritchie of Cambridge in 1894. They removed to Somerville about four years later. As a young man Mr. Stetson was for five years in the bookkeeping department of R. H. Stearns & Co., from which he entered the employ of *The Boston Globe* as assistant bookkeeper in 1892. For a number of years he had been in charge of the bookkeeping in the advertising department.

In addition to his many church activities Mr. Stetson was prominently identified with the following organizations: St. Omar Lodge, K. of P., of Cambridge, where for the last eighteen years of his life he was keeper of records and seal; Dunster Lodge, I. O. O. F., of Cambridge; Somerville Lodge of Masons; the Powder House Association, and the Somerville Sons and Daughters of New Hampshire Club.

Besides his wife he leaves a daughter, Ruth L., a son, Robert S., and three sisters, Mrs. Mary N. Goodwillie of Arlington, Mrs. John Bragdon of Haverhill, and Mrs. John P. Lowell of Mobile, Ala.

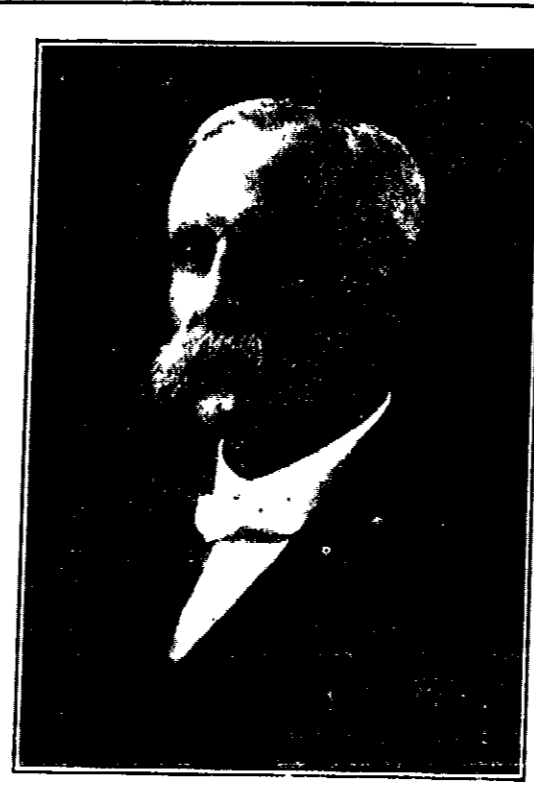
Services were held last Saturday afternoon in Park Avenue Church, his pastor, Rev. George E. Heath, being in charge, assisted by Rev. Benjamin G. Seaboyer of Wakefield, a friend of the family. Musical selections were rendered by the Schubert Male Quartet, all the members of which were his personal friends. Interment was at Mount Auburn Cemetery, Cambridge.

Faithful Member of the Vermont Conference

REV. ALBERT GREGORY of the Vermont Conference, whose death we referred briefly in a previous number of the *HERALD*, was born in Stanbridge, P. Q., April 2, 1848. He removed to the United States at an early age, became identified with farming and later learned the trade of painter and paper-hanger. In 1888 he felt the call to preach and was received into the Vermont Conference, in which he exercised an active ministry of over twenty years, serving Bloomfield, Newport Center and Jay, Danville and West Danville, West Concord, Westfield, Holland and Morgan, East Burke and East Haven, Albany and South Albany, St. Johnsbury Center and East Lyndon, Lunenburg and East Concord.

Because of ill health he was granted a retired relation in 1913, but continued to reside in Lunenburg, setting his hand to such work as he was able to do in the line of his earlier occupation. He served as member of the school board, to which work he gave much thought and care. He was a member also of the board of trustees of the Alden Bales Memorial Library. In the fall of 1918, Mr. Gregory was by a large majority elected as representative from Lunenburg to the State Legislature. Although at the time in failing health, he took his seat at Montpelier, but after a short time was obliged to return home. Following weeks of painful suffering, during which he showed quiet patience and great fortitude, the release for which he longed came March 6.

Mr. Gregory was married twice, his first wife being Marion M. Colburn of Barton.



THE LATE REV. ALBERT GREGORY

To them five sons and one daughter were born. The daughter died in infancy, Mrs. Gregory in 1909, and one son, Warren, of Somerville, Mass., about two years ago. Four sons survive him—Albert and Harry, of St. Johnsbury; Charles, of Newport, R. I., and Daniel, of Lyndonville. In 1912 Mr. Gregory was united in marriage with Mrs. Ella Bedell Merrill, who has faithfully cared for her husband during his long illness.

Following prayer at his late home, the funeral service was held at the church of which he was formerly pastor, the last rites being conducted by the minister, Rev. G. W. Douglass. Teachers and pupils attended the service in a body to pay tribute to their departed friend. He is mourned as a faithful minister of God a

The Big Boy Bashford

James Whitford Bashford was always a big boy. He was shaped it, he looked it; he laughed it. In Greek class he convulsed students as well as teacher by his original pronunciation. But he survived sneers, won debates, and turned down big jobs that he might make small ones grow into big ones.

By W. L. Y. Davis

A ROY was born in a Wisconsin town May 27, 1849, and the name of his father was James Whitford Bashford.

No bells were rung at his birth, as is impressed that a prince had come among them. Real James had a fine but angelic and mother's tongue for them in their adventures. An angel may have rung a little louder that morning, but even it was heavy iron unceasing of all hands.

England is not a bad place to get an ancestor. North was a good relation are not bad ingredients for a grandfather. Being impressed as a Roman may make a man tight, but it also transplants him to a new world to have him ready for occasion.

Then being a blacksmith the remainder of days does not do a man great damage, nor his presence. Saxon has steel and iron from the forge are elements for nobility. And a man has a way of overlapping a generation to be better dressed.

Here is some accounting for the big rolling back-bone of Jimmy Bashford. Few men pull out six feet, frame of iron, and the bellows chest, strong and fully, in certain stomachs and other vacancies.

Bashford was always a big healthy boy. He was shaped it, he looked it, he rolled around upon his seat like a fat boy at school, and he had it even to the very last. He never wastes the minutes of it. That big grin that is a thing which died at the early age of thirty-six of people, is a suggestion of a full supply of red blood, and was too powerful for even the times of it.

The children of the world are a study. Bashford had been rolled back through Berensford to Berensford.

Some of the boys had been rolled down by the river, and some had been rolled up by the river.

The children of the world are a study. Bashford had been rolled back through Berensford to Berensford. He never needed that prop to be personally not character.

One ancestor on his mother's side was a member of the Continental Congress of America, called for the Constitution of the United States. He was sent by a constituency opposed to ratification, but he became convinced that the Constitution should be adopted and he voted in person instead of his instructions. Here are

some things in the blood to reckon with. This man may do something original and long down being the law.

Another member of the McKee family was with Captain Sells, waterward of Sault Ste. Marie, when he was sent to punish the Koreans for attacking American sailors upon shore leave.

Lieutenant McKee volunteered to lead the storming party of marines upon a fort and received the spears of the natives in his own breast thus making way for his comrades. The Koreans had no monopoly of sacrifices of that sort. Strange sacrifices will not surprise in Bashford's line



Bishop James Whitford Bashford, 1849-1919

for five years and paid it. It is not peculiar that coming from this steel never had to give bond.

The father was stricken in his pulpit. A pulpit is not a bad place in which to die. When Bashford was a boy and began to preach in the church of his father's neighborhood, large crowds came and said it was not to hear him, but out of reverence for his father. A boy who stands upon shoulders of a father like that may reach up to almost anything.

Many churches start in schoolhouses, but Jimmie Bashford attended his first school in a Methodist Church. Religion and education have always had a way of getting mixed with the Methodists.

His mother received a dowry from her father and she invested it in four hundred and eighty acres of land. Then her husband died and left two children, but he will, so by law she received but a third of her own estate. When she married a second time and little Jimmie and his brother came along, she had little to help them toward an education.

Then his own father died and a stepfather entered the home. Although this father seems always to have been kind, yet Jimmie had to acquire the art of shutting for himself. There are other boys whom a stepfather might help. Maybe if little Jimmie had had a few thousand dollars he might never have been heard of either.

At the Lincoln campaign three or four boys shouted historic for Buchanan and Fremont, and Jimmie's party was elected for Lincoln. Indeed, his other brothers were Democrats and Democrats were elected for Lincoln.

Unfortunately also there were three republicans and one Democrat. So he decided in his first speech to prepare for the election of Lincoln every time he spoke. The next time he spoke he had been so well prepared that he had a vote to be made for him that he spoke of speaking in a way as possible. It was laid straight on the floor of the neighborhood for Lincoln was elected. And Jimmie felt personally responsible.

At the close of the Civil War Grant came to Platteville and Bashford had him try to make a speech. Grant thanked the folks for his honor, one him tried to say something more which he had prepared, became confused, thanked them again and sat down. Bashford was disappointed, but his grandmother told him Grant was a very nice general.

A nephew who had an epidemic brother-in-law, promised to do his best to

for five years and paid it. It is not peculiar that coming from this steel never had to give bond.

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Many churches start in schoolhouses, but Jimmie Bashford attended his first school in a Methodist Church. Religion and education have always had a way of getting mixed with the Methodists.

him. However, he was more interested in his own field, and Sunday came and threatening weather. Young Bashford asked his stepfather for the reaper to gather the poor fellow's grain on Sunday morning, for it meant the living of the family that year.

As the folks were on their way to church that morning, among others that careless brother-in-law who was also Sunday School superintendent, they were startled to see the Bashford boys in that grain field. However, no criticism ever came of it, and Bashford always felt he had glorified God that morning. He had also shamed a selfish neighbor. It was something like Another at a pool on a Sunday morning!

ANOTHER neighbor wanted to buy a cow and did not have the cash. Bashford went with him to plead for credit. The owner offered to let the cow go on condition that young Bashford would sign the note along with his friend Bashford urged his youth and the worthlessness of his name in the eyes of the law. He was but fourteen. The owner of the cow was in a bit, however, and Bashford signed.

When the note fell due, the fellow could not pay it, and Bashford told his stepfather who advanced the money. But the boy spent all that spring working for \$5.00 a week to pay for that cow. And there is no record that he ever whined!

The laws of Wisconsin required that men fence in their stock but not their grain. A man's hogs were allowed to run and they damaged McFarlane's grain. McFarlane was a neighbor of Bashford's. Young Bashford told the neighbor that when the hogs came again to drive them into his stepfather's fields. In the meantime the boy had built a pen shut them up and notified the owner. This worthy blustered and swore and threatened but Bashford was overgrown and did not fear.

After four days the owner had cooled off and came humbly with apology and offered to repair the damage. Then the youth would not be outdone in generosity, and allowed the hogs to go free.

Entering Wisconsin State University in 1867 James Bashford was allowed to join the freshman class over the voucher of his cousin Professor Parkinson. The new student was back in his languages, and it was agreed that if he could not keep up with his class he was to retire without complaint to the next class. He never retired, except at two o'clock each night after having mastered his lesson for the next day.

Having never heard Greek pronounced, when called upon one day to read a sentence, he consulted the class as well as the teacher. The latter asked him where he got his pronunciation. Bashford frankly confessed himself the inventor. The teacher agreed that it was an entirely new invention. Bashford was so humiliated that he resolved he would stand at the head of that Greek class before the year was out or die. He lived! The snooty young man more than one raw youth to the head of his class and to glory.

Success brought its customary entail. It awakened from dormant consciousness a desire which he had long entertained, yet which had never obtained the mastery in his life: political ambition.

What husky American chap has not

THE BOY

You can do anything with boys, but you can do nothing for them.

Unless a boy is given something to do to express his religion, it will mean very little to him.

Every virile boy will respond to a worth-while task.

If a boy is trained to serve his Master during the "teen" ages, he will probably desire to serve him for the rest of his life.

If he is not trained to serve, he will probably, and often does, become indifferent to organized religion.—*St. Andrew's Cross.*

dreamed of being governor of his state, United States senator, and finally president of the republic? Young Bashford even flattered himself with reflection!

Over against this ambition a call to the ministry had haunted him from earliest childhood, and now it began open and violent combat with ambition. The fight with ambition was not a battle—it was a campaign.

He had made the great surrender in a series of meetings that were historically known in that community as the revival that was a failure, because but one boy a lad of eleven, had come.

But the brightness of his experience had dimmed because he was unwilling to give himself to the ministry. So when he returned from the university for vacation and found himself in the midst of a revival in progress in his home town, he beat a hasty retreat and returned to the university at once.

More than stars conspire together: for on the train a preacher met him and strangely talked to him about being a minister. One would think a state university the last place to impel a man into the sacred calling; but the quiet of the campus before the return of the other students from their vacations was not a good place to run away from himself.

AS if events were all nicely timed one of the juniors met him at the station, insisted on carrying his valise up the hill, and told him how the Christian men of the university were struggling against odds and needed help.

Then came Moody as climax and spoke in the chapel, and young Bashford decided to ask for prayer, but the evangelist had to catch a train and no invitation was given. Bashford went away relieved, but he soon found he had not escaped decision.

He went to a prayer meeting held in a recreation room and decided to go forward to the front seat and ask for prayers. But upon entering the room there sat Vroman of the junior class on the back seat. Vroman was a good fellow and had fine qualities, but being a man in a religious meeting was not one of them. But Bashford arose and made his request, and to his astonishment Vroman arose and said he wanted to be a Christian, too.

Bashford did not "get through" that night and his friend Damon, insisted it was because he was unwilling to preach, and forthwith asked him to go along and

preach in the jail next Sunday morning. Although the preacher demurred on the ground of lack of conversion himself, the preaching was done and two prisoners were converted. Bashford was given an exhorter's license and he went out into the country to exercise it.

He was stricken with typhoid fever, and all hope was abandoned for his recovery. He had even given the preacher a text for the funeral, and at the university word came that he had passed away and a funeral address was made. Three doctors consulted, and one of them thought the patient had one chance in a hundred, and forthwith the others turned the case over to him.

A congestive chill came and Bashford found himself in the other world. He recognized his aunt, who had passed away a few months before, and also his father who had died twenty years before, when his boy was but one year old. He recognized Christ. Christ said, "Your work is not yet done."

Bashford expressed desire to remain, however. Christ did not refuse the request but said again, "Your work is not yet done."

The boy recounted all his struggles and urged that he might remain. Again Christ said "Your work is not yet done."

Bashford yielded but asked that he might return home as soon as his work was done. The request was granted. Upon awaking he never knew whether this were purely subjective experience or objective reality, but it made a profound impression upon him and became one of the controls of his life.

THE next year he stayed out of school to earn money for his brothers in their university work. He taught school at \$50 a month, played with the boys at recess was called "Jim" by them, and filled out his physical manhood to the full.

One day he was announced to preach out in a church on the prairie without being consulted. Irritated by the lack of thought shown him he did not go. Many people, however, came, and he felt so humiliated that he asked to have another appointment made for him which he kept. But the folks failed to come that time, and he never could get them out to hear him in that neighborhood.

An appointment was made for him to preach in another church eight miles away, a blizzard came and raged all day Saturday and Sunday and his mother urged him not to go.

He went and found nobody there. Blanketed his horses in a shed he started a fire and two neighbors saw the smoke and came. One of them was a man who had heard his father preach under similar circumstances but two being present. So Bashford went through the service as if the house were filled. The news of it spread abroad, and every time he went there to preach the house was crowded.

Upon one of these occasions he invited the folks to the altar and so many came that the girder under the altar broke, the floor fell, the stove overturned, the pipe was dis-jointed, and there was general confusion. Fortunately the floor was but a short distance above the ground the stove was righted and several were converted.

In his first school, which had lost its former teacher for lack of order, Bashford made a speech urging decorum. However, the oratory did not seem to take deep root, for the first day occurred when the son of the state senator and chairman of the school board stood up, turned his back, took deliberate aim at another boy on the other side of the room and hit him squarely.

This action of greatness had not time to look around before Bashford had him by the collar, lifted him out of his seat and landed him on the floor. The school was horrified at the indignity to the senator's son, but there was amazing order—for the next thirty minutes.

Soon he noticed some of the bolder spirits massing themselves, and at the close of school he read off a list of names, previously given him, of boys he desired to stay in detention. They stayed willingly, feeling themselves in the majority. Bashford told them he was there to help them, asked their cooperation, and suggested an Honor League, whose members he would not watch.

Then he asked the leader what he wished to be in life. The boy said a bookkeeper, and added, if Bashford would teach him bookkeeping he would join the League. The teacher had never studied bookkeeping, but he felt he could keep ahead of his class and agreed. All the boys but two followed the leader. These two were given notice that the first infraction of rules would bring punishment. It was not long until they were caught playing cards in school hours.

THE teacher had a habit of going home with boys he had punished to see their parents. He found the father of one of these boys a drunken gambler. He said he did not care whether his boy went to school or not, and the boy never returned again.

The other was the son of a member of the board. He agreed to take his boy out, put him to hard work in his mill from seven in the morning till five at night. In two weeks that boy returned with humble apology before the school. Almost all these boys later on followed Bashford into the university.

A colored boy drifted into Bashford's home. He worked faithfully, ate at the same table and when Bashford began to teach school, became the janitor of the building. When a new term opened being there the first one the boy could have chosen the left seat, but Wade Williams sat modestly until all the others were seated.

There was a bully in the school, and he chose the other half of the seat with the colored boy. Bashford knew it was for no good purpose, and was on the alert. A friend of the bully moved later and assumed the colored boy's half of the seat. Bashford waited until recess and then quietly interposed the interloper of the modesty of the colored boy's choice and replaced him in his seat. The bully snorted and threatened to take it to the school board.

Bashford knew the politics of the board and decided to be there just. The board was not inclined to listen to him and he offered his resignation. Since there had

been difficulty in finding anyone who could keep order, it was finally agreed that Bashford was to administer the internal affairs of the school himself.

The next morning the young teacher's cousin, a lug two hundred and twenty pounder, gave information that the bully was in the school yard, armed with a revolver and under the influence of liquor. He further asked permission to disarm him. Bashford insisted that nothing be done, and school took up.

Then Bashford arose, publicly reviewed the case, and stated that all persons of whatever color were to have equal rights. Turning to the bully, he rebuked him for cowardice in arming himself and stimulating himself with whisky. He closed by defying the fellow to shoot. Taken aback, the bully swayed to his feet, grasped his gun, hesitated, started for the door, and stopped. Again Bashford dared him to shoot. He clutched the revolver nervously, turned and vanished. Humiliated by his defeat, the ruffian took the next train out of town.

However, there was real tragedy after all in the affair for Bashford. He was engaged to the bully's sister. A member of the family came and reproached Bashford for driving the boy out of town. Bashford went to the home and offered to release the girl from the engagement, and she accepted the release. Up to that time it was the most serious crisis through which he had ever passed, and he was unable to pursue his duties in school for days.

In the spring in his absence from the university he was notified by the Athenium Literary Society that he had been elected as one of its representatives on the debating team to meet the Hesperian Society next year. It was the literary event of the year, and the question was, "Resolved, That the five-twenty bonds should be paid in gold." But a sophomore, he was the lowest classman on the team, and so was the first speaker on the negative. His team won and he was given the lion's share of the credit. The supreme court of the state acted as judges.

This victory brought up again the ghost

WHAT'S THE USE?

By Daisy D. Stephenson

Say, what's the use of dressin' up

In all your Sunday clothes,

When neighbors move across the street?

My mother did, and Joe's.

They gotta put on lots of airs,

To make a little call,

And get acquainted that-a-way!

It's not our style a-tall.

I watched the moving man unload,

And then I spotted Joe;

And one of us—don't matter which—

Just up and said "Hello!"

We've played together ever since,

As chummy as can be,

Although, of course, we have our spats—

Joe's topknot's red, you see.

But what's the use of dressin' up?

It surely doesn't pay;

Just say "Hello" and maybe grin—

It's nicer that-a-way!

of his old ambition. But his committal to the ministry was complete. Why the temptations and crucifixions always on the summit?

Young Bashford was now offered an editorship with one Kaymer of *The University Press*, an independent college paper. He was fearful it might interfere with his studies to some extent, but regarded the experience in writing of more value than higher grades. He also hoped to be of real service to the university. The paper more than paid expenses and kept the needs of the school before the legislators.

ELECTED a second time to debate for his society, he was about to decline when a member of the rival organization suggested acceptance might interfere with him being chosen on the oratorical contest the next year. Then Bashford decided to debate.

The Hesperians were certain that victory had come to the Atheniums because the Atheniums had had the negative. So this year the question was so framed to give the Hesperians the negative. The momentous matter to be settled was "Resolved, That the Ku Klux legislation recently passed by Congress was unconstitutional and unjustifiable." And Bashford had to affirm it! His team won the unanimous decision.

When the president of the university became involved with the regents, he claimed that it was because he was a Methodist and had over-emphasized religion. He came to Bashford and asked him to use his paper to stir up the Methodist ministers of the state in his behalf.

Bashford though a Methodist, refused. He knew with the other students, that it was not too much religion, but too little judgement. But when President Bascom, one of the finest characters who ever guided a university, was under the shadow with the regents, Bashford championed him.

When one of the regents turned in a team of horses to the university at a price advanced above what he had paid for it, Bashford turned on the light and there was a scampering.

When a professor exhibited his class before the examining committee of the regents by selecting passages in which he had previously coached the students, and did it as if finding the places at random, Bashford was indignant. As one of the students he felt himself party to the deception. Still he regarded it as progress to hale the teacher before the authorities. But when that professor became applicant for better position and higher honor, Bashford, *Pro*, advised the student to debate and had the joy of seeing him installed.

WHEN several boys printed a million "Hello's" at a certain corner and faculty Bashford confronted them and frankly told them if a single copy was distributed he would have to expel them. He flooded them and saved them from themselves.

In spite of the fact that he had been twice chosen to represent his society in debate he was elected to the Athenium orator in his senior year. He felt the honor belonged to another and refused to accept

but his society would hold no further election.

He selected "James Gates Percival," local geologist and poet, as his subject, to the consternation of his friends. When the programs were distributed on the night of the event a distinct disappointment swept the audience. But before the orator had spoken three minutes approval came. At the close representatives of the opposition said that there was no possible show for them with the subject Bashford had chosen. Local color and sentiment intensified his eloquence to such an extreme that a movement was started to erect a memorial to this literary son of Wisconsin.

He was now preaching regularly in the state insane asylum, conducting the college paper, representing his society in oratory, and incidentally looking after his studies.

At the beginning of the last term in his senior year, the faculty announced the honors of the class, and Bashford was surprised to find that in spite of all his outside work he had received the highest awards in the classical course. He was fine enough to say that he felt the first honors belonged to Noyes of the rival society. It is worthy of note that Bashford is one first-honor man who did not burn out in the process.

After graduation from Wisconsin State University, it took character to turn down the secretaryship to the governor of the

state, the pastorate of the First Methodist Church of La Crosse, Wis., at a salary of \$1,500 a year, and accept a tutorship in Greek in his alma mater at \$700 and all that he might give some attention to his theological studies.

The next year he started to Boston, finishing the last leg of his journey on a borrowed \$5.00.

HE chose the elevator instead of the gymnasium as a means to an end. He was not only elevator man, but engine as well, pulling up and down trunks and dishes from the kitchen to the fourth floor. In addition to his big body, the exercise netted him fifteen a week.

But he did not go to Boston solely to run an elevator. Incidentally he secured his theological degree and the knowledge that goes with it, his doctor of philosophy, and graduated from the school of oratory. Emerson heard Bashford deliver his commencement address in the Boston School of Oratory.

At the close the distinguished essayist was asked for a few remarks and said, "That young man who spoke on oratory embodied the substance of eloquence in his speech."

While pastor of one of the student charges in Boston, a little girl of his Sunday School fell ill, and he was summoned to pray with her.

The boy of the family asked his father why he did not pray. He pushed the matter further and wanted to know why grace was not said at the table. It ended in the whole family uniting with the church. Then the boy brought his aunts one by one. He went after his grandfather and in order to get him promised to speak a piece. But the grandfather forgot his engagement. A second promise was made and kept, but the boy did not keep his part of it—he had slipped on an icy step, struck his head and never regained consciousness.

Although but eight years of age, that boy had brought his father and mother, two older children, five aunts and his grandparents. One day Edward Everett Hale asked Bashford to write something out of his experience for his little paper and added, "No abstract stuff." Bashford wrote the story of this boy and called it "My Assistant Pastor." It pleased Hale so much that he had it printed as a tract and 20,000 copies were distributed.

Think of the clear-souled Bashford being charged with heresy! And think of the one who did it! Mallahan! The young theologian had preached a sermon at Jamaica Plain, and did not have as much hell in it as some demanded. Bashford always did have trouble putting enough hell into his theology. Possibly it was because he had so little in his own life!

(Continued on page 32)

The Parables of Safed the Sage

The Parable of The Waste-Paper Man

I RODE upon a railway train. And I spent the night in that chief torture of our Hurried Civilization, even in a Sleeping-Car. And I slept well; and so, as I judge from my shoes, did the Porter.

Now in the morning, the train stopped long at a Junction. And I looked out of my window, and behold, a little Park. And it was littered as if there had been a Band Concert there on the night before. For there was Waste Paper of many kinds and in Great Abundance. There were Paper Bags that might have contained Peanuts, and boxes that had contained Cracker-jack, and bits of Newspaper, and Soiled Programs; and if there be any other kind of Waste Paper that people leave in Parks, they were there, and Then Some.

And I looked, and behold, one man with a Sack. And the Sack was suspended from his neck, and was behind him and upon the left of him. And the mouth of the Sack was held open with an Hoop. And the Mouth was not wide, but was Wide Open; and whatever dropped into the Sack blew not out, but stayed put. And the Sack was a Great Sack, and contained as it were Two Bushels.

And in his right hand did the man carry an Iron Spear, even a Rod that was sharpened at the end. And the other end was shaped like an Handle.

And he walked through the Park, and he thrust the Spear through the pieces of Paper, even the Newspapers and the Programs, and the Peanut Bags and the Cracker-jack boxes. And he dropped them into the Sack. And when the Sack was full, then did he empty it into a Burner of wire that I beheld behind the Shrubbery; and he burned the Papers with fire. And he came yet again and did likewise.

And even as we waited, the Park began to look Respectable. And I saw that before the Sun had risen high in the Heavens his job would be done, and that which had been an eye-sore would be a place of Beauty.

And I considered this, and I said, One sinner destroyeth much good; but one Righteous man who goeth about doing good can do something toward evening up the work of many sinners. For behold, the crowd that scattered the papers were many, and this man is but one; but he goeth straight at the business of making his part of the world better, and he delivereth the goods.

And I considered that there are people in the world, and I know a few of them, who Brighten the Corner Where They Are, and who go quietly about making this world a Safe and clean and happy spot and make no fuss about it. For the Crowd that doth eat Cracker-jack and yell Rah-Rah-Rah and scatter Paper, maketh a big stir in the world, but the world doth little note nor long remember the beneficent work of the Waste-Paper Man.

And I considered those good and quiet souls in whose presence all Scandal doth die; who take up no reproach against their neighbors, but who go quietly through life quieting false rumors, and healing life's little hurts, and doing it without any fuss, and I thanked God for such good folk.

Then did I meditate upon the way in which the Human Race hath littered up this Planet since first Adam and Eve did Feed Peanuts to the Elephant in Paradise and forgot to pick up the Bag; and how the soul of the Infinite Father hath been grieved through the long ages over the way we have mussed things up. And I considered the Patient Love of Him who bare our sins, and put them behind his back, and cast them into the depth of the Sea. And I have great hope that the sins of the many shall not outweigh the infinite grace of the One.

But I considered that it would be a very good plan to tell folk to be a Little More Careful not to litter up God's Park, but to keep clean and wholesome the good world in which our Heavenly Father hath permitted us to play.

away, we have the most divertingly offish attitude toward schools. Business of snapping our fingers.

Sir
First a thrill of expectation.
Then a little vaccination.
Days of tense anticipation.
Hours of dreadful consternation.
Aching, burning animation.
Nights without a consolation.
Much too dear for contemplation—
Isn't that a great vacation?
Permit me to remark that it is—not. It is the kind I've just had—forced on me. Dippy Duck.

We hasten, in view of the above, to take back our suggestion to Goober Grabber Sorry.

At this particular and precise point, we shall shift into second—that is, our second topic for the day. It is something about Our Pet Dream for the Future. Now, I ask you, isn't that sweet?

Sir My Pet Dream of the Future is for some kind of Indestructible Hair Net. Yours for a dizzy coiff, Mimi.

Something within us rebels at the prospect of such hair nets. Mere men, should this dream come true, would have no particular weapon with which to control the ladies. "Lookout—you'll tear my hair-net!" has precipitated more lovely rows than even the age-old, "Lookout—you'll muss my tie!"

Pet dream, you say? Ah me, one day it is that I may greet My friends back there in "frogland" fair. And may that be "root sweet"? But when the trip upon the ship I chance to think about, I sadly lack the "bokoo jack." To take the "bokoo jack."

LETTERS TO THE EDITOR

One Approach to Better Books

To the Editor of The Herald.—
I want to tell you of an experience with THE EPWORTH HERALD at work.

An illness had kept me holed up for several days, with the prospect of several more ahead, consequently I was not in the sweetest humor. I had read through several HERALDS and at last remarked that I felt too badly to read any more heavy material (consider that a compliment if you wish), and longed for something light in the way of a novel.

No one offered any help, as they knew I had read all of that sort in our library. Then I picked up a late HERALD and glanced uninterestedly through it.

Right on the first page was that article "Adam Was Not the Only One," which consoled me, to think something was wrong with others beside myself. I turned by "happen so" to Editor's "Isle of Safety" and read in "What Price Will it Bring?" something like this, "They read worthless stuff to kill time, killing something else in the process." Then this resolution, "To read one worth-while book each week." Well, that made me squirm a little. Then I turned back to "Afloat in South America," by George Miller, and forgot I was holed up but felt that I was sailing Southern seas.

In that time mother reminded "Bed-time, dear," but I pleaded, "Just one more; here is something by Lynn Harold Hough which I know will send me off to bed peacefully." To which she replied too heartily for my self-complacency, "Yes, do read it."

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The Big Boy Bashford

(Continued from page 16)

The Boston Herald innocently editorialized on the sermon, and charges were brought. Fortunately there was a level-headed presiding elder by the name of Thayer. He asked Bashford to write out what he had said. The good doctor put it into his pocket and reported: "I find no heresy!"

While in Wisconsin University a young woman tall and slender, beautiful of face, framed in raven hair, read a paper at an annual of her society. Her mind as brilliant as her body was beautiful, her soul as wonderful as her mind shone deep down into a dungeon that had been kept closed and forbidden in Bashford's heart, and in it with the light that never goes out.

Another youth came to Bashford and asked whether he thought it possible for him to win Jennie Field. Bashford advised him to try, but in the meantime decided to act upon his own advice. Jennie Field had had suffering similar to Bashford's, and yielded only after two years of wooing. What a tragedy had not come to these great souls and compelled each to await the other? He would have lost his balance when she would have been his inspiration.

How many youths would postpone returning for the wedding day to raise a church debt? However, we would not have any think he put off the day itself—he was there on time. But he did shorten his wedding vacation for his little church.

THE former pastor at Jamaica Plain told Bashford that he intended to sell the church and pay the debt. Bashford reproached him and said he had not been sent there to close the church, but to save it, and was forthwith informed that he could have it. And at the next session of the conference he got it, and a debt of \$7,000 and thirty members, none owning his own home. Some of these members were serving maids.

To the visible distress of that little congregation, Bashford started right after that debt. It is a heroic story and makes better reading than some things Pious Aeneas did. Upon Bashford's return with his bride, Bishop Foster notified him that he had been scheduled for appointment to Minneapolis church on a salary of \$2,000 a year.

Bashford bowled the bishop over by refusing to forsake his little struggling church. He insisted he was needed to help collect the subscriptions that had canceled the debt, and stayed on at Jamaica Plain

on a salary of \$700, \$300 of which he had pledged himself.

For the three hundred had an uncanny way of returning to him twice before the year was out. A tutorship in the school of oratory was offered him and netted \$300 and the treasurer of the church gave him the same again in increased salary. Shortly after the young bride and groom had their postponed honeymoon in Europe.

Here is a youth who can be depended upon to turn down a full half dozen college presidencies rather than give up the pastorate of a devoted people.

And when providence does lead him to head a great university, here is a boy big enough to be followed by tens of thousands of other youth up the steps to glory.

Here is one who will be great enough to leap to his feet to withdraw his name from election to the episcopacy only to fall back when a friend whispers, "Here is your chance to go to China!"

Here is a boy great enough to give up first place among statesmen to be shepherd of Christ's sheep on the plains of the Montana.

Here is the big boy Bashford, who never knew but to attempt the impossible, and make miracle commonplace!

Pasadena, Cal.

TRANSCRIPT OF A PORTION OF A LETTER

WRITTEN BY DR. ROLLIN H. WALKER, OHIO WESLEYAN UNIVERSITY, TO

DR. ALFRED F. HUGHES, MADISON, WISCONSIN.

READ BY MR. OTTO SCHLABACH, LACROSSE

When Bishop McDowell and Bishop Bashford were students in Boston University School of Theology they discussed one day what would be the main intellectual problems that the church would be facing as they went out into the ministry. They decided that it would be evolution and the higher criticism. And so when Dr. Bashford became president of the Ohio Wesleyan University at the great monthly lectures that were then held in Gray Chapel he went out and lassoed the evolution wild horse, and broke him, and made him draw on the gospel plow. His theme was The Evidence of Biblical Truth in the Doctrine of Evolution. I imagine his idea was that if, as evolution teaches, we have come as far as we have, it is reasonable to believe that the amazing ideals of the New Testament for the future of the kingdom of God are not wild dreams, but will one day be realized.

He was also very anxious that, as the drastic tests of historical criticism were applied to the Bible, they would be thorough, so thorough indeed that when the Bible came out of its bath of critical sulphuric acid it would be more and more manifestly the eternal word of God. He wanted to show that criticism merely acted as a polishing powder rather than as a corrosive. If the critics had approached the Bible with the radiant faith in God which characterized James Bashford, the disastrous consequences that have come from negative criticism would not have occurred.

Another peculiarity of Bashford was the creative way in which he would listen to young men. When as a cub professor I used to go into his presence I would inwardly resolve not to talk, for I knew that he was a great man. But he would beat me out every time. He was just like a ringmaster at a circus. He would make me ride bareback, and jump through the tissue paper hoop, and do every little intellectual stunt of which I was capable, and when I left him he had gotten all the cider out of my little gnarled apples. And he did that with everybody. No wonder he was a great man. He could get gold out of low grade ore.

Another peculiarity of Bashford was that he had the brooding type of mind, like Lincoln. When he was musing over a great subject he would make all he met in some way contribute to his thinking. Thus like Phillips Brooks he could turn interruptions into fuel for his fire.

Bashford's idea of diplomacy was to put all the cards on the table and look you in the eye, and grin. Frankness and love and faith in the fairness of the other fellow, that was his idea of shrewdness, although he never cast his pearls before swine.

As a money raiser he was almost chemically pure of high pressure salesmanship, and yet he raised more money by far than any other president who has presided over Ohio Wesleyan. He was recklessly generous and unselfish himself, and had a tremendous faith in prayer as a means of getting money. One night in the gloaming as I walked up the ascent to our large and beautiful Gray Chapel he said to me quietly, "Walker, every stone in that building represents a prayer." He had prayed it out of the state of Ohio.

One day in faculty meeting he came in, and with an air of finality announced a university policy on which he had determined. But a professor rose up and quietly projected a fact into the situation with which he had not reckoned; and Bashford backed down without the slightest attempt to save his face. That, I think, truly showed the great man.

Another peculiarity of Bashford was that he never left an enthusiasm behind. After he went to China he wrote to the president of our Board of Trustees, "You will need to get on the Rockefeller accepted list. You ought to take measures in that direction at once. When you are placed on the list they will make an offer to you of help on your endowment on condition that you raise a considerable sum yourselves. I have a seven thousand dollar paid up life insurance which has just become due, and I will give that as the first contribution to this new fund that you will have to raise." As the result of that letter Mr. Gray, the president of the Board, said to Mr. White, another of the Trustees, "I have determined to give \$25,000;" and Mr. White immediately answered, "I will match it." So Bashford's \$7,000 raised at once \$50,000.

Bashford retained the emotional elasticity and simple enthusiasm of a ten year old boy and added to it the sagacity of a statesman and the penetration of a philosopher. He is easily the greatest man with whom I have ever had continuous contact.

Once when Commencement was coming on, and Bashford feared some sort of opposition in the Board of Trustees, or felt himself in need of some special guidance, he asked the Y.M.C.A. boys to meet with him every morning during Commencement week at six o'clock for prayer. They were so flattered that the president felt the need of them, and so thrilled at his faith in the power of prayer!

When it came to the great college revivals he seemed to know nothing whatever of the usual technique of revivalism. I remember one morning he went before the great chapel full of students and said, "Boys, I am much concerned about you. I prayed all night that the grace of God may come down upon some of you. If any of you want to make a start now, come forward!" And it seemed as though the whole chapel moved forward at his words. It was not hypnotism, it was simply faith and love.

In a peculiar way Bashford adjusted himself to different types of mind. He could pray in the straw with the seekers of a campmeeting and feel absolutely at home, and then take a train and if he sat down by a great labor leader or economist, he could convince him of his intelligent and passionate interest in the problems that he was facing;-- the point being that Bashford had a unique social imagination and could put himself in the place of the most varied types of mind, and sympathize with all that was good in their viewpoint.

On his tombstone his wife had inscribed those words of Paul which expressed the central aim of Bashford's life, "That in all things He might have the preeminence."

Walter H. Parker

which remains suspended like an enormous, half-open lid, while the glow pours forth from below and lights one's way along the path. There are hundreds who have stood awe-struck upon the walls of Halemauau, who will be gratified to learn that the arm of the nation will preserve for all time the beauties which surround it, though its grandeur must remain for all time, despite what puny man may command.

Milton.

The Beginning of Bishop Bashford's Christian Life

REV. I. S. LEAVITT, D. D.

MY acquaintance with Bishop J. W. Bashford began when we were students in the Wisconsin State University, more than fifty years ago. He was an unusually bright and studious young man, always standing at the head of his classes.

His people lived in the southwestern part of the state. When at home during the spring vacation, 1868, he was deeply impressed by some religious meetings then in progress and felt that he ought to become a Christian.

To throw off this conviction he said to his saintly widowed mother: "I must return to the university and bring up some special work before the term opens." She seemed to understand and replied: "James, you cannot run away from the Lord. He will follow you." But he left for the university.

On reaching Madison he went to his oldest brother, Robert, who lived there, and told him that he had a feeling that he ought to be a Christian, but he said: "I fear if I yield I shall have to preach and you know my ambition has been to become a lawyer. What shall I do?"

His brother replied: "Father and mother have had something we know nothing about and I wish you would try it out." This simply added to his burden.

He then appealed to Professor Parkinson, a relative, making the same statement he made to his brother Robert. The professor replied: "James, I am not a Christian and cannot advise you. I can assure you there is no comfort in unbelief. If you can accept the Bible and gain the faith of your parents I am sure you would live a much happier life and be more useful than you would be otherwise."

This was again disappointing and not what he wanted. Still unwilling to yield, Bashford went to Prof. W. F. Allen, a young man of charming personality, professor of Latin in the university, and told him the same story and asked: "What ought I to do?" Professor Allen replied: "Mr. Bashford, I cannot advise you. I am a Unitarian, educated in Harvard University. You go up to the university, to the Methodist boys (calling several of us by name) and they will tell you what you should do."

I am sure he did not follow Professor Allen's advice and none of the boys knew of his religious inclination or of this struggle above referred to. The bishop gave me these facts only a few years ago.

About this same time some one said to me that Bashford's father was a Methodist preacher and died in the pulpit. It made a deep impression on me and I determined to see Bashford at once. We both boarded with Professor Parkinson, so I waited in front of the building where he roomed until he came out, then took him by the arm and as we walked along

told him what I had heard relative to his father. He said it was true. I then said to him: "Jim"—as we called him—"you ought to go in his footsteps." Then I added an earnest exhortation, not knowing he was already near the kingdom. I told him about our student prayer-meeting that afternoon in Room 20, Main Building, and secured a promise that he would attend. I believed he would, so we parted.

At the appointed hour, 4 P. M., "the boys"—seven studying for the Methodist and two for the Congregational ministry—were assembled. It was my turn to lead, so I took the professor's chair in front of his little table and in a few minutes Bashford came in and took a front seat at my right. Mr. C. E. Vroman, now a prominent attorney in Chicago, and a classmate of mine, came in and took the most remote seat in the room.

We simply followed the usual college prayer-meeting order. When near the close I turned to Bashford and expressing our pleasure in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not commit yourself unless you wish."

He rose under some embarrassment and closed his talk by asking prayer.

I extended the invitation and my classmate, Vroman, also arose and said he wanted to join with Bashford and become a Christian. Then I said: "Let us all kneel and pray for these our school-mates."

W. E. Huntington, now ex-president of Boston University, led in prayer. Damon,

Stein, and others followed. At the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Huntington was my roommate. We invited both down to our room, No. 70, North Dormitory. Vroman, having an engagement, excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commenting on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

Thus ended the hard struggle and his active Christian life had its beginning.

Later Damon invited Bashford to his room, had prayer with him, and invited him to attend services with him in the county jail the following Sunday and do the preaching. Bashford consented. Damon opened the meeting at the appointed time and then introduced Bashford as a new man whom they would be glad to hear. Bashford made his maiden effort, closing as was customary in those days, by giving an invitation for any who wanted to become Christians to raise their hands. He told them: "We are all sinners. I am one with you, only I have made a start but am not yet fully in the light—so let us start together. How many of you will join with me?" Six hands went up and Bashford, not knowing what to do, turned the meeting over to Damon, who was familiar with the situation, and when the meeting closed Bashford told me he believed one of those men was soundly converted. Thus began Bishop Bashford's public ministry.

Los Angeles, Cal.

inspiration from the corrupt and corrupting doctrine of class hatred. That has been the staple of Lenine's preaching through the years. It is a doctrine also that, in his opinion, is quite as applicable in America and England as it is in Russia.

In the *Liberator* for January there appeared "A Letter to American Workingmen" from Lenine. Certain parts of the letter were omitted for fear that their publication might involve a violation of the espionage law. But what is printed gives us a quite adequate and, of course, authoritative exposition of Bolshevism. "Workingmen the world over," Lenine here tells us, "are breaking with their betrayers, with their Gompers and Scheidemanns." "The outbreak of the European proletarian revolution may take many weeks to come," but "we are counting on the inevitability of the international revolution." The new order will be "a mode of conducting the business of the state without the bourgeoisie and against the bourgeoisie." "The middle class utopia of class harmony and the mutual interdependence of classes" is spurned. "The Soviet Republic repudiates the hypocrisy of a formal equality of all human beings. . . . Since we are here concerned with the task of overthrowing the bourgeoisie, only fools or traitors will insist on the formal equality of the bourgeoisie." For true democracy Lenine has only contempt. He speaks of the "incurable pedants, crammed full of bourgeois democratic and parliamentary prejudices" and of "the battered forms of formal parliamentary democratism."

Whatever the American apologist for

Herron, a man who not only believes in "free love" but has practised it, and who has said that "the coercive family will pass away with the coercive economic system."

These fundamental immoralities are the significant things in connection with Bolshevism. They reveal its true spirit and animus. And yet it is these things that the American apologist invariably passes by in silence. Instead, we are told that "the aim of the Bolsheviki is clearly the creation of a state composed entirely of producers and controlled by producers," and that "this is manifestly a Scriptural aim." One wonders what passages of Scripture furnish a basis for the extermination of the bourgeoisie. Perhaps it is the commands to ancient Israel to destroy the Canaanites!

The attempt to represent Bolshevism as in any sense a "Scriptural" movement can hardly be taken seriously. Only a blind leader of the blind can fail to see in Bolshevism one of the most formidable revolts against Christianity that have appeared in the entire history of the church. It and Prussian militarism stand today as the two arch-representatives of Antichrist. Prussianism, fortunately, has already gone down to defeat as the result of the moral indignation of mankind. And it is to be hoped that before long Bolshevism will meet a similar fate as a consequence of its own inherent depravity.

But what shall we say of those social workers and reformers who in the presence of these colossal evils have either maintained silence or actually apologized for them? The fact, I suppose, is that

and soundness of moral judgment to rise above the plane of partizanship, men who know the difference between a "capitalistic" war and one of the mightiest moral crusades in human history, men who have the courage to denounce "undesirable citizens" of the labor group as well as "malefactors of great wealth," men who are filled with the prophetic passion for righteousness, men, in a word, who see life steadily and see it whole.

Boston University School of Theology.

The Proposed League of Nations

PRESIDENT L. H. MURLIN

KEEP clearly in mind that the present draft of the proposed League of Nations is but the report of a committee and is subject to debate and amendment in the main body before adoption for recommendation to the respective nations for approval. The main provisions of the draft are fundamentally sound. They clearly provide for deliberation before war can be declared; this would probably have saved us from the present war and will avert many a future possible war. They provide for reduction of armaments; this will do much to make impossible future war plans. They provide for open diplomacy—which makes for peace—whereas the present order of secret diplomacy is the prolific source of wars. These three provisions are pretty sure to make future wars impossible and give sufficient ground for our hearty support.

It is suggested, among other objections, that the present draft endangers the Monroe Doctrine; that the United States has not a large enough vote in final decisions; that we surrender certain sovereign rights, jeopardizing our nationality; that we are taken too far in entangling alliances with European nations; that we lose the right to fix our own terms of immigration, etc. If these objections are correct they are serious; but these difficulties can be resolved without failing in the main purposes of the league. Surely we are great enough and strong enough and reasonable enough to find a basis of agreement on these matters in order that the main issues, which all agree are desirable and necessary, may be realized.

In the meantime, the conference should move rapidly in making peace with Germany, in providing for reconstruction of Russia into a United States of Russia, in establishing other free nations in Poland and the Balkan States, and in guaranteeing their sovereignty and safety; such soldiers as can be spared from the Allied armies should be returned to their places in civil life, and to the pursuit of peaceful, productive service. The Allied countries of the world must then devote themselves assiduously and intensively to their respective reconstruction problems, remembering always that France, Belgium, and other devastated war regions must have from the United States special help in men, women, and money, and in most generous fashion.

Boston University.

Christianity, it has been said, is a choice. It is a great choice—the most momentous decision that can possibly be made, and out of that primal election grow in due order all the daily decisions that a good man must make in order to remain good. Every thinking man stands frequently at the crossroads, wondering where he should go next, but no one who has once thoroughly consecrated himself to God is likely to be left long in doubt as to his duty.

CENTRAL CHRISTIAN ADVOCATE

CLAUDIUS B. SPENCER, EDITOR; JOHN D. BATEMAN, ASSISTANT EDITOR. THE METHODIST BOOK CONCERN, PUBLISHER, KANSAS CITY, MO.

Our Minister Plenipotentiary to China.

JAMES W. BASHFORD, DIED MARCH 17, 1919

Bishop Bashford has a place in the Pantheon of Methodism which is all his own. When in coming time we count the rosary of our great characters, one pearl will bear Bishop Bashford's name. Exalted to be a confident of statesmen and a ruler in Israel, he never lost his humble heart, never his will to serve others, never his naturalness, his sincerity, his singleness of purpose, never his contact with the living Christ, who was to him: both Companion and only Lord. His powers expanded as well as matured with the years. His capacity for seeing clearly and understanding the soul and the point of view of a people, the force of its traditions and its pain so there came a comprehension of its ethnic load, its ethnic orbit and hunger, all broadened and deepened with the years. It all made his very name an anchor to faith among his force in China, a guarantee of faith and sincere will to serve to Chinese rulers and people alike. This was the man—the leader we have lost. Statesman of a high order, scholar, mystic, man of affairs, man of infinite burdens and need and tenderness, Christian, gentle, immovable, human, perfected by suffering; it is he whom the chariot has swept up out of our sight.

Bishop Bashford's story is too well told by those who knew him perfectly, to need retelling here. Dr. Leavitt, who sends us from Los Angeles—where Bishop Bashford died, his recollections of Bishop Bashford's childhood, accompanies it with a letter from which we learn that the bishop was born on a farm, that his father's death left his mother with quite a family and small means; that the lad worked on a farm by the month for small wages; at other times he cultivated land or taught school to assist the family and meet the expenses of his own education. He never forgot the pit from which he was dug. The humble spirit and the realities were his until the end. Fayette, where he was born, was a hamlet of perhaps sixty souls; even yet it is marooned away from a railroad, and now after sixty years has acquired a population of perhaps one hundred and fifty. It was from such a lowly nest that God's lark soared skyward to become the counselor of mandarins and presidents, a recognized leader of a Church of millions.

The article by Mr. Marcy is also first hand: his grandmother was the sister of Bishop Bashford's mother. Thus our articles are stirring pictures of a statesman and a saint in the making.

II

The lure of books possessed Bishop Bashford from his earliest recollections. His father had a library of a Methodist local elder, and, orphaned of him, the lad pored over the father's few books when others were asleep. Till his death, Bishop Bashford wanted books; he wanted knowledge, facts, truth. Methodism has not had a leader more determined on accurate knowledge. Every article he wrote, every book he created, is loaded and saturated with facts, evidently gathered with exhaustless patience and analyzed with a philosopher's insight. Take his "God's Missionary Plan for the World." It was born of a hurried glance at a borrowed volume. Dr. Horton's "The Bible a Missionary Book," which for a day or so in the midst of a whirlpool of duties in Chunking, China, fell into his hands. His own book is a store house of information. Well were it, if it were in our course of study; well were it if the work were more strongly commended in our Centenary crusade. Of course the book is inspirational; of course it exudes spirituality and prayer; but we are speaking of Bishop Bashford's quenchless passion for knowledge; for facts correctly synthesized and then borne to the feet of Christ. The book shows the man.

It could not have been more than forty-five miles, as the crow flies, from Fayette to the State University at Madison, and there young Bashford matriculated while in his teens, tutored in Greek, won his A. B. at twenty-four, his A. M. at twenty-six, by that time a graduate also of Boston School of Theology. That year he was a pastoral supply in Boston, two years later he was at Jamaica Plains. At thirty-two he was pastor at Auburndale, Mass. It was then we believe that

Laurens J. Birney, a country lad, rode twelve miles and back on his bicycle, on a hot summer day to hear him preach; that sermon settled the life work of the lad; he is now the Dean of Boston School of Theology. The fundamental personal appeal was never, no, never, absent from James W. Bashford's ministry, as it was not absent from his radiant face through which the inner light ever shone. His very life was an exhortation and will ever so remain.

From Auburndale he went to Portland, Maine. Of those years Dr. C. O. Mills speaks elsewhere. From Portland, to Delaware Avenue, of which Dr. Charles Edward Locke writes. And then at forty years of age he was placed in the presidency of our great Christian University, the Ohio Wesleyan, in succession to those giants Edward Thomson, Frederick Merriek and Charles H. Payne and fellow of L. D. McCabe, Whitlock and Williams. We thank Professor Stevenson, of Ohio Wesleyan, for his tribute.

Well do we recall seeing him during those years standing on a seat midway down the great chapel impetuously appealing to the students to come to their Savior. In 1904 the General Conference at Los Angeles summoned him into the high office of the Episcopacy.

III

Bishop McDowell today throws an interesting shaft of light on Bishop Bashford as Bishop in China. He says even he does not know when his colleague first felt his concrete interest in China, that interest which never abated and left him with one postoffice, one land, in all his Episcopal career—China. His colleague Bishop Lewis, who four years later also was taken from a college presidency into the Episcopacy and sent to China, exclaimed at the historic St. Louis meeting of the General Committee on foreign missions: "Before I was elected a bishop and commissioned to China, I was already prepared for it in my heart." It was true of Bashford as well. What he has done in China can only be known when the books are opened in the Judgment day. He gave to China fifteen years. And now when he had led the host to the very borders of the Promised Land of what the Centenary will do for that vast section of the world's population, and just as the moment came from the intensive campaign that has for China millions of dollars, he went, as Moses, up the mountain; by faith he caught a glimpse of the glory which is to be, and then he was not, he is not, any longer in our midst. Beyond the peaks, in the heavenly hills, in the Promised Land, he is alive, alert, ahead, whilst the church follows on. Oh that she may make haste. Oh that she may make good a good confession following his guidon quickly.

Bishop Bashford was thought to have returned to America this last time for reasons of Mrs. Bashford's health. As it turns out he is the first to hear the call. It will leave Mrs. Bashford in the great solitude. But as in the past years she will know where are the hills from whence cometh her help. And Bishop Lewis especially will feel that his yoke fellow is gone. The two men had but one rivalry; which could work the most hours in the twenty-four. There was never a cloud between them. The stories of their consultations and prayers reaching some times till almost the break of dawn, are among the most charming of idylls of human love. Each checked the speed of the other—or tried to. Each stormed at the other for over work; but each knew that neither would take the warning, for after all there are but twenty-four hours in the day and the sands in glass run fast, and the night cometh—to one it has come already. These two men felt the full weight of the world of China, ancient, fixed, burdened, fatalistic, stolid, with heart break beneath the face of resignation, with smiles that poorly conceal despair. The weight of this great block of the human race rested on these two men as upon two pillars—and now one pillar is fallen. Bishop Lewis, the church prays for you with intensity now, journeying as you must the long stretches from the coast even to far Tibet. Don't burn the candle at both ends. Nature will call the loan if it is heavily overdrawn. If from now on it is lonelier than ever, your projects will fill your mind, your heart, as well as your hands. May it be late late.

A HERO, PROPHET, STATESMAN. BY BISHOP SHEPARD.

Bishop Bashford was a man of most unusual quality, a saint, a hero, a prophet, and a statesman in one. An educator and administrator and confidential man in the history of China his career is almost unequalled. He will be remembered for his saintliness, far sighted vision, and Christian optimism.

when you make the ascent in the sunset. China doubly needs you now.

We observed Bishop Bashford at the great World Missionary Conference at Edinburgh. It is not any exaggeration to say that he was easily one of the four or five most influential personalities there. And when we say it, there passes the long procession of great spiritual leaders, the archbishops of Canterbury and York, the great masters of the Free Churches, the leaders of the Protestant world. It is no exaggeration to associate with his name at Edinburgh, also the name of John F. Goucher, and of course John R. Mott. They were mountain days. And on the summit was Bishop Bashford, of China.

IV

In 1918 Bishop Bashford brought out his volume on "The Oregon Missions." Here again he shows his passion for fact, his complete personal detachment, his sense of proportion and conscientious fair play, neither in exalting nor debasing Marcus Whitman or Jason Lee or the Catholic padres, or the Hudson Bay Company, which still traffics in Vancouver, where we bought some articles in their store.

His great book, however, is his survey. "China, an Interpretation," easily one of the best books extant on China in her every phase. Bishop Bashford was quick on the trigger when he saw China being imposed upon or compromised. He saw that Japan was making a fearsome mistake in its treatment of the Chinese, and as he saw he spoke. The book, in the broadest and most liberal but most truthful attitude, treats of China and this country, China and Japan, China and the future, and fortifies as well as illuminates its position by no less than fourteen elaborate appendixes.

Even so. But the man. Let us look at him as we wave him our farewell. Bishop and Mrs. McDowell tell of being carried up a steep hill in China, past the desolation and depression of a neglected grave yard, in a pelting rain, and seeing ahead, drenched, bent, but still climbing, dim in the rain James W. Bashford, going ahead. They say it seemed to them a picture of the man bearing on up the hill, in the pitiless rain, the weight of countless millions of China, bearing them up a fresh Calvary to the cross. James W. Bashford did it. He did it beyond his strength. He was not too absorbed to be human, to be gentle, thoughtful, interested in anything or anybody. Our illustrations today show him on a tennis court show him giving sweets to the poor children who never had them before, show him talking with Dr. Smith on matters gay as well as grave. He kept in close touch with the home land. His prayer at the opening of the General Conference at Saratoga Springs was a revelation in that particular, as was his great sermon. He longed for the Unification of Methodism; but deeper than even that was his instant challenge of any crushing race discriminations.

Bishop Bashford's election marked the beginning of a new theory of Episcopal supervision. Up till 1904 continuous Episcopal supervision of mission fields had been provided for in a missionary Episcopacy. Thoburn and Taylor and their successors respectively in Southern Asia and Africa being the pioneers. But with Bashford a new chapter was begun; the General Superintendency was adjusted to a permanent residential supervision in mission fields, as it is here in the home base from henceforth. Bishop Bashford had the presidency of a considerable number of our American Conferences, but his intensive field from first to last, was CHINA. His wisdom is known of all. No Christian leader has ever won the recognition and esteem in China that soon flowed out to him.

His postoffice remained Peking, China. But his snatched body needed care in this country. Far beyond his strength he threw himself into the Centenary, his clear brain surveyed the world and his prayers lifted that world by gold chains to the feet of God. For the past few weeks he has been a dying man. Bishop Cranston some weeks ago wrote us "it may not be beyond other miracles of recuperation in his career if he gets about his beloved task again. God grant it may be so."

Not this time This time was the last

In his farewell sermon to his congregation in Portland, Maine, almost exactly thirty-two years ago, he exclaimed:

"To me by far the greatest pang connected with my departure is that I go away with many whom I love out of the church, and, I fear, out of Christ. . . . I have a text of Scripture for you; 'Thus saith the Lord, set thine house in order for thou shalt die and not live.' The text is not my message; it is God's message to you. . . . You know that you will not continue here forever. Is it wise to strive for an education, to establish a business, to build up a home, to provide in every way for your future here, and yet to ignore the eternal future? The text is a personal one. 'Set thy house in order, for thou shalt die and not live.' . . . Let me urge you not to miss the real meaning of life. Do not become so much engrossed in the material side of your life as to forget its spiritual issues. As I may not look into some of your faces again until we stand together before the judgment, I urge you as a brother to heed this message from the Lord."

Those are the words we hear as he disappears up the heights. Oh leader, the chariots of Isreal and the horsemen thereof. Farewell. Your mantle, who is able to wear it? Farewell. We follow on, as you followed Christ.

The funeral was held in Los Angeles, on Friday.

Changed Dates of the Intensive Drive.

From Centenary headquarters we learn that in order to co-operate, rather than conflict in the Victory Loan, the dates of the Intensive Financial Campaign of the Centenary have been postponed from April 27 to May 18.

The Joint Centenary Committee representing the Methodist Church, South, and the Methodist Episcopal Church at the recent meeting in Columbus, Ohio, gave full consideration to the request of Secretary Glass that the Centenary Intensive Financial Campaign be postponed until after the Victory Loan.

A message was wired stating that the Centenary would postpone its financial drive in order to co-operate if the Directors of the Victory Loan so desired, and a deputation was sent to Washington to confer with Secretary Glass who gave a full and sympathetic hearing.

On Thursday, March thirteenth, Doctor Taylor received the following telegram from Secretary Glass:

"I have just been advised that the Joint Centenary Commission of the Methodist Church, South, and the Methodist Episcopal Church have determined to postpone their Centenary drive until May eighteenth in order that no interference may be had with the Victory Liberty Loan Campaign. I appreciate very deeply the co-operation you have evidenced in this matter and wish you every success in your great undertaking."

Announcement is therefore made that the official date for the Intensive Financial Campaign is fixed for May 18 to 25

Not a Mite Would I Withhold.

Dr. Norman Maclean, preaching in Glasgow, Scotland, from Acts 5:3, said recently that the early Christian church had a passion for winning souls. They agonized in prayer. "We

From Bishop Leonard.

James W. Bashford, pastor, educator, author, bishop, Christian statesman, was one of the greatest souls ever given to the world by the Methodist Episcopal Church. He was sane and sane in his leadership, and though broad in his sympathies, was at all times loyal to the Church of his choice. I am certain that my father, a warm personal friend of Bishop Bashford, would heartily endorse the above statement. He lived a great life, and will be missed by Christian people in two hemispheres: in China, as much as in the home land.



Bishop McDowell

James W. Bashford, Bishop, Saint.

Memorial Address Delivered at Ohio Wesleyan, Wednesday, June 18, 1919, by Bishop McDowell.



Bishop Bashford

In this place we naturally listen for his voice. This chapel was built partly that he might have an adequate forum. From this pulpit we naturally expect to hear his words as in monthly lecture and baccalaureate sermon we did for many years, while he poured mind and heart in swift, rushing speech. On this campus we naturally look for his presence, his shining face, his stooped shoulders, his hurrying, loping walk. Here we naturally listen for his tearing racking cough, his cheerful, contagious laugh, and even his well-remembered attempts to sing. If he come in while I am trying to speak of him, I will give way, for no one else wants to speak while he is around. And he is the best speech that will be made about him.

You will understand and appreciate my effort to speak without seeming to show any sense of personal proprietorship in him. He did not belong to me, but to all of us. You will also understand my difficulty. For he did belong to me, as he belonged to each of us.

You will also understand the self-restraints which must be put upon speech. Heaven knows what storm of feeling would break out if any one of us should really let himself go while speaking of this man.

Forty years ago I went from this university to study theology in Boston University. One day Dean Latimer said to me: "You ought to know Bashford, one of our recent graduates. He is preaching in the suburbs and studying philosophy and oratory." Shortly after began a friendship with ever widening reaches, ever deepening wealth and intimacy. Even so, I can not now speak of him for myself alone or chiefly.

His biography need not be recited, nor the external facts of his life repeated in detail. He was a student all his life, graduating from the University of Wisconsin and Boston University and being honored with degrees from other universities. He was a pastor for a dozen years, president of Ohio Wesleyan for fifty years, and a bishop for fifteen more.

While he was pastor he intended, as others of us have done, to be nothing else. He believed then that the pastorate was the greatest of all positions. He never did lose his conviction as to its importance. Like many other men, he left it, not eagerly or from choice, but only after repeated demands for service in other fields. Bishop Warren once said rather sternly to one who had refused a half dozen educational calls, "Perhaps the church has some right to say where it wants you to serve it." When Bashford came to the presidency he was convinced that for him this was the greatest possible throne of power. So for the years he thought of it, so through the years he made it. So you saw it while he was here. When, finally, he came to the episcopacy, he did as others have done, truly persuaded himself that this position gave him a supreme call to service and a supreme opportunity for usefulness. There is no contradiction of views or vacillation of purpose in these changes. In each place he believed he was in God's plan for his life and to each position, therefore, he gave unreserved devotion and enthusiasm, filling each without having his eye or his heart all the time on another. He did not look forward with desire or backward with regret.

Of course it is known to his friends that thirty years ago he really wanted to be editor of *Zion's Herald* and believed himself adapted to that ministry. But more than once he has said that God's plans in this matter had been much wiser than his own both for the *Herald* and for himself. He likewise wanted to be a teacher, just as Bradford Raymond did. And the world lost two great teachers when these two men, friends always, were kept from fulfilling their dreams.

But Bashford actually was an administrator all the best years of his life, first here, and then in China. The presidency and the episcopacy both tend to make men executive and administrative, to absorb men in concern over affairs and practical problems. Blessed is the college, and blessed the church whose presidents and bishops are wise and capable administrators of the difficult, important, and delicate duties of these offices. But thrice blessed the college and the church whose presidents and bishops dream dreams and see visions, whose dwelling is the light of setting suns, who daily hear voices of God coming out of bushes that burn, who are themselves caught up again and again into third heavens, where they see things which, with broken voice, they try to utter. Even

the term "a successful business administration" will not fully cover the heights and reaches of a life like this. He was a good administrator here and yonder. He was not an impractical, bungling seraph let loose in buildings and budgets to their confusion. He had lots of what men call good sense, and knew how to use it. He steered his way here through some very tangled and confused paths in which a man might easily have got lost. He was rather extraordinarily skillful in persuading men to give money to good causes. And he has left material monuments, and well organized structures here and in China, of which any man might well be proud. But after all, that was not the prevailing atmosphere or the dominant note of his life. Trustees and visitors might easily differ from him over the budget, but when he walked in here on baccalaureate day or monthly lecture day and swung the gates of the larger life open before men's eyes, men forgot small differences on small matters and were grateful that this true prophet of God was here to lead our youth up the shining heights.

You would all agree that he was a philosopher and a theologian. He would have shone as a teacher or author in either field. His mind did not tolerate unrelated information or unorganized thinking. He did not care for piecemeal information. Individual facts and opinions he laid up against or knit into the well-organized system which made the philosophic and theologic background of his life. This saved him often from mental panic. The coming of a new view did not disorganize his mental machinery. He was an evolutionist at a time when many of us more timid souls were afraid of evolution with a deadly fear. He seized the principle as a working hypothesis and made it work in the service of all the deep things of life. He harnessed it to practical uses and made common men feel the glory of a world with such a principle in it. So with biblical criticism. Without pretending expert knowledge in that field, he seized its true working principles and worked them for the preaching of the glorious gospel of the blessed God. And again, he made plain people feel the thrill of a Bible that had come into being as ours had. His manner of presenting these two principles, his sound adjustment of them to the firm system of his truth, in philosophy and theology, his evangelistic use of them in the most natural way in the world, saved him from all suspicion of heresy even when other men for the same views were under heavy clouds of distrust. He had the *spirit* in which philosophy and theology ought to be made and taught. He brought all things to the test of life and firmly held fast to what was good for life. He did not quench the spirit, nor disregard the voices of the ages and the sages. He was all the time, in his philosophy and theology, seeking a way of life for men and society. The supernatural was not a shibboleth to be affirmed as a test of orthodoxy, but a living principle and power running in its vital application through all the grades of life, from the lowest clear up to God. He took the supernatural, applied evolution to its operations, and made plain men see it. We cannot conceal our regret that he did not write more in these vital realms. Phillips Brooks left an unwritten book on Faith and Life, a book he planned and did not write. He made the chapter outlines as follows:

- "Faith and Morals;
- "Faith and Society,
- Faith in Relation to Pain and Pleasure;
- "Faith and the Intellectual Life."

When Brooks died without writing this book, Bashford ought to have been compelled to do it. There was no one else to bend that bow. The sermons he poured out over this pulpit, the studies in the philosophy of Christianity which he printed but did not publish, the stuff he let loose in conversation with perfect prodigality, apparently not knowing its value, all makes us feel the depth of our loss today. The real philosophers and theologians are not many. Hundreds of men write and speak and have opinions on these high matters. Some are wordy, some noisy, some hard and cruelly logical, but the men who can bring the principles of philosophy and the truths of theology out of the skies and put them at the service of men, so that all life will be lifted to the heights, are too few.

- A PERSONAL LETTER TO METHODISTS -

The time for the Centenary Celebration has arrived!

On the sixth day of our intensive financial campaign we reached the original Centenary objective of \$80,000,000. We have now crossed the \$105,000,000 goal, and when all of the areas go "over the top" we will be able to report an over-subscription which will enable us to place all of our connectional Boards upon a basis of high efficiency for the next five years. The Methodist Episcopal Church, South, has passed its objective of \$35,000,000 and probably will be able to report totals in excess of \$50,000,000.

It is, therefore, most fitting that the Methodist hosts should gather at Columbus, Ohio, June 20th to July 13th, in formal celebration of the one hundredth anniversary of the founding of our missionary work, and in order that we may publicly give thanks to Almighty God. It will be the first time that the Methodist Episcopal Church and the Methodist Episcopal Church, South, have been brought together in a large way since the days of separation.

I have just come back from a trip to Columbus, and I am ready to stake whatever reputation I may have upon the assertion that this will be the most remarkable meeting in Methodist history. And I feel that I owe it to our Methodist friends to say that it will be worth a trip across the continent and all the time and money involved to come to Columbus for an extended visit. Next to a journey around the world, I can think of nothing that will so fully show the great world-wide work of the Methodist Episcopal Church as will a visit to the fair grounds where the architecture and the life of the peoples of the world will be represented and where it will be possible to meet and see many of our strong native Christians from the foreign fields. We have all been talking about our great Centenary World Program. Here is a chance to see a stupendous, practical demonstration of what it is all about.

I could take much time in enumerating the chief points of the Celebration and in outlining the very wonderful program that is being prepared; but my one word to Methodists everywhere is: "Go to Columbus, stay as long as you can, and if you have children of grammar or high school age, bring them with you." This will indeed be an event of one hundred years. It will not come again in your lifetime or in mine.

"The end of the exploration is the beginning of the enterprise."

ON TO COLUMBUS!!!

S. Earl Taylor.

James W. Bashford, Bishop, Saint.

(Continued from page 7).

Bashford was one of the few. I could weep when I think of what he has not written in philosophy and theology.

You would all agree that he was a statesman, not simply an ecclesiastical statesman but a world statesman. His studies and reading in the larger world movements were prodigious in extent and most philosophical in their grasp. He saw things in the large and the long, saw movements covering continents and covering centuries. For years he had studied the world currents. We used to poke a bit of fun at him when he began to discuss the mastery of the Pacific. But he knew the meaning of the history that gathered in the long centuries around the Mediterranean. He knew the significance of the developments on the Atlantic shores. He knew perfectly well that for centuries yet human interest and passion would continue to clash around and upon those two oceans. But he foresaw, as not many have done in church and state, that vast panorama that is to unroll in the Pacific basin. He wanted to lay hold of the civilization that will be developed in the lands whose shores are washed by the western sea. Over those waters, with a high heart, to his last great life-work he sailed in 1904. Over them he came again and again to tell America his vision of Asia in the world's future. At last, in the late afternoon of his life, he fell on sleep with his eyes turned toward China and the music of the Pacific in his weary ears. There, beside that wide Pacific, the wife of his youth, after more than forty years of perfect love and life together, sits today in utter loneliness and holy pride. There our love and sympathy gather around her in tenderness and depth that we would utter if we could.

But I will undertake to make a case for his statesmanship on either of the following four studies which he has left us: First, his study of the races and their relation in the world as first published years ago in the *Methodist Review*; second, his latest volume on the Oregon Missions, an expansion of an earlier essay on the "Romance of Modern Missions"; third, his address to the General Conference at Minneapolis, when the walls of the big building seemed to crowd too close while world views and world ideas swept up and down before us; and fourth, his stupendous work on China, as genuine an interpretation as ever made. The study now called "The Oregon Missions" shows the same fine grasp upon facts and principles as does the volume on China. Marcus Whitman's ride was not an isolated piece of daring and endurance. Bashford saw that event in the light of large and significant principles. He saw immense meanings in the event.

Nothing in our near and uncertain future is more heavily fraught with interest to our race than the fate of China. When Bashford went to China, India was our conspicuous mission field. In fifteen years he has done more than any one else living or dead to set China in our thought and interest. What China's future is to be no one knows; but as sure as the sun shines, her best future lies along the broad lines laid down with thrilling fore in Bashford's largest book. The closing chapters are a noble study in the philosophy of history and the goal of history. He saw the thing that was real and large. Statesmen of America, statesmen of Europe, and statesmen of Asia, as they work out the new, vast struggle of white and yellow races, after the welter of the world war, will be driven again and again to the facts, the interpretations, the generalizations, the lofty principles of this Christian statesman who saw China and the world-wide race problem in the light of Christ's countenance. Dr. Arthur Smith told me that Bashford brought to China the most extensive and the most accurate knowledge of China that in his opinion any man ever carried to that empire. But he took most of all a statesman's mind toward China itself, toward China in Asia, toward China in the world. Some day Jesus Christ will rule the Pacific basin. Some day the goal of history will be reached, not in the supremacy of the yellow races, or the black races, or the brown races, or the white races, but in the supremacy of Jesus Christ over all races, made in his image and made over in his spirit. Then it will be seen and remembered how prophetic were the visions, how clear the insights, how transcendent the services of this Christian statesman whose worn body we bury this day in Ohio's soil, but whose life is enshrined in the heart of the world.

We would agree here today in saying that he was a superlative preacher an evangelist. For him these were not different, certainly not exclusive terms.

What a glorious thing real preaching is in itself, and what a glorious thing it was in this man's practice! Really this was the finest thing he did, the thing he did best. No man ever worked harder upon his sermons to make them worthy of the supreme Preacher. He never took for granted that, be-

cause he had been doing it long, he could do it well. Every sermon made him an ambassador of Jesus Christ. To every sermon he came as to a sacrament. Here to this holy place he came with the beauty of the Lord upon him. Here successive generations of students saw him walk safely through the tangled thickets of modern perplexity, never losing his way because he always followed Jesus Christ. He was the chief modern interpreter of China, but he was chiefly an interpreter of Christ to China and the world. Here through the years he exalted the Saviour of men, helped dissolve the festering doubts of students, helped them to master their moral temptations, and led them into the ways of service and life. And all over the world are men and women whom he guided and called into the deep places of fellowship with God. Preaching was always a great occasion with him, whether here on these high Sundays of the monthly sermon or the annual baccalaureate; whether in Annual Conference, the occasion that takes the bloom off all other preaching occasions, or in village church. The size of the audience did not make the greatness of the occasion to him. The size of the gospel made it. The supreme Christ made Bashford an imperial preacher, whether speaking to small audience at home or to a whole nation like China. Intimately acquainted with modern thought, profoundly sympathetic with the modern spirit, he maintained in full power the life of his mind and the life of his spirit, never crucifying either. This preacher preserved for himself and for us all the best kind of intellectual freedom, real intellectual courage, and integrity along with unshaken faith and Christlike devotion to service. He broke with scores of theological traditions in the name of larger, better truth, ever in the interest of a larger, better faith. And he preached as God gave him utterance in reward for his intellectual passion and his spiritual obedience.

years ago, at Drew Theological Seminary, he spoke of the preacher under three heads: the preacher's art, the preacher's truth, the preacher's personality. Later he modified and adapted the same address when he spoke of President McKinley under the same heads: the statesman's art, the statesman's truth, the statesman's personality. Every one sees at once where the analysis comes from. We sit again with that far-off group and hear the words: "I am the way, the truth, and the life." And Bashford was making the words live again in our modern life as he spoke of our ministry and our dead President. But no one could look upon his shining, radiant face as he rushed on through swift, breathless sentences, full full of beauty, full of light, full of heat, full of power, without knowing that perhaps all unconsciously he was speaking of himself also.

(Continued on page 14).

The Breadth of It.

We will do well to have always in the hinter land of our thought what it is the Centenary will undertake to do with the millions it is to receive. It is nothing short of world reconstruction, through hospitals, orphanages, schools, social service as well through evangelism.

For example under the Board of Foreign Missions the Church will undertake to build and fully equip not only 1,174 institutional and village churches, chapels, headquarters, and other buildings; 164 missionary residences; 657 native residences, but, also, 596 primary schools; 51 secondary schools; additional equipment for twenty-five universities, colleges and other educational institutions; 55 missionary residences; 1,000 native residences; seven presses; 45 hospitals; 24 dispensaries and other buildings; 11 doctors' residences.

As to the forty million dollars for work in the home field the plans include: 2,506 new buildings, 1,035 remodeled buildings, 1,188 parsonages, 43 special buildings, 1,344 missionary ministers, 220 self-supporting ministers, 250 language pastors, 258 directors of religious education, 486 women workers, 131 deaconesses, 46 superintendents, 155 district missionary aids, 48 district evangelists, and 115 other workers. Moreover, the greatest care has been taken to see that the projected Methodist work shall not conflict with the established work of other denominations, but shall care for those who are not at present members of any other churches.

All this is to be undertaken in the most business-like manner. Every penny is to be economically expended and accounted for. The business end of the Centenary will be as carefully looked after as the details of the campaign for getting the millions have been. The Church was assured of this in advance; but it is doubly satisfactory to have the assurance reduced to certainty by the present program being mapped out at headquarters.

James W. Bashford, Bishop, Saint.

(Concluded from page 13).

What art he had, art of seeing things, art of saying things, art of understanding people, art of persuading people—the real art that linked him with that other minister of the olden day! What truth he had, truth of poetry, truth of history, truth of science, truth of philosophy, truth of experience, truth of Christ, truth for life, truth for death, truth for men, truth for nations, truth of the everliving God, truth for the never-ending ages! What a personality he had and was: the beauty of the Lord upon him, full of grace and truth, master of himself, servant of Christ, prophet and seer, our shining archangel, with all the dross of life burned out of him, as white a soul as our generation has seen or the angels have welcomed on the way to the throne! In all our annals of preaching we have had no truer preacher of Christ's gospel than this man was through nearly half a century. Being a president or a bishop was his occupation, preaching was his flaming, consuming passion.

It only a step, a natural step, to say that he was a human saint.

You knew the word was coming. It had to be used. Raymond used to badger Bashford about being a saint, insisting that he had to be one or belie his looks and disappoint the expectations which his appearance created. He said playfully that others, whom I need not name, awakened no such demand, that nobody expected them to be saints. It is such a joy to use this word today; it is so human and noble! We do not mean that Bashford was perfect or faultless any more than that early saint thought he was when he wrote that he had not yet attained or already been completed. A man is tested by what he has in him—the capacity to become and by the direction he is going. Bashford had a fine collection of wholly human qualities as St. Paul had or that earlier St. James. He was a wonderfully unworldly man, but just when we were most moved by that, he would reveal worldly wisdom of the keenest sort. He brought spiritual-mindedness and simplicity to a very high stage, along with a practical, shrewd capacity of the first order. His consecration to China thrilled the church but he told me more than once that he was perfectly conscious of the romantic and practical advantage he had over the rest of us in his freedom from the pitiless publicity in which bishops at home do their work. He declared that he worked no harder than others, and escaped a lot of criticism by having his administration so far away and only coming home on occasion with a glowing story to tell, and knowing what to omit!

These are not defects of character. On the contrary, they are some of the happy proofs that this was a wholly human man. A recent magazine declares that the test of sainthood is knowing how to die as well as knowing how to live. He perfectly bore that double test. We never saw him in perfect health. Most of these four decades he has been ill, much of them pathetically so. And we never saw him disheartened or depressed on his own account. The memory of these years is a vision of celestial cheer and courage. He carried around over the world with him the living illustration of the grace of Christ in a human life. When we remember his travels, his achievements, his toils, his endurance, his suffering, the splendor of his unwavering faith, his undying hope, his abiding love, we know that this is the stuff that saints are made of.

Seven men of us went into the episcopacy together fifteen years ago last month. Five of us remain on this side

My classmates would not like it if I were not to say that through all these years we have held Bashford in a class by himself in our love and admiration. There were six of us—and Bashford. And our sheaves gladly bowed down to his.

It is not easy to go on without him. We shall listen for his voice and look for his radiant face. We shall long for his prophetic counsel and his inspiring call to endeavor and faith. It must be interesting for him to be in a land, at last, where his stooped body can stand up as straight as his unstooped soul. It must be good to be in a climate where he will not tear himself to pieces again with that racking cough that I think he must have had for forty years in varying intensity. The leaves of the tree for the healing of the nations will surely be kind to him. It is good to think of him in a land where he can really sing out his soul as he always wanted to. He used to laugh about his vast accumulation of unused melody, the melody he expected to make in a better world than this, a world more friendly to his vocal possessions. In any world it will be good to see him again.

In Wisconsin he was born. In New England and New York he had his pastorates. In Ohio he honored the college presidency. In China he glorified the episcopacy. What a wide-ranging itinerant he has been! In what countless places, to what countless thousands he has spoken of Jesus Christ. It will be a vast and proud procession that walks with him up to the throne for his crowning. There will be converts from his old churches, students by the hundred whose feet he set in the way of life, Chinese by other hundreds who have come to Christ by him. For Matthew Arnold's words about Arnold of Rugby are true of this modern man, pastor, president, bishop.

"But thou would'st not alone
Be saved, my father! alone
Conqueror and come to thy goal,
Leaving the rest in the wild."

"If, in the paths of the world,
Stones might have wounded thy feet,
Toil or defection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful and helpful and firm!
Therefore to thee it was given
Many to save with thyself,
And, at the end of thy day,
O faithful shepherd! to come
Bringing thy sheep in thy hand."

When the bishops met, the other day for their spring session, the printed program contained the names of the bishops and the names of their residences. The chief cities of many lands were in the list. A half dozen lines from the top we read:

"James W. Bashford. In the City of Life."

That is his final home. To it for the years he has steadily been going, ever sure of the way and of the goal. To it in peace and honor, in triumph and rejoicing at last he has come with an abundant entrance. There we leave him with our unbroken love. There please God, when the long night is over and the eternal day breaks, we shall find him.

We proudly apply to Bashford what Arthur Brooks said of his brother, Philip Brooks: "God be praised today! From God he came; with God he walked; God's world he loved; God's children he helped; God's church he led; God's blessed son he followed; God's nearness he enjoyed; with God he dwells."

Personal and Otherwise.

Bishop McConnell is scheduled for six lectures at the Ohio Inter-Conference Summer School of Theology.

Dr. James C. Baker, of Urbana, Ill., delivered the commencement address at the Chicago Training School, June 17.

Dr. Charles L. Mead, pastor of Trinity church, Denver, Colo., preached the opening sermon at Ocean Grove, N. J., June 22.

Dr. L. D. Bristol, state health commissioner of Maine, son of Bishop Bristol, has been elected dean of the Medical College and professor of public health at the University of Tennessee.

Secretary Edgar Blake married a few hours recently in Kansas City. He was on his way to Dallas, Tex., where he delivered an address at the conference of Sunday-school leaders of the Church, South.

Bishop Lewis plans to sail from San Francisco to China on June 29. He has been giving his services to the Centenary while in this country. He attended the earlier days of the Centenary celebration before leaving for the Pacific Coast.

Dr. Harry S. Baketel of New York, son of Dr. Oliver S. Baketel, editor of the Methodist Year Book, has been commissioned a lieutenant colonel in the medical reserve corps of the United States Army. He served as a surgeon during the war.

H. E. Stockwell, Esq., of Sioux City, Ia., was a caller at the Centenary office last week. He is a brother of Superintendent E. S. Stockwell of the Oklahoma City District, Oklahoma Conference, and active in the work of the Church in his home city.

Bishop Quayle opens the May-June Methodist Review with a fascinating out-of-door article, entitled "When the World Is an Apple Orchard in Full Bloom." He begins by stating: "When the farmer is a poet anything beautiful may happen, and that without trouble."

Three suburban churches of Erie, Pa., Asbury Methodist, Westminster Presbyterian and Salem Evangelical, united for an evangelistic campaign under the leadership of Evangelist J. W. Mahood of Sioux City, Ia. A large number of conversions have been reported.

John Browning Sapp, son of E. H. Sapp, pastor of Central Avenue church, Joplin, Mo., has just graduated from the Joplin High School. He carried off the gold medal as violin soloist in a high school interstate musical contest, held May 6. His sister, Mrs. Frances Sapp Castle, was his accompanist.

Evangelist Alfred Sturgeon of Macomb, Ill., has just closed a successful series of revival meetings at Drummond, Mont. The special effort, held in conjunction with the Centenary effort, was markedly successful. Many sought and found God. All the new converts joined the Methodist church. Thomas Barker is pastor of the church.

Clallin University, Orangeburg, S. C., has just celebrated her fiftieth anniversary. Bishop John W. Hamilton, who has been familiar with the history of the institution from its beginning; Dr. I. Garland Penn, and Bishop Leete, were the principal speakers. Several thousand people were present and the occasion was marked with great enthusiasm.

Robert B. Walsh, of Portland, Ore., has been in France as secretary in the army Young Men's Christian Association work for six months. Early in May he was cited for distinguished service and given the Croix de Guerre. After a ten days' furlough, spent in southern France and Switzerland, he was sent for two months to Germany. He is the son of the Rev. J. D. Walsh.

At its recent commencement the honor ary degree of LL. D. was conferred upon

The "Projectile Power" of Prayer

By Andrew Gillies

SLOWLY but simply it is being made clear that the Centenary is nothing more or less than an honest and determined effort on the part of the Church to cooperate with God in making this a Christian world. It is the biggest piece of big business ever undertaken by organized Christianity. If now we get it thoroughly fixed in our minds that prayer is the surest, indeed the only, means of making that cooperation complete, the Centenary, in historical importance and far-reaching results, may indeed match the Protestant Reformation. But that conviction will prevail only when we lift the whole business of praying out of the realm of sentiment and put it where it belongs, in the realm of genuine spiritual enterprise.

Let's stop thinking of prayer as a species of mystical self-indulgence, whose main objective is exalted feeling, and see it for what it really is: a mode of effective religious activity. And let's stop looking upon it as a means of getting something from an unwilling God and recognize it as a firmly established and thoroughly demonstrated means of getting things done for an eternally willing and cooperating God.

The Bible, historical experience and modern psychology all bear testimony to the "projectile power" of intercessory prayer. The fact that we can not explain the operations of that invisible force does not affect the situation in the least. It is the merest truism that, in the last analysis, we can not explain anything. The philosophy of prayer is a mystery.

The power of prayer, subjective and objective, is a demonstrable fact. A praying man sees more clearly. His eyes are opened so that he can look through things into things. His own power is increased so that he

will not only want to do more, but he will be able to do more. "We and God have business with each other, and in opening ourselves to His influence, our deepest destiny is fulfilled."

More than that, a praying man sets free the infinite stores of spiritual energy and aids in bringing about results which transcend the limitations of space. As the greatest psychologist in history put it, "Through prayer, religion insists, things which can not be realized in any other manner come about; energy, which but for prayer would be bound, is by prayer set free and operates in some part, be it objective or subjective."

Or, as Dr. Harry Emerson Fosdick phrased it, "We pray for the same reason that we work and think, because only so can the wise and good God get some things done which He wants done."

Of course, it is always understood that real prayer is the outgiving of the whole man toward God. To be effective it must have its roots in moral and spiritual integrity. It is just as true now as it ever was that "if I regard iniquity in my heart, the Lord will not hear me." Sham religion will get us nowhere. But it is also just as true now as it was when Jesus uttered the words, that "if ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done."

Therefore the practical possibilities of a whole Church, united in intercessory prayer, outrun the imagination. The mere thought of them ought to bring every last man to his knees. The time has come to stop discussing prayer as a problem and to embark upon prayer as a spiritual enterprise, "calling God into alliance." Let us pray.

A Praying Million

INTERCESSION DAY for the Missionary Centenary observed throughout Methodism, a sermon preached from every Methodist pulpit on "The Place of Prayer in a Triumphant Church," broadcasting of the slogan "Prayer Gets Things Done," the enrolment of a million Methodists in the Fellowship of Intercession and the launching of a week of prayer for the success of the great Centenary effort for missions and the spiritual awakening of the Church—such is the aim of the Centenary for Palm Sunday, April 13, and for Passion Week that follows.

Palm Sunday in this Centenary year, in other words, will be rechristened Intercession Day, and it will mark the beginning of seven days of universal and sustained Methodist praying for the greatest enterprise in the Church's history. In the sermons that Methodist pastors everywhere will preach on Palm Sunday emphasis will be laid on the spiritual significance of the Centenary, on the mighty power of prayer and on the part that intercession has played in every great spiritual movement.

After the Palm Sunday service two pamphlets will be distributed in every Methodist congregation. One is called "Victory Through Prayer," the other "What Would Happen If a Million People Prayed?" An en-

rolment blank for the Fellowship of Intercession will also be put into the hands of every Methodist and all will be urged to sign. The aim is to have one million intercessors enrolled by Easter Day, a week later.

"Desiring to participate by prayer in the worldwide work of the Church," reads the enrolment card, "I hereby enroll as a member of the Fellowship of Intercession, and will pray for the triumph of the Gospel in my own life, in my church and community, and throughout the world."

The objects of prayer, as outlined, are:

That all the Centenary leaders may be chosen of God and empowered for service.

That the plans may be inaugurated and carried through in obedience to the will of God.

That the campaign may enrich the life of the Church, inspire it with new faith and courage, and usher in a new era of spiritual conquest.

The Sunday schools, Epworth Leagues and Minute Men will also participate in an organized way in the great prayer effort. In short, the whole body of the Church will be offering special prayers for the Missionary Centenary throughout Passion Week, while Good Friday is to be the occasion of concentrated intercession with God for the Centenary enterprise.

TRIBUTES TO BISHOP JAMES WHITFORD BASHFORD

The word that Bishop Bashford had passed into the larger life, on Tuesday morning, March 18, at Pasadena, Cal., where he had been resting for a period following the overtaking of his strength in service for his fellow men, brought a number of tributes from those who knew him best. Here are the words of appreciation from a representative of the Board of Bishops, the senior member of the Board of Foreign Missions, a prominent Chinese, a colleague at Ohio Wesleyan University and one of his college pupils who accompanied him on his travels in China as secretary.

"One Who Walked with God in White"

By Bishop Luther B. Wilson

In May, 1901, the action of the General Conference gave to me the rare privilege of fellowship with the bishops of our Church. With some of them I had previously had association, and with one or two of them my relationship had been from my viewpoint intimate, but for the most part my relation to them had been that of mere acquaintance. But of those elected to the episcopacy at Los Angeles Bishop Bashford was one of the most widely known. He had held strong parishes, had been president of a leading Meth-



PREACHING BY MEANS OF AN INTERPRETER

odist university for years, and had been among the leaders in great moral reforms. I had met him occasionally and had come to know him as one possessed of intellectual and spiritual force, but had never felt at close range the compelling power of his personality. Now, looking back over the years, I think of him as among the most winsomely commanding of those whom I have known.

At the beginning Bishop Bashford showed himself a probing student of the world's great problems. Gradually there were discovered in him all those gifts which together constitute statesmanship. He saw accurately, and it seems to me, the things of the secular world and of the kingdom of God, if we can distinguish between the two worlds in the present condition of things. As a people he not only saw but felt the pull of the age to come and he gave himself utterly to God, that the things which are might be changed to the things which ought to be. I have never known one whose horizon was broader, whose eye was clearer and whose heart beat stronger. I think that Enoch himself did not more surely walk with God than did James Whitford Bashford, and even in the present conditions that sometimes appear to encourage selfishness and stain the soul, he walked with his Lord in white even on the dusty highways of the present life, belonging already to

that glorious company whose garments have neither "spot or wrinkle, or any such thing." There is a type of saintliness which seems to dwell aloof. His was the saintliness of one who not only loved, but who loved to be loved, to whom the best and the worst came, assumed of a welcome and such help as a great heart could give. I think that for such a soul to pass through the gate which Grace has opened must mean at once and forever to be at home in the city of the King.

New York, March 21, 1919

China's Saint James

By H. C. Hwang, of Kukiang, China

The news of our beloved Bishop Bashford's death stunned me just like a heavy blow, his life and his work for the Chinese people had meant so much to us Chinese. In Bishop Bashford China had the very best the American people could give. How fortunate was China, how blessed were her people, to have one of the best Bishops, one of the great leaders of the great Church of the great republic, with fully developed mind and spirit, representing China, working for her interest and upholding her cause! He not only represented China, but actually lived in China for over forty years. We said that he was something like the Chinese, quiet, not emotional. But when he talked his speeches were full of inspiration. Although the Chinese had to hear him through the interpreter, yet the simple gospel he gave conveyed more and deeper meaning. We felt that he gave all that he had. Many were brought nearer to the throne of the Lord.

We often marvelled at his careful consideration and close attention given to some of the Chinese preachers during his busy hours in Annual Conference. He always let them talk first, gave them full time till they had said all in their hearts. When he started to reply his words went deeper into our hearts. For this great Bishop, with mind so quick to study the thought of the people, with instinct so prompt to judge their case, to stand and hear those poor Chinese preachers rambling on for hours—how hard it would be for others, yet it seemed so pleasant and natural for him!

I remember during our Annual Conference in Kukiang, in 1905, Bishop Bashford called a few preachers to Dr. Kupfer's parlor, where he gave us a heart-felt talk. He said that all the money spent in China for properties, such as churches, schools, hospitals, etc., will belong to the Chinese as soon as the Chinese leaders are ready to bear the burdens, to share the responsibility and shall show themselves capable of conducting the Church affairs. He would be willing to turn them over to the

Chinese. He longed to see the Chinese leaders coming to the front. After hearing this talk we thought we were something. We belonged to the Church and the Church belonged to us too.

I once had the pleasure of acting as inter-



THE EPISCOPAL HANDSHAKE

The Bishop and Chinese preacher shake hands Chinese style—each shake hands with hands!

preter for him. As I stood by his side, great in stature as in mind, towering above me, how small I felt! When he began to talk out of his rich experience, which seemed like water springing from a fountain, now and then I had to stumble for some appropriate word in Chinese. He then remarked that I got ahead of him and that I must have improved his speech, which made me blush furiously. When I got back to my room I thought within myself, "How kind is this Bishop! He always thinks the best of the people. He must have used the magnifying glasses to see me. I am not worth one per cent of what he said about me." O! I felt I was conquered. I was in his grip. I made up my mind to improve my spiritual life.

It was through the influence of Bishop Bashford that some Chinese preachers have come to the front. He was ever ready to raise the salary of our native preachers, thus enabling them to have better homes, more books and enjoy a higher standard of living.

Now he has gone to his glory among the saints of old. He sees his Lord face to face. We Chinese will no longer have his help and counsel. Well may we mourn the death of this godly man. Deep is our sorrow, heavy



WITH BISHOP BASHFORD IN THE CHAIR

The morning devotional period at North China Conference (1905) was as well attended as any other part of the session.

is our heart to have at this critical time this beautiful life taken away from us. Words fail me to speak of this godly man. I have only the beautiful picture before me; the more I look at it the more I wish to pray that I may live such a life as Bishop Bashford lived. May the Lord sustain Mrs. Bashford. The sympathy and prayers of our Chinese go out to her. Our voice is lifted to God, who alone can raise up another Bishop with the same mind, spirit and heart of our beloved Bishop Bashford for the salvation of our dear old China.

As College President

By Professor R. T. Stevenson, Ohio Wesleyan University

The first time I saw him we were students, he in one class, I in another, the next below, in Boston University, entering a classroom together to take steps to organize a students' playing band. Bielaski, from Washington, was chosen chairman of the meeting and by a subsequent vote head of the band. It fell to me to direct the singing of the band. Our first preacher was Bashford. We developed between us an intimacy of a deep and tender sort. It lasted throughout our theological school years and when our ways fell apart, his taking him to Portland, Me., and mine first to Kentucky, later on to Ohio, our friendship never fell by the way.

While I served Wooster Church he spent a Sunday with me and filled the pulpit. Soon after this he visited me again in Mansfield and preached once more for me. In one of our



CIRCUIT RIDING BY WHEELBARROW
Bishop Bashford itinerating in China

long talks about life's work he offered me a chair in the faculty of the Ohio Wesleyan University, which in due time I accepted. Our intimacy deepened. It grew richer in the new surroundings, which I trust ministered with efficiency to the growing needs of growing life and enlarging duty of both the friends. In his zeal, his single-mindedness, his devotion to his work, his wide-ranging circle of interests in all that had to do with the college life of the students, he was an ever-present appeal to the better life within me.

He was a true evangelist. He was at his best in the leadership of the winter revival services. They had been for many years customary at the Ohio Wesleyan University. To many a student now at work in some foreign field President Bashford's rapid-flying speech (he was the swiftest speaker, save Phillips Brooks, I have ever heard) must often come to memory with its prompt incitement to toil and its quickening of all his energies under alien skies.

This is not to say that President Bashford had the narrow mind of an early day revivalist; not that. But he was reminding one of a leader who said, "This one thing I do!" He was an enthusiast in all he gave himself to. If he cheered on the winner on the ball field, if he appealed to the unsettled mind in the college meeting, or whatever else he did, his whole heart went with his words. That he was impulsive goes without saying, not infrequently reaching his conclusion on early thought, yet he was sufficiently conservative to secure the proper balance at the end of the matter.

No interest of the community failed to win his mind. If the town had ordered a vote on the expulsion of the saloons he joined the

citizens in a mass meeting held on the square and took part in a public debate, not reflecting, or, if so, not caring what effect it might have. Now his oft-repeated prayer is about to be answered and the commonwealth he so greatly blessed is to be free of the curse.

When it came to collecting funds for the university he knew not how to fail. Time and again he sought for money where others were unable to find it. His memorial is found in the great square-crowned tower which surmounts the main entrance to the leading building on the campus.

One more star is added to the godly list of names of those who have added their labors to the original uplift of the college which began with the name of Thompson. Men have learned since then, as they have watched the bent frame of Bishop Bashford climbing his round after round in the hills of China, to say, "There goes our Saint James!"
Delaware, O.

"A Man Who Banked on God"

By Harrison Elliott, Who Was His Secretary in China

To write this brief personal appreciation of Bishop James W. Bashford seems like trying to prepare for publication an appraisal of one's own father. One of the characteristics of the man was to bring those who worked immediately with him so intimately into comradeship with himself that he commanded their deepest affection. In no sense is this an attempt at a character sketch of Bishop Bashford or an appraisal of the significance of his great life. It represents just some scattered impressions, taken from the memory note book, and jotted down under the consciousness of a deep personal loss.

A person who knew Bishop Bashford even casually was impressed with his buoyant youthfulness. He was like a boy in his enthusiasm and in the manner in which he entered into life. For instance, he learned to play tennis after he was elected bishop and took as keen an interest in mastering the game as if he were a college youth working for a team.

Anyone who knew him intimately was impressed with his sane yet boundless faith. I have watched him many a time face a situation of critical importance. With all the thoroughness he knew how to give, he would cover every possible approach to meet the crisis and solve the problem. After he had done all that seemed possible, I have heard him remark more than once, "Well, we've done our part, we'll leave the result with the Lord"; and it was no cant phrase, for he would go to bed and sleep as calmly as if no great issue were at stake. He really banked on God, and in a very wonderful way exemplified the ideal of "working as if there were no such thing as prayer, and praying as if there were no such thing as work."

With this faith, perhaps a part of it, he



AT GRAND HEADQUARTERS, PEKING
Bishop and Mrs. Bashford (the second and third from the end in the second row, with the North China Mission group in the Methodist compound at Pekang. The house was the residence of the Bashfords.

had a certain boundless optimism. It showed itself personally in the way he faced health problems. Bishop Bashford's cough, which distressed others, never seemed to worry him. When he was worn out from overwork he would rest up and come back with a bound. Sometimes when you were solicitous about his health, he would chuckle, with a half smile, half laugh, which was one of his little personal characteristics, and say: "They have reported me 'finished' several times, but I am not dead yet." This indomitable, optimistic tenacity was one of the secrets of his life.

Bishop Bashford worked hard, fearfully hard. He never spared himself. He left no stone unturned in insuring the success of any enterprise with which he was connected. Just one illustration of this was the thoroughness with which he prepared his addresses and his writings.

His monthly lecture while he was at Ohio Wesleyan University was written and rewritten, sometimes "practised," as he called it, on some audience out in the State. He commenced the writing of his large book on China—China, an Interpretation—in the first quadrennium abroad. Great parts of that manuscript in their preliminary form he dictated and re-dictated several times that first four years. He continued the work, reading, ob-



STOPPING A HIGH ONE
The Bishop learned to play tennis after he went to China, and took up the game with the ardor of youth.

staying, revising, but not publishing the book until he had been twelve years in China.

He was an indefatigable reader. He loved books. One day at Darjeeling, India, as we were enjoying that interesting meeting place of races with its setting of the wonderful snow ranges of the Himalayas, we came upon a little British bookstore in the little mountain town a mile and a half above the sea level. Bishop Bashford got his eye on some books that he had not seen and that interested him, and he remained to examine them and make some purchases while the rest of the party continued their trip around the town.

When he was making his plans to go to China, the question of his library came up, and I remember his remarking that he could not get along without his books, and so a local cabinet maker in Delaware, O., made a lot of book boxes, and the bulk of his library was removed to China so that he should not be away from his tools.

Bishop Bashford was fifty-five years of age when he was elected bishop and appointed to China. Without missionary experience, and too old and pressed with administrative problems to have hopes of mastering the language, he lived himself into the life of China until he seemed to understand the country, even at the close of his first quadrennium, like



BISHOP BASHFORD'S PEKING CALEP
The common style-hack in North China

a seasoned missionary. The secret was easily seen. He set himself to learn everything that a stranger could learn in as short a time as possible. He seemed determined to see China through the eyes of as many and as wide a range of people as possible. And so he talked to missionaries, business men, standard officers, consular representatives, native Chinese. He read dozens of books about the country. He reached it in travel by steamer, train, sedan chair and horse boat, stopping many a night at the dirty Chinese inns, covering not only the Conferences, but many of the mission stations and even at the close of his first quadrennium, few, if any, missionaries had seen and studied missionary work in as wide a territory of China as he. In order to have the benefit of the experience of the workers in another field, he visited the missions in India at his own expense.

This thoroughness and open-mindedness characterized his administration of mission problems.

A mission field has many difficult problems and relationships. Men and women are facing tasks far beyond their strength and working at high pressure. I watched him on several occasions make decisions involving differences of judgment between missions or individuals, and where if the matter were not adjusted right, it would sap man's enthusiasm and hurt the great cause. The length to which he went, not only in letting every person involved see him and give every bit of data they had, but also the way he attempted to get at the matter from every person's viewpoint, was so thorough that when finally the decision was made, the parties concerned, even if they disagreed with his decision, could not help but feel that all the facts were before him and that he understood the case thoroughly. But with this patience, there was tenacity in insisting upon respect for the decision. On two or three occasions, certain persons attempted to ignore an administrative decision. Then Bishop Bashford's meekness curled and quivered in a certain fashion that only happened occasionally; but when that came, which he would still be kind and thoughtful, you might as well try to move Gibraltar. This repre-

A Five-Talent Life

By John F. Goucher, D.D.

James W. Bashford has lived his five-talent life and entered into the joy of his Lord. No one who knew him ever doubted whose he was nor whom he served. He was a prepared man, an adjusted man, a providential man, a Christly man. Modest as a maiden, his counsel was sought by statesmen of different nations and by ecclesiastics of various communions. Simple as a child, his conversation was alluring to youth and edifying to both philosophers and sages.

He was a man of wide horizons, but had deep penetration, and the far-look because he lived beneath skies unclouded by selfishness. With him the human was greater than the official, as his joy in ministry transcended any necessary sacrifices. He was always willing to learn from the humblest, but unconsciously instructed all who heard him discourse. He thought the thoughts of God and wrought the works his Father sent him to do.

His passion was to serve God by making Him known through service to the needy. His every activity found rootage in the eternal purpose, which made his influence perennial. Generous as the springtime, where every sentient being is greeted with beauty and fragrance, he was fruitful as a golden October, where every bough is fruit-laden and gives evidence of virility and productiveness. His was a life of secret prayer and silent meditation, but radiant as noonday and conspicuous as a city set upon a hill.

God delights to record His love, wisdom, power and grace in responsive souls. His life was sublime with these records. To know him was a benediction, to associate with him a continual doxology. The volume of his life on earth is closed and he has entered within the holy of holies, but his memory is beautiful, fragrant, inspiring.

Baltimore, Md.

sents a combination which is essential if the sort of power which a Methodist bishop possesses is to be administered wisely.

Bishop Bashford was essentially a team-worker. The very way he mastered the China problem was an evidence of this. But this was seen best in his attitude toward men younger, both in years and experience, than himself. His private secretary was usually a man just out of college or summary. Yet he never treated him as a stenographer. He was an associate in his administrative work. Bishop Bashford threshed through his administrative problems, with him and asked his counsel on the decisions he had to make. He threw back on his secretary all the responsibility he was capable of carrying and more. He made his secretary a part of the enterprise. When the China Centenary campaign for \$7500,000, a forerunner of the present Centenary campaign, was being planned by Bishop Bashford he brought into direct counsel three or four of the younger men and set them to work in making the plans in co-operation with himself. He was essentially a team work man.

When the complete story of Bishop Bashford's life is written, it will record the wonderful comradeship of Bishop and Mrs. Bashford and the way they worked together in the great achievements for China.

New York city.

An Honor to Alma Mater

Bishop Bashford received the honorary degree of Doctor of Laws from his alma mater, the University of Wisconsin, at the commencement in June, 1912. In conferring the degree President Van Hise said: "Faithful pastor, inspiring teacher, successful college president, Bishop of the Methodist Episcopal Church,

apostle to China, in your successful career of nearly forty years you have well illustrated the ideal of service for which this university stands. This ideal inspired you as a preacher and educator among your own people. Following this ideal, when elected Bishop in 1901, you asked to be sent to China and recently you have repeated the request, there to remain during the critical years which now confront that nation. With burning zeal you have encouraged the awakening of a great but slumbering race to the blessings of liberty and have assisted in the formation of a government after the American model. In recognition of these distinguished services your alma mater confers upon you, as a well-beloved son, her highest academic honor, the degree of Doctor of Laws."

Bishop Bashford's Chinese Name

In writing an English name the Chinese seek those characters which not only approximate English sounds, but also express an appreciation of personal traits.

The first of the three characters in Bishop Bashford's Chinese name suggests the perennial vitality of evergreen foliage; the second, capacity for deep and discerning thought; and the third, permanent blessedness.

Professor Marcus D. Buell, of Boston University School of Theology, when traveling in the Orient, in 1916, sent THE CHRISTIAN ADVOCATE the Bishop's card, which is reproduced herewith, and made this comment, so characteristic of Dr. Buell's aptitude in the use of Scripture:

"Is not here a remarkable coincidence with the ideal righteous man in the first psalm, whose leaf shall not wither, who 'meditates day and night' on the law of the Lord, and who is pronounced 'blessed'? Among the Chinese Christians the Bishop is referred to as 'the man with the shining face.'"

Funeral of Bishop Bashford

(By Telegraph)

PASADENA, Cal., March 21. The funeral services of the late Bishop James W. Bashford were held in First Church, Pasadena, Cal., Friday afternoon, March 21, at 2:30. Dr. Merle N. Smith, the pastor, was in charge. The Scriptures were read by Dr. Francis M. Larkin, editor of the California Christian Advocate. Prayer was offered by Dr. Charles Edward Locke, pastor of First Church, Los Angeles, Cal., one of Bishop Bashford's successors at Delaware Avenue Church, Buffalo. Addresses were delivered by the Rev. W. L. Y. Davis, superintendent of Pasadena District, and Bishop Earl Cranston. The pastor read telegrams from Bishops Wilson, Hamilton, Leonard, Lewis, McDowell, Quayle, and Nicholson, also from Dr. S. Earl Taylor, secretary of the Board of Foreign Missions; President J. W. Hoffman, of Ohio Wesleyan University; Dr. A. W. Harris, secretary of the Board of Education; David S. Gray, president of the Board of Trustees of Ohio Wesleyan University, and others. Over the casket were draped the American and Chinese colors, and among the floral offerings were a wreath from the Chinese Methodists of New York, and another from the Board of Foreign Missions. The closing prayer was by Dr. J. S. Leavitt, who was associated with Bishop Bashford's religious life in his student days. The congregation sang in closing the hymn "Sweet By and By." Ministers of Pasadena acted as pallbearers, and one hundred members of the Southern California Conference were honorary pallbearers. In Bishop Cranston's eulogy he quoted a recent remark of Bishop Bashford, that his life had known three great calls: one to the ministry; one to China, and one to suffering. Dr. Smith characterized him as a man who had the world view and took the world to his great heart.

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THE BASHFORDS

Mrs. James W. Bashford

The telegraph brings news of the death of Bishop Bashford's widow at her home in Los Angeles, Cal., January 2. Frail physically, and at times seriously threatened with pulmonary trouble, she had survived her husband, whose strenuous labors and travels she resolutely shared, and had been in comfortable health until shortly after Christmas, when she was stricken suddenly with a fatal pleurisy. The funeral services were held on January 5. Interment will be at Delaware, O., where her husband's mortal part rests in one of the many towns where their memory is blessed.

Jane Mary Field was of New Hampshire stock. She and James Bashford were fellow students at the University of Wisconsin, from which she was graduated with Phi Beta Kappa rank. Their beautiful married life dates from 1878, the first year of his ministry. She shared his studies and pastoral work in small charges and large, and her intellectual and spiritual growth kept pace with his own. She was a dignified and gracious president's wife at Ohio Wesleyan, and when Dr. Bashford was chosen a bishop in 1901 and went to China she accompanied him in every phase of that great spiritual adventure, sparing her frail body none of the hardships of travel by sea and land and river. They read the great books of religion and philosophy together and discussed them with independent minds. The Bishop had no better counselor on points of policy and personnel. She usually presided at the Women's Missionary Conferences in China, and enjoyed an exceptional reputation among these workers by reason of her combination of sagacity and sympathy. She joined gladly with her husband in the sacrificial use of their private financial means to meet the emergencies which they were constantly facing on the field.

Mrs. Bashford, like her husband, believed in the right and duty of women to bear their full share of responsibility in the world's activities. She was one of the first women to take the A.B. degree in a State university. She was an advocate of the admission of women as lay delegates to the General Conference, and in 1896 was elected on the West Ohio Conference delegation. She withdrew, however, without pressing her claim to a seat, which was challenged on constitutional grounds. She lived to see the right fully recognized and guaranteed. No children came to bless this otherwise perfect union, but Mrs. Bashford's womanly charm and motherly sympathy were lavished on many young men and women who came within the circle of her influence. She is survived by a sister, Mrs. Frank.

Bashford brought more knowledge of China than any other man he had ever known.

China to-day is probably the outstanding example of the possibility of cooperation in Christian work. For the impressive measure of this cooperation that the Methodist Episcopal Church has borne, Bishop Bashford is largely responsible.

Ever it was Bashford who managed to tie up all the medical enterprises of the various boards with the program of the China Medical Board (Rockefeller Foundation) when it seemed that conflicting ideals of the missions and the scientists might result in a medical work under Christian auspices that was disparaged as a second-rate.

Yet he is clearly the only sure basis for Christian unity. "All federation and cooperation in China must start on the equality before Christ of all churches. In Christ Jesus there can be no Methodist or Baptist, Roman Catholic or Protestant Episcopal, Presbyterian or Friend, but we are all now men in Christ. The churches must take the best from each other. I hold that we must adopt from the Unitarian greater intellectual hospitality, from the Friend, greater spirituality as the result of cultivating the presence of God, from the Methodists their practical genius and their ability to get things done."

When Bishop Bashford came to face the question of the relation of the growing churches in non-Christian lands to the churches that have been largely responsible for their establishment he took a position, the statesmanship of which cannot be questioned, even though the difficulties in carrying it into effect are acknowledged as enormous. He came at a time when both missionaries and Chinese Christians were saying we must have either a united, national and independent Protestant church or we must have a group of denominational missions dependent upon controlling agencies in other lands. Bishop Bashford refused to accept either view. He fought the ideal of national church as an enemy to all the forces working toward internationalism. He likewise saw the folly of long attempting to hold church control many thousands of miles distant. His ideal was for international churches with sufficient leeway in their control to allow groups in the various countries to adjust the details of their life to conditions obtaining there.

No clearer evidence of the sureness of his insight is needed than is given by his perception of the outstanding plea that China will some day occupy among the nations. He refused to allow men to talk about "burying themselves" in China, for he saw that land as one of the controlling factors in all future history. "He saw clearly," says Dr. Grose, "what many are now seeing only dimly, that the future of Christianity is not tied up with India, nor even with Japan, as it is tied up with China, and the nation that makes friends with China and wisely guides her in the solution of her problems will hold the key to the civilization of the Pacific basin for a thousand years." In 1912 his diary contained these words: "It is lonely on the Yangtse, but the Yangtse, not the Hudson, is the seat of power."

With his grasp of the importance of China went an early understanding of the manner in which that country could organize its political life. It is astonishing to one who has seen experiments in politics in China shift from one position to another to find that, in the first years of the Chinese Republic, Bishop Bashford outlined the precise form of government that is now coming to be the ideal of the best leaders of that country.

And finally, in the whole realm of international relations, the bishop's claim to rank as a statesman should be secure when we know that, before ever the Kaiser fell, he wrote: "Militarism, whether in the form of a German army, or a British navy, or a French Napoleon militarism, either as Japanese Shintoism or Russian autocracy, or the white race's claim to dominate the world, is doomed under a divine providence in which God has made of one blood all na-

tions of the earth." It is, perhaps, not too much to say that the greatest work now demanding the energies of the Christian

church is the obliteration of militarism and the myth of white supremacy. Bishop Bashford sensed that a long time ago

Observations

THE next event of the Philadelphia Methodist Social Union will occur February 26 at the Wharton Memorial Church. Dr. H. F. Randolph will deliver the address. The date of the spring banquet has been fixed for April 17, and the place will probably be the new Benjamin Franklin Hotel. Bishop Biekeley has been invited to be one of the speakers.

Scranton District is in the midst of an intensive benevolence campaign. Dr. Murdock is co-operating energetically with Superintendent Martin.

The Rev. H. T. Fidler of Elmer, N. J., has been for years one of our most energetic workers, and no one who knows him will be surprised that he has been compelled to give up his work temporarily and take a rest. In the meantime the pulpit will be supplied by brother pastors.

The experience of the months in which the Methodist Book Store has occupied the second floor of the building at 1705 Arch Street, Philadelphia, rather than using a store on the street, has justified the experiment. The business has not declined, as some predicted it would, but has increased. The store-room is light and attractive. It would be difficult to find a better arrangement for the display and sale of books.

The first effort to establish an Epworth League Training Institute in the Philadelphia Area was in the Pocono region. The effort did not succeed. It is now an item of interest that, notwithstanding the success of the Institutes at Collegeville and Millersville, there is felt to be a need for a third one, and that third one has just been established in the Pocono country at Stroudsburg. I have no doubt that the new institution will be very successful. The location is ideal for a summer gathering.

The Methodist Year Book is a remarkable volume—better this year than ever. Into its pages have been crowded a vast array of facts and figures which every minister and layman ought to know. The material can be secured as readily in no other way.

I spent a recent Sunday morning at Llanerch, Pa. It is just outside the official boundaries of Philadelphia, but is really a part of the city. Beautiful for situation is Llanerch. Those who have made their homes there feel that there is no better place in these parts in which to live, and in this they are right. Our church has a membership of over 100. The people are intelligent and appreciative, and value the six years of Pastor Duffield's services very highly. The church building is neat, but small. The Sunday-school quarters are wholly inadequate. If the church is to meet the demands of the rapidly growing community it must provide more room both for its congregation and Sunday school. Plans for extension have been

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the book "God's Word" upon a program of both of successful service. It is high ideal one cannot be too widely spread, for it occupies and in the hearts of American youth.

The Christmas Canticles, by the Rev. Albert C. The Abingdon Press, New York. The little book is born out of the hearts of the author's devotion to the cause of the poor and the oppressed. It is a collection of canticles, and is intended to be used in the church and in the home. The author's aim is to give the people a new collection of canticles, which will be a real help to them in their daily lives. The book is a welcome addition to the church's literature, and is a most valuable one for the church and for the people. The author's aim is to give the people a new collection of canticles, which will be a real help to them in their daily lives. The book is a welcome addition to the church's literature, and is a most valuable one for the church and for the people.

Bashford—Seer and Statesman

Paul Hutchinson

ON the title page of the latest Methodist biography are the words: "James W. Bashford, Pastor, Educator, Bishop" (by George B. Grose, The Abingdon Press). But within is to be found the portrait of a man who was at once seer and statesman. It has become almost a habit to speak of Bishop Bashford in these terms. Dr. Grose gives the documents that prove how true was his right to the title.

Bashford—The Seer

From the day when, as a theological student in Boston, young Bashford stepped into his first pulpit, he saw and lived ahead of his time. It is hardly necessary to say that he favored prohibition, although there have been few preachers who



JAMES W. BASHFORD

After the license was granted, she was recommended to the annual conference for membership. Bishop Andrews declared the

been few preachers who opposed to the liquor traffic has had such an effect in a national political campaign. Poor Blaine! How he must have hated preachers whose names began with "B."

Woman suffrage is still a reform, viewed askance in many quarters. When he became pastor at Jamaica Plain in 1877, he encouraged Miss Anna Oliver to apply through his quarterly conference for license to preach.

act illegal and his decision was upheld. But Bashford had given impulse to a movement that is a long way from stopped even yet.

Far deeper was his insight when he saw the danger that besets the ministry, and the church as well, is not theological, but lies in the realm of motive and act. "The real difficulty," he said, "is selfishness. Ambition, the love of praise and desire for advancement among ministers, and worldliness in the church is the greatest hindrance to the speedy conversion of the world."

He saw a generation ago, what men are just beginning to see now, that Christianity can only survive, if it proves itself able to produce a way of life that masters the problems with which men are confronted. "You will never be called to the prophets of your age," he told the students at Drew. "You will never see visions and dream of the undeveloped possibilities of human nature, until you live up to the light which God has already vouchsafed to you."

Again in 1886, there came flashing out of an article in the *Methodist Review* these discerning words, describing our times, "Many are failing through over activity without sufficient ripeness . . . We are vainly striving to make our achievements greater than our characters."

When he reached China, Bashford proved as able to discern the inner truth and danger in that situation, as he had in his own civilization. No better summary has ever been made of the principal pitfall in the path of "foreign" missions than Bashford's. "Our danger as missionaries is that the Chinese people will encyst the gospel. They tend to build a close social wall around the missionary and his Chinese converts. Our insistence upon con-

(Continued on) formity in all things with Western types of faith and forms of worship, and our predisposition to keep our hands on the work everywhere and the tendency of the Chinese toward conformity will encourage this almost unconscious effort of the Chinese to build a cyst in the collective organism around this foreign religion and enclose it as fully as if it were in America." It is impossible to leave this contemplation of Bashford the Seer without quoting the prophecy that he wrote in 1887 on his last birthday. "Am sixty-nine to-day. My life has been full of blessings. I believe another sixty-nine years will witness the practical disappearance of war and intemperance and a great decrease of lust. I believe we shall witness the uprooting of useless and injurious vegetation and the planting in their place of edible grains and vegetables until this globe sustains twice its present population and becomes an Eden again; and the destruction of disease germs until health will become not only the normal, but also the usual state of the race."

BASHFORD—THE STATESMAN

It is as a missionary statesman that Bishop Bashford may well live longest. His biography makes clear the reasons. In the first place, he brought to his work a large conception of the missionary task. "To him," says Dr. Grose, "it meant stimulating reform, introducing modern learning, establishing hospitals, transforming the system of industry, setting up a political government on the foundation of intelligence and freedom—in short, energizing the whole life of the nation by the spirit of Christ."

This large conception of his task came out of his remarkable knowledge of his field. Methodism is still sending American bishops out to foreign lands. One wonders how many of them approach their task with the energy that animated Bashford. "He had read every important book written on China in the last century. He had become so thoroughly informed by his extensive travels and exhaustive investigations that scholarly Chinese often said he knew more about China than they knew." It is no secret that it was Dr. Arthur H. Smith, who has probably worked in China longer than any other American, who said, "Bishop

James W. Bashford, Ca.
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far toward bringing that understanding of our own people and the practical problems involved from which the very best results possible will ensue.

The pertinency of the effort to endeavor in entertainment pictures always to portray correctly historical incidents, habits, customs, costumes, etc., has been obvious and this effort is being made with renewed earnestness. In addition, the value of the motion picture as a new pedagogic instrument has been given serious consideration. To the National Education Association the offer was made and accepted that the plans of the members of our association be used for experimentation and that the educators of the country and the producers join in the movement to make certain the production of pictures for classroom work which will be pedagogically, scientifically, and psychologically sound. A committee of great educators appointed by the National Education Association, together with the federal commissioner of education and others, is meeting with the members of the association and plans will be perfected, all to the end that such need as now obtains shall be met, together with the certain almost limitless demand of the future, and met with pedagogic pictures which measure up to the standards fixed by the educators themselves. This will no doubt result in an invaluable contribution to the pedagogic forces of the country. Along with the development of the classroom film are proceeding the plans for the intelligent, equitable, and complete development of the whole non-theatrical field.

Further, the producers have taken definite steps to make the fullest possible use of the motion picture as an instrument of international unity. They are making certain that all films which are sent abroad, wherever they may go, shall correctly portray American life, ideals, and opportunities. We will sell America to the world with motion pictures. American producers furnish the majority of all pictures shown in the world and this correct depicting of the life and habits of our own and foreign people, each to the other, will go far toward bringing the inter-

better pictures, or pictures which I am urging, because I would not want to be in the position of advertising or seeking publicity for any particular pictures, yet I do want to call your attention to some of them as the type of pictures that are coming on and as an indication of the direction of the effort that is being made and, too, I would be glad if you might see them, or some of your folks might see them. There are a great many of such pictures, some of which are:

"The Prisoner of Zenda," "When Knighthood Was in Flower," "Our Leading Citizen," "Human Hearts," "Remembrance," "Monte Cristo," "East is West," "My Country," "My Wild Irish Rose," "Rags to Riches," "One Exciting Night," "The Masquerader," "Grandma's Boy," "Trouble," "Skin Deep," "Reported Missing," "Clarence," "The Storm," "Hungry Hearts," "The Prodigal Judge," "Nero," "King Winter," "Smiling Through," "Sonny," "The Old Homestead," "The Galloping Kid," "Sherlock Holmes," "Too Much Business," "Just Tony," "Ocean Swells," "The Frozen North," "The Bond Boy," "If You Believe It, It's So," "In the Days of Buffalo Bill," "The Fast Mail," "Mile a Minute Mary," "The Ladder Jinx," "The Dictator," "Silver Wings," "Omar the Tent Maker," "Back Home and Broke," "Peg o' My Heart," "The Flirt," "The Christian," "The Shepherd King," "Rupert of Hentzau," "Main Street," "Lorna Doone," "Daddy," "To Have and to Hold," "Quincy Adams Sawyer," "The Kentucky Derby," "Gimme," "Gentle Julia," "Brawn of the North," "Captain Applejack."

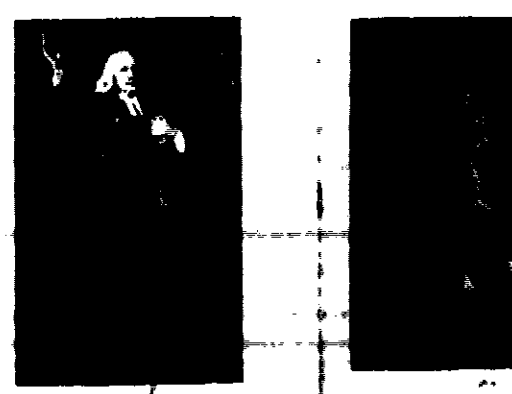
I am very hopeful for the future. It is a large undertaking and I again, most earnestly ask for your suggestions and your active help. It cannot, of course, be finished at once. Indeed, it can never be finished because the *service* of the motion picture, like the *service* of the press, depends for its quality on a constant effort. What I hope to do is to make certain that this effort for better and still better service by motion pictures shall be constant and that from the effort will come an accomplishment that will mean the largest possible usefulness.

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By W. L. Y. DAVIS

FROM AN ADDRESS DELIVERED AT HER FUNERAL

Jane Field was one of the young women to matriculate in the first class under the newly established regime of co-education in Wisconsin State University. Many were opposed to the entrance of women. Even the teachers were uncertain of the innovation. The alumni were almost unanimous against it. They were fearful lest women should lower the standard of scholarship.

Into this field of suspicion came Jane Field and her chum, the young woman who afterward became the wife of Isaac S. Leavitt. Upon them devolved the task of proving some things concerning the mind of woman. Jane Field graduated with the highest honors of her class, composed of both men and women in 1871. The teacher who most strenuously opposed the entrance of women afterwards apologized to her profusely.

James W. Bashford had already graduated from this same university with the highest honors of his class.

While in the Wisconsin State University, a young woman, tall and slender, beautiful of face framed in raven hair, read a paper at the annual of her literary society. Her mind, as brilliant as her face was beautiful, her soul as wonderful as her mind, shone deep down into a dungeon that had been kept closed and forbidden in young Bashford's heart and lit it with the light that never goes out.

Another youth came to Bashford and asked whether he thought it possible to win Jennie Field. Bashford advised him to try; and then, something like John Alden, he decided to act upon his own advice. She yielded after two years of wooing. In that day she found her inspiration; and he found his balance wheel.

The pastor at Jamaica Plain, Mass., told Bashford, then a student in Boston University, that he intended to sell the church and pay a debt. Bashford reproached him and said, he was not sent there to sell the church, but to save it. Then Bashford was told that he could have it, and at the next session of the Conference, he got it, and also a debt of \$7,000, and only thirty members, none owning his own home.

The little flock was distressed by the young pastor starting right after the debt. About this period the marriage of James Bashford and Jennie Field occurred, and with it Bishop Foster notified the bridegroom that

he had been appointed to a Minneapolis pulpit with a salary of \$2,000 a year. The Bishop was bowled over by the refusal of Bashford and his bride to leave the struggling congregation of Jamaica Plain. He insisted that he was necessary to collect the subscriptions already taken to cancel the debt. So he continued in his little pastorate at a salary of \$700, \$800 of which he had pledged himself.

There is a suspicion that his young bride was his strong abettor in heroism. We know that afterward Bashford turned all matters of finance over to her.

Here is a big man who can turn down a full half dozen college presidencies, rather than give up another pastorate to a devoted people. And here is a little woman who can counsel him to such devotion and share in the sacrifices.

She was generous with the Centenary Movement. Her gifts went through our Hartzell Memorial Church, the church that needed offerings the most to meet its quota, and as a result it stood head in the District in being over-subscribed and paid up. Yet nobody knew the donor.

She remembered the Ohio Wesleyan University, and yet she was not provincial in her affections, for the University of Southern California was beneficiary of almost as much.

She bestowed a large gift upon the Peking University in China, a union institution. After the gift had been made, the Methodist Board sent her a blank asking that it might be transferred to the Methodist Academy of that institution, that it might be under the control of our Church. She instantly tore up the blank, that it might never be used. She was interdenominational in her sympathies.

She was so good a financier that she never accepted the Bishop's widow's pension from the Church.

A member of the League of Intercessors, she wrote beneath her pledge, "For these will I pray:

"My family,
"My China family,
"My world family,
"For Thy Kingdom."

In her Thought Book we find, "Life is a call to service on a basis as broad as the purposes of God, and sacrifice and selfishness are the measures of life's value." And again, "The map of the world—the best prayer book."

Bishop and Mrs. Bashford did not have any offspring of their own; but they had a way of adopting as their own the students of the Ohio Wesleyan, of China, of the world.

At the General Conference held in Los Angeles, the vote for Bishops was carrying James W. Bashford close to election. Dr. Bashford was rather doubtful about accepting it, should it come, and was at the point of rising and withdrawing his name. Mrs. Bashford said to him, "James, be careful; this may be of the Lord." That gave to the Church a new Bishop and to the world a new China.

During Mrs. Bashford's last hours, she had great difficulty in breathing, and moaned with every breath. She said to the dear friend at her side, "It's good to have a friend to go with me to the river." Said the friend, "Do you remember that word, 'Brother, I feel the bottom and it is good?'" "No," she said. "Where is it?" "Well, you know in *Pilgrim's Progress*, Christian and Faithful were going over the river, and Christian being discouraged, Faithful always cheerful, said, 'Brother, I feel the bottom and it is good.'" "Yes, dear," said Mrs. Bashford, "it is good."

On the afternoon of her departure, she seemed to be preparing for a journey. She seemed impatiently expectant and said, "I hope it will not be delayed."

She arranged all her business affairs with a calm deliberation. She even outlined this service, and gave directions for the burial, when and where.

I said, "We will see you soon again." She answered instantly, "In another world."

Then we ventured, "We hope you may be better soon." She said, "In a better land."

Looking Toward the

This department will receive and, so far as topics which are, or of right ought to be, concerned, which concern the

The Episcopacy from the Standpoint of the Chinese Laity

By IDA KAHN, M.D.¹

Your discussion of episcopal supervision for foreign areas is very interesting. Perhaps it may not come amiss for a mere Chinese layman to add a word. Since missionary bishops are the thing in India and some of the European countries, the question narrows down to the China area, or more broadly speaking, to that of East Asia, and since we are one of the largest missionary fields of the Methodist Church, it becomes a very important one and not at all a narrow one in any of its aspects.

To whom is this question most vital? Is it not to the native church? Have many complaints come from the Chinese? Not any to my knowledge. Our bishops are the peers of the great men in the episcopacy of the Methodist Church. America has poured her best blood to serve us in the episcopacy. What more can we desire? In this period of her reconstruction, China needs the best which America can give her. America will never rue the day when she has shared her sons with us, for by sharing our burden now, she is lessening that of her own sons in the coming generations. A Christian China will bring peace for the world, and America, as well as China, is the foremost champion of peace for the world. Let us thank the Lord then for our type of "rubber stamp" bishops. They have faithfully and at the cost of their own lives stamped upon us the grace of God, the love of Christ, and the indwelling of the Holy Spirit.

It is due to their leadership that we have advanced so far, and now may there be no backward step taken at this critical point. What outstanding missionaries have we to follow in their footsteps at this early stage of our development? If one man has the language in one district, he is handicapped in another district, and the very fact that he is bound down by the limitations which we have would lessen his efficiency for leadership among us. A North China missionary would always see things from the northern standpoint and a Fukien man would see things from the southern viewpoint, and each cannot see why the other is not more progressive. What outstanding preachers or writers have we at present in China? None who have been heard or read outside of the confines of their own Conferences. Are they then fit for leadership? Do not say that administration is more important than leadership, for it is not so. When the pastors, Bible women, lay workers and we missionaries go up to Conference, we are oftentimes burdened more than people are aware. We feel our inefficiency and our lack of spiritual strength and we feel as if we are ready to lay down our burden and let some one more worthy take it up. Will a good administrator help us then by dividing our work and making it lighter? No! A thousand times no! A man of God is needed who will pray with us and fill us with his love, and by his human touch seal us closer with the Spirit of the Lord. Some one who is stronger than we are, sweeter than we are, wiser than we are, yea, and more holy than we are, who will lead us by the hand and teach us to see anew the glory of the Lord. Then we will go home refreshed in body, mind, and soul, and we will be eager to take up the load because our leader has inspired us by his example, for is he not laboring harder than the rest of us, and bearing more burdens since he is sharing the burdens of us all?

¹Dr. Ida Kahn is a regular member of the Woman's Foreign Missionary Society. She is one of the adopted Chinese daughters of the same missionary, Miss Gertrude Howe, and is much honored in our mission. Her station is at Nanchang, Kiangsi, where she has charge of a hospital. She is one of the representatives on the Methodist Episcopal Church of the National Christian Council and keeps in close touch with the pulpits of the Chinese Church.

person is open to several objections. . . . It would be unjust to the pastor of a church to deny him the right of nominating the stewards of his charge and at the same time hold him responsible for the administration of its affairs. If he be relieved from this responsibility, and the same transferred to the laity, I can see no objection to the proposed change. The pastors will welcome it gladly on these terms; but would the change make for greater success in administration? The same objection applies to the appointment of district superintendents by the cabinet on nomination of the Annual Conference. This suggestion has much merit; but would it be fair to a bishop to take from him the right of appointing the men upon whom he must chiefly rely for the success of his administration? Doubtless you will democratize the Church by such procedure; but would the change result in increased efficiency in administration? Our experience in operating the railroads during the war would seem to indicate that it would not.

The writer feels that the solution of many of our Church problems which have become serious in recent months may be found by abandoning the area system and by returning to the plan of supervision which it superseded. The area superintendency is open to several serious objections.

In the first place, it is an evasion of the Constitution of our Church. It is in no sense an *itinerant general* superintendency. It is a localized superintendency, and was intended by the General Conference as such. The report of the General Conference committee (Par. 573-574 of the Discipline) will verify this statement. If this be true, the General Conference has done what it was expressly prohibited from doing by the Constitution. It has changed the plan of our itinerant general superintendency and substituted therefor a sort of diocesan episcopacy. And marvel of marvels, the last General Conference elected missionary bishops to the general superintendency, ordained them, and sent them to their respective fields of labor to do the very things that they had already been doing! It would be well for us not to forget that our episcopacy is not another order of the ministry, but an office in the Church. If we have a repetition of such scenes as the last General Conference we will make ourselves the laughing stock of the world. We have granted a supposed elevation to worthy men, and at the same time have modified our plan of episcopacy so that it differs in no essential particular from the missionary episcopacy which we have set aside. This business of treating the Constitution as a scrap of paper has become altogether too fashionable, and it would be wise

Bishop Bashford's Boston Lectures

BISHOP BASHFORD, without question the leading American authority as well as influence on Chinese affairs, delivered a course of addresses at Boston University School of Theology during the past week which in keen analysis of Chinese character and Chinese conditions, and in appreciation of the resources and strength of that great country, proved luminous and instructive to large audiences that gathered in Robinson Chapel, consisting not simply of students of the school, but also of interested listeners from all parts of Greater Boston. Bishop Bashford comes to this subject with the ripe knowledge of twelve years of close and intimate touch with the internal problems of China, and with the vision of the seer who sees the possibilities of Chinese reconstruction under the influence of the religion of Jesus Christ. We wish it were possible for us to give lengthy abstracts of each of his lectures. This, however, is beyond our ability, owing to the limitations of space. We are pleased, however, to give a brief outline of each of these deliverances, which will indicate to our readers something of the remarkable scope and range of the survey of Chinese affairs which Bishop Bashford gave in his addresses.

Chinese Population

The first lecture considered the physical facts about China, which are a basis for the really remarkable development of the people. Not only is China the oldest civilization upon the face of the earth; it is also the largest nation to preserve that civilization. The fact that China occupies so large a physical territory, most of which is arable land, the large rainfall, the splendid climate, and the healthfulness of the nation are among the causes for the large population. But there also appear certain human explanations of the great population of the country. Fundamental is the intense desire for sons, as it is essential to the peace of the family and of the clan that there be a son to keep up the worship of the ancestors. Irrigation, which has been practiced for three thousand years, also has its effect on population. The cultivation is intense and careful, so that the whole of China is farmed almost as we farm a garden.

Industrial and Commercial Life

The industrial and commercial life of the Chinese was the second subject considered. The Chinese are a wonderfully efficient race of people from the industrial point of view. This is shown by the fact that they are successfully competing for trade in the neutral ports of the Far East. There are certain physical and moral causes that make for this efficiency. The Chinese are able to stand heat and cold because of their remarkable physical vitality. Then, too, they are very industrious. Their philosophy of effort is found in the words, "It can be done." Centuries of hard experience have also made the Chinese very economical, and everything is used. Cheerfulness and adaptability and a genius for combination are also important items in the industrial efficiency of the people. They are organized into guilds with the exception of the farmers. There are bankers' guilds, artisans' guilds, and beggars' guilds, and each of them is powerful.

Woman and Education

The place of woman in China was discussed in the first part of this lecture. The classics of China teach the absolute difference between men and women. The man is the heavenly principle and the woman is the earthly principle. Thus the current Chinese theology is thoroughly demoralizing in its influence on thought in regard to women. But the triumph of the late Empress Dowager and movements of the missionaries in behalf of womankind are making for better conditions.

The Government of China was back of education in China from 1765 B. C. to 706 A. D. This guaranteed a uniform course of education, as the classics were for the entire nation. The

result of this has been to give a uniform written language and a uniform civilization. Education was also largely democratic. This education was partly literary and partly industrial, and thus served a most practical end. Education since 706 A. D., however, has been private in character. Chinese education is very conservative, and has resulted in an intellectual aristocracy that holds the power. The outlook at present, however, is more hopeful. Government schools are again coming into use, and Western learning is being introduced. There is a vast opportunity for the mission schools that are in China to give direction to the educational institutions of hundreds of millions of people.

Chinese Literature

The literature of the Chinese is very old and intensely interesting. But it is likely that the Chinese will have to invent an alphabet before they can make the greatest progress. They have the false idea now that that style is most perfect that is hardest to understand, but they will change their ideas with Western learning. The Bible is being put into the vernacular, and that will do a great work for the Chinese as a whole. Perhaps the most characteristic of the Chinese literature is in their proverbs. There were 2,700 volumes of philosophy in the Chinese library before 190 B. C., and their "Encyclopedia of Philosophy" contains 360 volumes. This shows something of the genius of the people for philosophy. There was a period of transcendentalism hundreds of years before Christ. This was followed by the utilitarian system of ethics by Confucius and his disciples, and this by another golden age of philosophy at the time of the invention of printing. Their great philosophers have not the speculative ability of Aristotle and Plato, but have had a greater influence upon the nation as a whole. A materialistic, rationalistic, individualistic interpretation of philosophy has been in vogue in China. They are rationalists, calculators, and reasoners.

Confucius

Confucius is the greatest conservative that the race knows anything about. There has been an arrested progress in China for two thousand years, due to the great conservative impulse of Confucius. China was also shut off from the rest of the world and this was also in a way responsible for China's arrested progress. The nation was shut off from God and the worship of the emperor was set up in the place of the worship of God. The religion of China is said to be wholly materialistic, but this is not altogether true. In fact, every house in China is a shrine. Furthermore, the Chinese have suffered more for their religion than any other people and any other nation. The fact that the emperor had usurped the place of Christ and of God in their religion had as a result the early Chinese wars. Confucius had taught that the emperor was to be supreme and this the other religions were disposed to contest. In one struggle 6,000,000 lost their lives and in another 20,000,000. Christianity does not bulk large in China today, but it has had a chance to show its mettle there, and during the time of the Boxer uprising many Christians showed their spirit by paying the price of martyrdom for the faith.

The Chinese Republic

Bishop Bashford at the beginning of his sixth lecture spoke beautifully of Dr. Warren in connection with an early call to do missionary work in China. He then took up a discussion of the Chinese republic. The two great problems that confront the Chinese as a nation are to maintain her integrity and sovereignty and at the same time to work out a plan of government. Of these two the matter of the maintenance of her integrity is the important consideration. The republic was established after thorough preliminary preparation, including the sending of commissions to Europe and to America which reported in favor of a constitutional

form of government. The people of the Chinese republic have a genius for government which has been developed through centuries of self government in local matters and through a vast amount of practical experience in the matter of the guilds. They also feel the matter of responsibility, and so the prospects for a great system of government are very good.

China and Japan

We must observe that it is a sore temptation on the part of Japan to enlarge her borders at the expense of China. There is no nation which has faced this temptation but has fallen. After the Russo-Japanese War in 1904 Japan concluded peace, urged unduly by President Roosevelt, without realizing the fruits of her victory. This was unfortunate, for it left Japan unsatisfied. The last seven demands made by Japan upon China in January, 1915, would have deprived China of her sovereignty. The United States played an important part in this crisis by inducing Japan, temporarily at least, to lay aside her demands. But Japan doesn't need to impinge upon China's sovereignty to realize her plans. She can support an increase of 50,000,000 in her population on her present territory. Japan is in no position to stand the cost of acquiring Chinese territory. The tax rate in Japan now averages twenty per cent. higher, proportionately, than in America. Heavier financial burdens would bring on bankruptcy and revolution. Besides, other nations would not tolerate Japan's conquest of China. And China herself would defeat Japan either by the stubbornness of her resistance or by the process of "digestion," with which she has absorbed and assimilated the Mongols. The only hope for Japan is to cultivate the friendship of China.

China and the United States have always been friendly. China will never forget the return of the Boxer indemnity. The Pacific doctrine of the United States is supremely important, for it involves the control of the whole Pacific basin. What nation, what language, what civilization, what religion, will be dominant in the Pacific? It looks as if the United States were divinely appointed to be the greatest power on the eastern rim of this great basin, and that China is to hold a similar position on the western side. Therefore our relations with her are of supreme importance.

An Impression of Bishop Bashford

By a Student in Boston University School of Theology

A MAN who, with a firm grasp upon the reality, goodness, and immanence of God in all things, has laid hold upon God Himself, and with the confidence and authority of a God-given outlook is putting the sure and certain force of all that he is into a definite, clear cut, well understood, and well articulated program in order that God may realize through His church His great and, beyond human conception, glorious destiny for mankind. Endowed with keen insight into God's mind and purpose, with power possessed by few, and a corresponding childlike humility; comprehending at once all phases of human thought, endeavor, and life, this man, in the high optimism which can come only from one source, is with unquestioned certainty, and with rare appreciation of the deep significance — the sacredness — of his task, actually changing and turning and shaping the life of man upon the earth. With his eye upon the future he glimpses the past and present, and with determination, courage and authority — aye, prophetic authority — sets his hand to a world task. With vigor born of a supreme love for man, he points the finger of imagination to a distant, a beautiful, yes, and an undreamed-of future, and brings that future a bit nearer the tired eyes and strained nerves of men. There he stands, a prophet of light, a messenger of enlightenment and redemption, a spirit rising sublimely above the shadows of human selfishness, showing to men a new life and light beyond himself, a something so ineffably beautiful that all doubts are vanished and men's souls are filled with the stimulating assurance that God's hand is working out, through all ages and through all races, a mighty and a magnificent destiny for mankind.

OUR CIVILIZATION IN THE CRUCIBLE

LENT serves to place emphasis upon the supremacy of the spiritual in life. There is no lesson that the civilized world needs more to grasp just now in the fulness of its meaning than this. We have come perilously near worshipping only at the shrine of the material. It is the clash of arms that has called the halt and made us realize the way of ruin along which we were traveling.

Nietzsche's superman who dominated the philosophy of Germany was, under other names, prominent to a large extent in the thinking and life of the rest of the world. While not much was said about force as such, the material conception of life as opposed to the spiritual has been largely dominant. Wealth, possessions, inventions, comforts that minister to the physical well-being—these have been held as the things pre-eminently worth while, the things upon which we have set our minds and hearts, and by which we have measured our civilization.

But suddenly we found that these are the very things that are the measure of our destruction if wrongly evaluated. Because a nation wants a place in the sun which is already occupied by others, that nation reaches out and plunges the world into war. Because it desires more possessions at the expense of others, hatred is engendered, and an entire continent is robbed of the flower of its manhood. Education, wealth, the comforts of our civilization—all these are thrown into the crucible. There they are seen to be but by-products, and are revealed in their final weakness, entirely impotent to save humanity. From the battlefields of Europe and from the mourning homes of the many bleeding nations but one cry comes, and that is the cry of the spirit.

This is the lesson that must not be lost upon our modern civilization. Christ in those last days of His on earth was at the culmination of His contest for spiritual supremacy. About Him there was the pomp of empire, the strength of official position, wealth, culture, and all were arrayed against Him. These He did not condemn in themselves, but He condemned them as ends in themselves. For He looked beyond to things that were spiritual. Standing one day upon an eminence where He could behold Jerusalem lying at His feet, He wept as He thought of that loved city of His patriotism turning from the spiritual realities to the mere material. "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." He saw that in that hour of rejection Jerusalem had sealed her doom. Only a few years later Jerusalem is destroyed. But the spiritual truths proclaimed by the Christ abide. The material seemed to be victorious during those days commemorated by the Christian church as the Lenten season. The Christ was overcome. But it was only for a time. Out of it He came finally triumphant.

This, then, is the lesson in these Lenten days. Life must be based upon the spir-

itual and evaluated in spiritual terms. It is a lesson not simply in the large, but one to be learned individually. The nations of earth have gone the way of ancient Jerusalem, their materialistic glory ending in their own destruction today as of old. The Lenten season proclaims that the spiritual must transcend all those things which we call products of our modern civilization. Only thus shall they save themselves. It is this that is the significance of the words of Christ, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Humanity must save its soul if it is to save itself.

Two Things the General Conference Should Do

BISHOP BASHFORD, in the course of his most excellent address before the Boston Methodist Social Union last week—when he tore a page out of his own life, and related his call to the foreign field—took occasion to express himself most emphatically against the missionary episcopacy. When his own name was being considered for the episcopacy in 1904 he said to Dr. Lowry—who was very active in trying to convince him that he should permit his election with an idea of taking charge of the work in China—that he was absolutely opposed to the missionary episcopacy. The Grants and Shermans on the firing line, he maintained, should not be half bishops, but full-fledged, capable of commanding the situation and the forces.

In this we have the views of one who has done more to establish the vital place the general superintendency on the foreign field holds in its relation to the church than perhaps any other man. He has been there for twelve years. For eight years now his efforts have been ably seconded by Bishop Lewis. In South America Bishop Stuntz for four years has likewise been giving to the church full proof of what the general superintendent can do for the foreign work. The time has come for the Methodist Episcopal Church to meet this situation fairly and squarely. Let us have no more of half-bishops, of limited authority, bishops who are not on an equality officially with their brethren of the episcopal board, bishops whose supervision is superseded every now and then by some one else. We must give to the church for every part of our great field an adequate general superintendency.

The area system of supervision, as we have said before, makes it possible to assign men to particular fields, abroad as well as in this country. It is for this reason, likewise, among others, that we do not believe it wise to elect bishops for races and languages. We do not believe it is the part of statesmanship to have half-bishops for the Negro race in America any more than that we should have that kind of bishops for the Chinese in their homeland, or for the Latin Americans in the continent to the south of us. The work among the colored men is of tremendous importance. It is vitally related to the welfare of the nation. What the colored man needs is the very best possible leadership, irrespective of color.

Already the church has given him splendid white leaders. When the time comes that Negro leadership in the episcopacy should be given the race—and we are not discussing now whether or not that time has arrived—then let it be a general superintendent, and nothing less than this.

For this reason we trust that the Spring Conferences will defeat the proposition that is now going the rounds to permit the election of bishops for races and languages. We know there are those who claim that there is subterfuge in electing a Negro general superintendent, and then assigning him to work among the Negroes. Not in the least. There is no subterfuge at all. Each bishop under our present system is limited to his particular area. The contention, of course, is that while this is true, each white bishop may be assigned to any other area—in *posse* he can go anywhere. True, but as was pointed out in an article in these columns recently, so is every colored preacher *in posse* pastor of any white church in the connection. Actually, however, he cannot be so assigned any more than a white man can be assigned to a colored church. There is no more subterfuge in electing a Negro a general superintendent and assigning him to the Negro work than there is in ordaining a Negro to the ministry and appointing him to a Negro church. There is no use in trying to confuse the issue in juggling words at this point.

The Methodist Episcopal Church as it meets the world problem must more and more elect its bishops with the area idea in mind. Eventually there must be native bishops for our work in Sweden and native bishops for our work in Italy—native bishops for our work among all the races of earth. These will be general superintendents, full-fledged bishops in every way, shape, and manner, without any limitations whatever. The church, however, in assigning these men will place them over those jurisdictions that conform to their languages. There is here a distinction of vast importance between a limited episcopacy in its election and official standing and limiting bishops in their jurisdiction who are unlimited in their standing. It ought not to take a superabundance of acumen to realize this.

Let the Methodist Episcopal Church, therefore, at this critical time in the readjustment of world interests, do two things: first, at those Annual Conferences that are yet to meet, and later at Saratoga, defeat the proposition for the election of bishops for races and languages; second, in the General Conference do away absolutely with the missionary episcopacy.

How It Can Be Done

THE St. Louis papers have been drawing particular attention to the splendid brotherly spirit that exists between the Methodist churches of that city. A Lenten evangelistic campaign has been organized under the direction of Rev. Dr. James W. Lee, presiding elder of the Southern Methodist Church in the city, taking in all the Methodist churches of the city. Dr. Lee is quoted in one of the St. Louis papers as saying, "A meeting like this has never been held since we were divided in 1844. Here we

Bishop Bashford and His Bible

From his recently published Life by George R. Grose

EVERY year he read the Bible through, marking passages which met the need of the time, jotting down his reflections upon the margin. His Journal reveals the depth and the sanity of his devotion and his constant dependence upon the Bible for spiritual food. January 26, 1905, on the Yangtse River he writes in his notes:

"Deuteronomy seems to me more and more in accord with the highest ethics and latest science in its insistence upon obedience."

Bishop Bashford's habit of daily Bible reading is illuminating. He read the Bible with the most reverent thoughtfulness. To him the Book was never a fetish on the one hand, nor on the other a mere textbook of religion. The Scriptures were the channel of his communion with God, the food upon which his inner life fed. The margins of his Bibles were covered with notes which reveal the yearning search which he was making continually for spiritual light and leading. He marked certain passages which were associated with important occasions or unusual experiences in his life.

After reading the Bible through for 1905, his notebook entry is:

"Finished reading through the Bible for 1905. I feel the folly of the contention of the critics. The Bible has mistakes and is partly, indeed wholly, human, as to the agency through which it comes to us, and bears over and over again the marks of its human agents. On the other hand, its divine power manifests itself in the life of each one who will obey it. The Book never meant so much to me as it does to-day."

Later in the year, when threatened with failure of health, he makes this note:

"If I can help China or America more by suffering and dying than by working, all right; I am absolutely sure that we are all in the Father's hands."

After reading Isaiah 49, he wrote: "It appeals to me and finds me at the depth of my being. I believe it is possible for me to realize these promises if I walk in the way of obedience. I will do so with God's help."



ON THE CAMPUS



AT THE FRONT

Inspection—Two Kinds

These pictures need no interpretation—they speak for themselves. For the use of the cuts the HERALD is indebted to the Committee on Militarism in Education, whose headquarters are located at 387 Bible House, Astor Place, New York City. "Inspection on the Campus" is an International Photo. "Inspection at the Front" is from the book "The Horror of It," by Frederick A. Barber, published by Brewer, Warren & Putnam, New York.

No Doubt About This Crisis

IS METHODISM PREPARED FOR THE DISINTEGRATION OF ITS BOARD OF FOREIGN MISSIONS?

William W. Reid

ALL missionaries of the Board of Foreign Missions of the Methodist Episcopal Church will have 25 per cent. deducted from their salaries for the last four months of the year. The funds that supplement local giving for the support of national pastors, teachers, nurses, and institutions will be cut in half for the same period.

This drastic deduction—following a 10 per cent. average decrease in all missionary salaries last November—is part of a program of retrenchment voted by the Executive Committee of the Board on June 16, and made necessary by the shrinkage of World Service receipts during the first seven months of the fiscal year ending Oct. 31, 1932.

These deductions are but part of the drastic measures whereby the Board will reduce by \$200,000 the moneys appropriated last November for this twelve months' period. The deductions begin in the Board's home office with 30 per cent. off the highest salaries and range to 10 per cent. of the salaries of clerks and stenographers—in addition to a 10 per cent. salary cut in November—and other deductions in home base expenditures.

The Committee was also obliged to vote an average deduction of 10 per cent. in the small allowances now made to retired missionaries.

It is believed that this is the first time

in the history of the Methodist Episcopal Church that one of its benevolent causes has found it necessary to make a drastic cut in its expenditures in the middle of a year for which appropriations were already made—the more serious when these appropriations were half a million dollars lower than the previous year's appropriations.

THIS drastic reduction in moneys available for the foreign missionary enterprise of the Methodist Episcopal Church is the result of the following situation (the figures given exclude designated gifts for conditional appropriations because they do not affect the deficit):

The receipts of the Board for the seven months of the present fiscal year (beginning Nov. 1, 1931) were \$582,875.

The receipts of the Board for the same seven months of the previous fiscal year were \$924,163.

This is a decrease in seven months of \$341,288—37 per cent. (And it must be remembered that last year's receipts were almost \$500,000 below those of the preceding twelve months.)

If this same percentage of decrease (37 per cent.) continues through the remaining five months of the fiscal year, the receipts of the Board will be about \$630,000 less than for the year ending Oct. 31, 1931, or a total of \$1,080,000.

The regular appropriation for the year 1932 was \$1,709,446. The appropriation for 1933 would, at this continued rate of decrease, be only \$1,080,000.

But this rate of decrease means not only reduced appropriations for 1933, it means also a new debt of \$630,000 on Oct. 31, 1932. How can this be met? The Board cannot expect the banks to carry it. It will have to be paid out of the 1933 income. In other words, the \$630,000 debt must be a first charge against the appropriation of \$1,080,000. This leaves only \$450,000 available for regular appropriations in 1933 as compared with \$1,709,446 in 1932.

This would mean a cut of 74 per cent. in the already heavily suffering funds for foreign missionary service.

WITHOUT question this is the most serious situation that has ever faced a major enterprise of the Methodist Episcopal Church. One cannot begin to imagine what a continuance of this situation through the summer and fall will mean to the cause of Christ on the foreign field as represented by the Methodist Episcopal Church, the cutting off of missionaries without adequate funds for food and shelter, and without funds to return them to America, the dismissal of national pastors, teachers, and hospital workers, the closing of institutions of all kinds—churches, schools, and hospitals where local funds are not sufficient for all needs. One can see in this situation only ruin of the church's organization and enterprise built up by the sacrifices of a century.

What will Methodism do? The answer lies with the ministers and laymen of the church in all parts of the country.

Now It Can Be Told

Bishop James W. Bashford's Revealing Story—Dictated a Year Before His Death and Hitherto Unpublished—of Japan's Twenty-One Demands upon China and the Consequent Tense International Situation in Which He Himself Was a Principal Figure

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IN the fall of 1914 I visited Tokyo, Japan, in the interest of the Chinese Church, for which I have had the responsibility since 1907. Bishop Harris asked me if I would not like to have an interview with Count Okuma, then Premier of Japan. I said, "Did Count Okuma suggest this interview?" He smiled and said, "Yes." I replied that I would be glad to have an interview with him, and suggested that Dr. Frank Mason North of the Board of Foreign Missions and Dr. William I. Haven of the American Bible Society accompany me. The interview was arranged for the next day.

Count Okuma's object in the interview was to convey through me a message to China which would keep China from declaring war or making trouble over the invasion of China by Japanese troops, who were trying to reach Kiaochow, or Tsingtao, from the rear and were thus violating the sovereignty of China as Germany violated the sovereignty of Belgium.

During the interview Count Okuma said, "There will be no war with China so long as I am Premier." Again he affirmed a little later, "Japan will be guilty of no aggression upon China while I am Premier."

RETURNING to China, I did not immediately call upon the Chinese Government and deliver Count Okuma's message, but waited until I could make up my mind as to the wisest advice to give to China. On account of this delay Dr. Hioki, Japanese minister, called upon me a few days after I reached Peking, saying he had just received a cablegram from Count Okuma directing him to call upon me and requesting me to state to Dr. Hioki the substance of his interview with me.

As I thought Dr. Hioki belonged to the war party and Count Okuma to the peace party, I stated very clearly Count Okuma's pledge to me. Dr. Hioki wished my judgment more fully as to the wise attitude for Japan to maintain toward China, next toward Russia, next toward Great Britain, and lastly toward the United States. He spent the entire afternoon with me asking questions and listening to my statements upon this subject. I tried to show that the wise policy for Japan was to maintain peace so far as possible with all these nations and to become the commercial and industrial

leader of the Far East and so far as possible of the Pacific Basin, as Great Britain had been the industrial and commercial leader in the Atlantic Basin, and to secure the intellectual and moral hegemony of the Far East, instead of striving for political domination through force.

As I was very hurried in preparations to start on a tour of West China, I completed the preparations in the next three or four days and called at Dr. Hioki's office and told him that I must take a train in a short time and had only time now to pay my respects, but that I would return his call and have a further conversation with him when I came back from Szechwan in the spring.

AFTER Dr. Hioki's call, I called upon Admiral T. K. Tsai and told him that I came with a message from Japan for the truthfulness of which I was no more responsible than a messenger who delivers a telegram. I then told him of the interview with Count Okuma and with my later interview with Dr. Hioki. I think Admiral Tsai carried this news to Yuan Shi Kai and then came to me for a second interview. At any rate, Admiral Tsai told me that Yuan Shi Kai wanted to know my judgment as to whether Count Okuma would keep his pledge. I told him that I thought Count Okuma was honest in making the pledge and that he would gladly keep it if he could, but that in my judgment either he would be forced to make some large demands upon China or else he would be forced out of office, and the military party would secure the leadership in Japan.

He asked me what I would do if I were in his place and if Japan made large and unjust demands. I told him that while he could not make a long stand against a Japanese invasion, and while China would soon lose the coast cities and Peking, nevertheless he could wage such a war as the Spaniards and Russians waged against Napoleon, as the Boers waged in their recent war against Great Britain, and as one Chinese general waged in Fukien against an invasion from Formosa; that he could destroy railways and all that was valuable to the enemy, continually falling back and waging guerrilla warfare; and that if he once set the example of guerrilla warfare the Chinese would follow it all over the

nation, and that with the lack of railways and the great size and population of China as compared with Japan, I was sure the Japanese never could subdue the Chinese people.

I learned afterward from Admiral Tsai that this advice furnished Yuan Shi Kai great comfort, and that he talked over the plan three or four times with Admiral Tsai during the winter and assured him that he would follow it in case Japan was guilty of aggression upon China.

I then hastened my preparations for the trip to West China, reaching Peking in a few days.

ON coming back from West China in February, I continued on the boat down the Yangtze to Shanghai in order to meet the executive members of the Continuation Committee. Before reaching Shanghai, I had been somewhat alarmed by reports appearing in the newspapers of some very serious demands which Japan had made upon China. On reaching Shanghai, I received a letter from Dr. H. H. Lowry of Peking telling me that the Chinese Government had called for me and desired my immediate return to Peking. Dr. Lowry said Admiral Tsai had informed him that Japan had made 21 Demands upon China and that the last seven of these, called Group 5, practically transferred the sovereignty of China to Japan. Dr. Lowry urged me to return to Peking as soon as possible.

As the events had occurred which I feared in the preceding fall would happen, and as I had already given Yuan Shi Kai all the advice I could now give, it seemed to me wiser to tarry for the meeting of the Executive Committee and see if I could not devise some plan for interesting America on China's behalf. I arranged an interview with Bishop Roots, chairman of the Executive Committee, told him what had happened and also informed him that I was disposed to break the rules, both of the Government and of the missionary societies, by interfering in political affairs far enough to inform our Government, through the American minister, of what was transpiring in China and to urge the Government to launch a strong protest with Japan against her demands upon China.

After discussing the matter, Bishop Roots said: "I know that you stand in a confidential relation to the Chinese Gov-

ernment and have information which the rest of us do not possess. Hence, if you feel sure of your ground and wish to send such a message to the Government, I will join you in sending it." I urged him also to see Bishop Graves and secure his consent to sign such a message. He canceled an engagement to dinner to call that evening, went out to St. John's College, met Bishop Graves, and did not return until midnight. After returning he blocked out a short statement to the American Government.

In the morning he told me that Bishop Graves was deeply concerned, that he would sign a very conservative statement provided he could approve its contents and form, and showed me a statement which he thought Bishop Graves would sign. I asked him to let me revise the statement and I directed it to Dr. Reinsch, our minister to China. I opened it with an introduction somewhat as follows (as I am dictating entirely from memory without access to the letter which Dr. Lowry wrote me, or the cablegram which we framed for our Government, I cannot give the exact language used, but I am quite sure that I am giving the substance of these documents):

If Japan has made no demands upon China, or if she has made demands and these demands do not trespass upon the sovereignty of China, please do not send the accompanying dispatch to Washington. On the other hand, if Japan has made demands which seriously threaten the sovereignty of China, please send the following dispatch to Mr. Bryan with the signatures attached.

This form of introduction put the responsibility for the genuineness of the 21 Demands upon Dr. Reinsch. I was sure that he had been consulted by the Chinese Government and that he would know whether or not such demands had been made, and this introduction led Bishop Graves and the representatives of other churches freely to sign the dispatch to the United States Government.

I then took the paper to our consul-general at Shanghai, who had spent several years in Japan and who had a high opinion of the Japanese. He first told me that he was sure that Japan had made no such demands upon China. On my assuring him that I could personally vouch for the demands, he said he would send our request and our dispatch to Dr. Reinsch for me, and he himself suggested adding to the dispatch a few words on the very serious effect Japanese intervention in China would have upon our commerce with the Chinese. I thought the suggestion was a good one and incorporated it. Bishop Roots then took the paper as revised by myself back to Bishop Graves, who readily signed it, and also to Dr. Hawks-Pott, who also signed it. This made three representatives from the Protestant Episcopal Church. I then

took the paper to Dr. A. P. Parker of the Methodist Episcopal Church, South, told him the facts, and he signed it. I also secured the signatures of the following additional persons: Dr. Chambers, chairman of the Baptist Council in China; Dr. Garrett, acting moderator of the Presbyterian Assembly for China; Dr. Lobenstine of the Presbyterian Church. Later I secured the signature of Dr. Arthur Smith of the American Board. Dr. Gamewell and myself signed it for the Methodist Episcopal Church.

These interviews and the signing of the paper occurred between Feb. 20 and 25, 1915.

ON Feb. 25 I started for Peking, arriving there Feb. 27. Feb. 28 I called on Dr. Reinsch, but he was not in. March 1, I had an important interview with Dr. Reinsch in which he told me that he had forwarded the dispatch to the American Government. He urged me to write to Melville E. Stone, secretary of the Associated Press, to call upon Dr. Hioki, and to urge Professor C. T. Wang and Professor H. H. Kung not to influence the Chinese to violence, but to urge them to preserve calm in the face of Japanese aggression. I in return urged Dr. Reinsch to see Sir John Jordan and impress upon him the injustice of Great Britain's sanctioning, on the part of Japan, outrages which are greater than the demands made by Austria upon Serbia, and even the outrages inflicted by Germany upon Belgium.

I did not ask Dr. Reinsch directly whether he and Sir John Jordan had been sent for by Yuan Shi Kai and consulted after Dr. Hioki had called upon Yuan Shi Kai and presented the 21 Demands. I received from other sources the information that Dr. Hioki had gone directly to Yuan Shi Kai with the Demands, and that after reading them to Yuan Shi Kai, the President asked the Japanese minister if he had presented them to the Foreign Department. On his reply that he had not gone to the Foreign Department but had come directly to the President, Yuan Shi Kai informed him that China was a constitutional nation and that the Demands must be presented through the Foreign Office, but Dr. Hioki, on taking his departure, had left a copy of the Demands upon the table and Yuan Shi Kai had called Sir John Jordan and Dr. Reinsch to confer with him over these Demands. It did not seem to me proper to ask Dr. Reinsch in regard to official matters on which perhaps he ought to preserve secrecy.

AFTER returning from the call upon Dr. Reinsch with the promise to him that I would call upon Dr. Hioki, I was confronted with another difficulty.

Just before the Demands were pre-

sented upon China, Dr. Hioki had sent for Mr. Moore, the agent of the Associated Press, and Mr. W. H. Donald, the representative of the *London Times*, and told them that the Japanese Government was to have an important function at such a time and had through him invited them to be present. The transportation, entertainment, etc., would of course be furnished at Government expense, and this would give them a fine opportunity to learn more about Japan. Each man accepted the invitation to visit Tokyo, leaving a subordinate to attend to his duties in Peking.

No sooner were these men out of Peking than Dr. Hioki presented the Demands to Yuan Shi Kai with no regular representative of either of these important news agencies in Peking. I think the following morning after the interview between Dr. Hioki and Yuan Shi Kai, some British authority sent for the subordinate who was representing the *London Times*, gave him a copy of the 21 Demands and also an additional copy for the representative of the Associated Press, and directed both of them to cable the Demands to the *Times* and the Associated Press. The Demands were so startling that Mr. Stone of the Associated Press did not publish them until he sent for Viscount Chinda at Washington and asked him if they were correct. Viscount Chinda at once repudiated the Demands and a little later, I think, secured a formal repudiation from the Government in Tokyo. Mr. Stone then sent a sharp cablegram to Mr. Moore asking for his authority and chiding him for sending demands that might create a war without first being absolutely certain that the demands were genuine. The *London Times* sent the same dispatch.

THESE men got back from Tokyo about the time I reached Peking, namely, the last of February or the first of March, and both of them came to me with their troubles. Mr. Moore had been greatly annoyed that his subordinate had sent any such dispatches to America during his absence, and asked him why he had not shown the Demands to Dr. Hioki, etc., and finally took his copy of the Demands to Dr. Hioki and asked him if they were correct.

Mr. Donald, the *London Times* representative, also came to me, bringing a copy of the Demands as they had been received by his subordinate, and telling me that he had received a sharp rebuke. Both men had sent their resignations—one to London and the other to New York.

Dr. Hioki promptly repudiated the Demands, assuring Mr. Moore that they were utterly false. Mr. Moore, however, had traced the Demands back to such a

source as led him to feel very confident that the Demands were true. I did not ask Mr. Moore for the source of the information because it would be contrary to professional etiquette for him to reveal the source, but as I now contemplated a visit to Dr. Hioki and remembered that he had utterly repudiated the Demands, I felt sure that he would again repudiate them and chide me for coming to him with a false and unjust accusation against Japan. I therefore asked James Lewis, my secretary, to go down once more and see Dr. Reinsch to get information as to the decline in American trade in Manchuria since Japanese occupation and to ascertain whether Dr. Reinsch's information as to the Demands came direct from Yuan Shi Kai. Dr. Reinsch dropped a clause in his response to Mr. Lewis which showed that he had been with Yuan Shi Kai. He also told Mr. Lewis that he had seen photographic copy of the 21 Demands in Japanese and that he had a translation of them. Going into another room and comparing it with his translation he replied to Mr. Lewis, "Bishop Bashford, in showing the Demands to Dr. Hioki, need have no fear that he is making a false charge against Japan."

WITH this information, I called upon Dr. Hioki, began with strong statements of the pleasure which his call of the preceding fall had given me and of the confidence which he had established by consulting me upon the relations of Japan with the other countries, etc., and then said that, as Japan had made 21 Demands upon China, I wanted to talk with him frankly in regard to them, and immediately entered upon my first statement, to the effect that Japan could easily capture the port cities of China and capture Peking, but that Japan had been in Formosa since 1895-'96 and had not yet subdued that island, although the island was small and she had a railway, and that she was still holding the island simply through military force. I added that if at the end of eighteen or twenty years they had not subdued an island of 3,000,000 people, how long would it take Japan to traverse the entire region of China and subdue 400,000,000?

I pointed out the fact that the Chinese in the Szechwan Province had resisted the Manchurian dynasty in the seventeenth century until they lost one quarter of their population; that the province now numbered some 68,000,000 people, that they were 1,500 miles from the coast and 1,000 miles from the nearest railway; that I had just been through the province and found some excitement and intense hatred of Japan, and that if that single province fought as desperately against Japan as she had resisted the

Manchurians, Japan could not subdue that province alone in half a century.

I also pointed out the fact that the Chinese had fought in the Taiping Rebellion until they had lost in all some 20,000,000 people. I again impressed upon Dr. Hioki that a people so numerous, so warlike in spirit, and so given to guerrilla warfare could never be subdued and assimilated by the Japanese nation.

Second, I pointed out the fact that foreign nations would not permit Japan to dominate China; that if Japan once accomplished this task, she would immediately become a menace to the peace of the world; and that I was sure other nations would order her out of China as they compelled her to give up Port Arthur, after she captured it from China in 1895-'96, and that I hoped Japan would not put herself in a position where she would be subject to such humiliation.

In the third place, I pointed out the very heavy indebtedness of Japan and tried to show that her true policy was that of commercial and industrial leadership, such as England had exercised during the nineteenth century, and above all, intellectual and moral leadership.

DR. HIOKI sat like a stone image listening to my remarks and he had not interfered to contradict them. At the close of my remarks, which lasted nearly half an hour, he did not contradict the statement that Japan had presented the 21 Demands against China, but said that I had been very bold in coming to him upon this subject, and that he thought I had come, not in the interest of China alone, or of America alone, but in order to preserve peace between the three nations, and he thanked me for coming.

I thanked him most profusely for his appreciation of my motives. He then added under considerable agitation, "I fear that Japan is following the German policy too far, but what can I do? I must obey the orders of my Government." I said, "You, like every other man, must make your own choice and determine your destiny. Were I asked to represent my Government in a course which I believed to be wrong and very dangerous to the Government, I should protest against the discharge of such a duty and should resign my post." I arose and departed at once.

SOON after, I called on Dr. Reinsch and learned that he had seen Sir John Jordan; that the latter was almost broken-hearted over the course Japan was pursuing, and that he felt that England was losing, or was in grave danger of losing, in the Far East all that she had struggled for a century to gain; and that he had added in substance that England was in a life-and-death struggle with Germany and that America must, if possible,

save China; that a break with China upon the part of England at the present time would be fatal to all her interests in the Far East and possibly in India and Australia. Dr. Reinsch suggested that I write a letter to Melville E. Stone of the Associated Press, with whom I have been in confidential relations for some years.

After the interview with Dr. Reinsch I wrote a four-page letter to Mr. Wilson enlarging upon the dispatch which we had sent to the State Department through Dr. Reinsch. I stated briefly why I thought a protest should be lodged with Japan against her 21 Demands, etc., closing with the statement that I was sending the Demands and a longer letter to Mr. Bryan. I then wrote Mr. Bryan, giving the 21 Demands and presenting the moral, political, and commercial grounds which I thought demanded an earnest protest upon the part of our Government. On the other hand, I was clear that our Government ought not to make any threats of a war with Japan because I felt sure that we could not carry troops 5,000 miles and wage a successful war against a warlike nation like Japan. I urged that our Government simply notify Japan that in case she pressed the Demands upon China the United States would present at the close of the present war her protest to the Hague Tribunal and that we would join the other powers of the world in ordering Japan to surrender the suzerainty of China. I assured him that conversations with Japanese statesmen made me clear that Japan would not attempt to cross 5,000 miles of ocean and attack the United States. Hence, I could speak very freely with the Japanese Government without danger of Japan's declaring war against us.

I also wrote a letter to Mr. Stone, though I cannot now recall the substance of it. I also wrote a letter to Professor Shailer Mathews, who was at that time president of the American Federation of Churches [Federal Council of the Churches], and who had visited Japan in company with Dr. Sidney L. Gulick and who, with Dr. Gulick, was then making speeches in America very favorable to Japan. I enclosed a copy of the Demands, telling him not to publish them or give them out, but simply to be guided in his speeches by the fact that Japan had made such demands upon China. I also gave him permission to show the letter and the Demands to Dr. Gulick.

AFTER writing these letters I called upon Dr. George Morrison, who was an adviser of Yuan Shi Kai. He assured me that the information was important and that he would convey it to Yuan Shi Kai that afternoon. A day or two later I had an interview, I think in company with Dr. Lowry, with Admiral

Tsai. In this interview I briefly narrated what had been done and showed him the message of about two-and-one-half pages which the leading American missionaries in China had sent to our Government. When Admiral Tsai heard my statements he grasped my hand in both his and said, "I want to thank you in behalf of Yuan Shi Kai, or rather China, and assure you that nations, as well as individuals, are capable of gratitude." Admiral Tsai urged in behalf of Yuan Shi Kai that I should go to America at once and intercede for China. He also urged me to take money from the Chinese Government to cover my expenses, and suggested that I take \$20,000 to begin with and draw on them for more after I reached America. I told him that I could not possibly go to America as the representative of China and hence could not accept a single dollar of Chinese money. He pressed this action upon me until I assured him, first, that I would go to America, but would go as the representative of my church and that I would not take a dollar of Chinese money, and that I would, on reaching America, see Mr. Bryan, and if necessary Mr. Wilson, in the interest of China.

After this interview I sent a telegram to Mrs. Bashford, who had met me at Nanking on the way down the river and who was still in Shanghai, asking her to engage passage on the boat sailing the next Sunday and to wire me a full description of all the articles she wished me to pack in the trunk and bring for her. She answered that she had engaged the passage and directed me to bring a particular trunk which she had described, as her things for the voyage were all packed in that trunk. This was due to Mrs. Bashford's foresight in having everything packed for any emergency, because she had no thought on going south that we were to go on to America. Accordingly, I left Peking, March 23, 1915, and the next Sunday we took ship for San Francisco.

ON the way home at Nagasaki I sent James Lewis to Mr. Guthrie, the American ambassador to Japan, with a copy of the 21 Demands. He was very grateful for this copy—kept Mr. Lewis over an hour questioning him in regard to the Demands and my activities in China, etc. This was the first copy of the Demands which he had received, and he had only the general rumor that such demands had been made, but the answer of the Japanese to inquiries made by himself led him to assure Mr. Lewis that I was entirely mistaken in regard to the existence of any such demands.

On board the ship Rev. H. Loomis gave me much of the early history of Admiral Tsai.

On arrival at Honolulu the representa-

tive of the Associated Press came to me with two messages which he had received from Mr. Stone—one saying that a message had been received from Osaka, Japan, that I was on the way to America as the representative of the Chinese Government; the other saying that there was a report that Japan had made some very unjust demands upon China and asking me, first, if this was true, and, second, if Japan had made demands, to comment upon them. In reply to the first question I said that I had never been in Osaka and did not know how any one in Osaka could know my plans; that I was on the way to America, not as the agent of the Chinese Government, but in response to a call from the Missionary Society, and requested them to inquire for particulars at 150 Fifth Avenue, New York City. In regard to the Demands I said in substance, "Inasmuch as Japan stoutly denies having made any such demands, and inasmuch as the reported Demands are such as no civilized government would make upon another government, the fair attitude for Americans is to withhold judgment until they learn the facts."

WE reached San Francisco, April 19, 1915, and remained there from Monday to Wednesday evening because the presence of a bishop was required at the meeting of the Book Committee in order to confirm the election of James R. Joy as editor of *The Christian Advocate*. I wired Secretary Bryan saying that I could reach Washington Saturday afternoon or Monday morning—preferred Monday morning. Received an answer from Mr. Bryan saying that he would be glad to meet me Monday morning at 10 o'clock.

I had entirely overlooked a place of stopping in New York. Had simply wired Dr. North to meet me at the station. As Dr. North inquired what hotel I wished to stop at, I told him I did not know, as the old Fifth Avenue Hotel had been destroyed. He suggested the Prince George and we went there and he and I went carefully over the Japanese Demands and the Japanese school policy in Korea. Dr. North heartily acquiesced in my view in regard to the crisis and at my earnest request went with me on the midnight train to Washington.

ON April 25, about three hours after we reached the Prince George, Dr. Sidney Gulick called to assure me that he had seen Viscount Chinda with the copy of the Demands which I had sent to Shailer Mathews, and that Viscount Chinda told him that they were essentially false—that Japan had made some demands but that these so-called Demands were in substance false. Dr. Gulick rec-

ognized the harshness and injustice of these Demands and insisted that Japan never would present such demands upon China. He rebuked me for having come on a fool's errand. I replied that it would be wise to find out my errand before passing judgment. He said that I had come as the agent of China and I told him that statement was a falsehood, originating in Japan.

He then asked eagerly whether or not I intended to go to Washington. I assured him that I did but that my visit to Washington did not make me the agent of the Chinese Government. He felt that it was very unjust to present these Demands to the State Department or to Mr. Wilson. I assured him that I had already forwarded them several weeks ago. He was deeply stirred over this and felt that I had treated Japan most unjustly and asked me if I would meet Viscount Chinda with him in Washington and learn the truth. I agreed to meet Viscount Chinda with him. He assured me that I would be a badly humiliated man. I told him that I had suffered some humiliations in the past and probably could endure one more. He seemed amazed that I still believed in the accuracy of my Demands.

DR. NORTH and I met Dr. Gulick at the New Willard Hotel at 9 o'clock, April 26. He told me that he had arranged for the meeting with Viscount Chinda at 10 o'clock. I told him I had an engagement with Mr. Bryan at 10 o'clock and would see Viscount Chinda with him later.

I called on Mr. Bryan for a half-hour at 10 A. M., taking precedence of a dozen men who were waiting to see him, on account of the engagement made the preceding week. After talking half an hour, Mr. Bryan urged me to return at 1 P. M. and lunch with him and have a longer talk over the situation. He had read the 21 Demands which I had sent him, and assured me that they were correct. He told me that he had not received these Demands from Viscount Chinda until the day before my copy reached him, and that Viscount Chinda had assured him that part of the Demands were simply requests put forward as expressing the wishes of Japan. I told him that Chinda was attempting to deceive him at that point—that the whole 21 Demands were being pressed upon China under threat of doubling the Japanese troops in China and enforcing them unless Yuan Shi Kai would concede them.

Mr. Bryan told me that the President had called for my twelve-page letter after reading the four-page letter sent to him. He said that he and the President both thought my fears in regard to Japan's action against teaching Christianity in

the mission schools were unfounded and showed a slight bias against Japan. I called his attention to the capital qualifications of my statement on that point in my letter. I then told him of the decree of Mr. Schiya found in the *Nagasaki Press* of March 30, 1915, ordering the mission schools to comply completely with the Government curriculum by excluding religious instruction and religious worship from the schools, giving them ten days in which to comply, and announcing that they must be closed unless they then complied. Mr. Bryan was astonished at this decree and asked for a copy of it, which I later furnished him. I pointed out the fact that Japan had violated the Takahira Agreement by presenting the 21 Demands against China before consulting our Government. Mr. Bryan admitted this, but said that they had presented them a copy comparatively soon after they had been presented to China. I impressed upon Mr. Bryan in the two conversations—one at 10 and the other from 1 to 3—that the only human agents who could prevent a war between Japan and China were President Wilson and himself, and that they must promptly let Japan know that the United States would feel deeply aggrieved over the use of force by Japan to secure these 21 Demands from China.

Dr. North found that the President had left positive orders that no one was to see him during the week and that he was out of town for the day in a quiet retreat studying the grave problems which confronted him. Hence, Dr. North did not try to make any engagement for me to see the President.

DR. GULICK was greatly disturbed when I returned from the first visit to Mr. Bryan and told him that the 21 Demands had been presented to China in the terms which I had placed in Dr. Mathews's hands. He felt that Viscount Chinda had broken faith with him. I told Dr. Gulick that I did not wish to see Viscount Chinda with him. This was in accordance with Mr. Bryan's judgment, as well as my own, and Dr. Gulick was very glad to be relieved from the necessity of calling upon Viscount Chinda with me. Indeed, he finally decided not to call upon him personally and returned to New York.

Dr. Gulick's call soon after I had reached the hotel in New York—a hotel which I had never heard of until I landed at the station—led me to feel sure that Japan was keeping a careful watch over my movements. After going to the Pennsylvania Station and buying my ticket, I took a taxicab and called upon the Chinese minister and placed a message in his hands to be cabled to Yuan Shi Kai. It was in substance as follows:

Stand firm for cancelation or modification of all Japan's Demands which destroy or seriously threaten the sovereignty of China. Concede other points as far as possible.

The Chinese minister, Shah Kai-fu, agreed to keep my name out of print and to send the message. He was much discouraged, told me he thought my message was dangerous, and eagerly asked me if the United States would fight for China. I told him she would not, but that I felt reasonably sure Yuan Shi Kai could maintain the position which I advised him to hold. He wanted to know my grounds, but I told him I could not give them.

ON April 27, I sent from the Palmer House, Chicago, a brief note to Mr. Bryan saying, "One of two courses speedily is inevitable unless you and Mr. Wilson prevent: either China will succumb and you will find Japan in posses-

sion of her 21 Demands, or war will actually break out."

As Mr. Bryan had spoken of the Demands as "preposterous," I urged him to say to Viscount Chinda that, inasmuch as Chinda had assured him that Japan had no thought of exacting all these Demands, the United States would regard such exaction by threats of force as a violation of Japan's good faith with us. I am quite sure that in our conversation and in my first letter I had urged strongly upon Mr. Bryan the necessity of informing Japan that in case she enforced these Demands upon China, our Government would place the subject before the Hague Tribunal.

I heard a few days later that Japan, as a mark of her friendship, had yielded to the joint request of Great Britain and the United States and had dropped the 21 Demands upon China.

A Ghastly Mistake

THE VIRTUAL SCRAPPING OF THE WORLD PEACE COMMISSION

J. Lester Hankins

THE recent General Conference voted virtually to wipe out the splendidly effective Commission on World Peace. It was a case of fiddling while Rome burned. Some of us were never so thoroughly chagrined over the failure of the leadership in the church as we were when certain individuals made the delegates think the General Conference Expense Fund would be completely wrecked should an adequate appropriation be allowed for the Peace Commission. The strategy of some of these leaders was, to say the least, questionable. Statements and representations were made early in the Conference which created hysteria and fear. Some zealous money-savers even went so far as to say to delegates that they would not get their pay checks to go back home unless they stopped appropriating money. The facts, it finally appeared, were contrary to this representation, for the money, it is said, was already in hand and the checks could have been written at that very time.

It was felt by a number of progressive leaders that while economy was the ecclesiastical cudgel used to cripple the work of the Commission, there were deep undercurrents running against the cause itself. Why should not some of us who saw and tasted the hell of war in the Argonne have felt chagrined when we witnessed the employment of questionable tactics in the church to keep it from spending \$12,500 a year for the sake of making some dent in popular thinking, when America will in 1933 spend the sum

of \$2,800,000,000 for war expenses, past, present, and future?

LET us not fool ourselves—the word will get out that the Methodist Episcopal Church has retreated on this question of world peace. Notable and fine as is the peace pronouncement, it is only a pronouncement, and in the face of it I can hear some critic saying, "Your lack of action is so loud I cannot hear what you say."

Nor ought we to deceive ourselves into thinking that the little Commission on World Peace with its trifling appropriation of \$3000 a year will be able to register very much progress. And when I say "little commission" I mean to convey no reflection upon its personnel. The members of this commission simply have their hands tied for any effective work. It is apparent that one of two things was true. Either the proponents of a little commission were woefully ignorant of the magnitude of the task of promoting world peace or they were not willing to assume their share of the tremendous responsibility for human welfare. If we must accept the first of these alternatives, we are forced to surrender our respect for the insight and intelligence of the wreckers of the commission. If we are forced to choose the second alternative, what is to be said of a type of Christianity that lacks real vitality? What a dilemma for ecclesiastical leadership!

Is this too sharp a protest against what

CHINA'S FUTURE

By BISHOP JAMES W. BASHFORD, LL. D.

A PPLIED Christianity is necessary to give China her rightful place among nations.

Christianity entering China will carry with it industrial strength. It will mean a proper system of steam, electrical and aerial transportation to relieve ten to fifteen per cent. of her men from burden-bearing and turn them to productive industries; it will mean a single standard for her currency and a scientific system of weights and measures; it will mean the development of her mineral resources and her unrealized water power; it will mean an understanding and use of the countless inventions of the Western world.

The future education of the Chinese will undoubtedly be supported by the Government and will be democratic in character. Chinese students will not be satisfied with mere book knowledge, with the theoretical science, philosophy and theology of the West. They will be content with nothing less than the applied sciences and applied Christianity. They will demand a training which will develop those fundamental elements of moral character upon which all high and lasting success depends.

If the European war goes in favor of the Allies, and Mr. Wilson can then hold Japan, and all other nations, to the Lansing-Ishii agreement to respect the integrity and sovereignty of China; if, in the meantime, the Chinese rise above sectionalism and use their own united power in defense of their national ideal, republican government is assured.

If, along with her outworn civilization, China also rejects the half-Christian, half-pagan civilization of military nations, with its worship of material success, its glorification of war, its indulgence of lust and worldly pride, and accepts Christianity in earnest, she may surpass the Western world in realizing the New Humanity in Christ.

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THE SAFETY OF THE WORLD

The "Northwestern" in a recent number adorned its frontispiece with this piece of wisdom from our statesman-missionary, Bishop James W. Bashford, whose utterances we must now husband:

Yuan Shi Kai was probably the ablest pagan ruler of this century. He was a strong Confucianist, but he had an insight into the very essence of Christianity. After the revolution, when all China was in chaos, Yuan Shi Kai said to the Rev. Dr. H. H. Lowry:

"You Christians have brought about this revolution, and you ought to help us in our struggle for a republic."

Dr. Lowry protested that missionaries had never meddled in politics, and must not be held responsible for political changes.

"Meddling in politics is not essential to the production of a revolution," Yuan Shi Kai answered. "After you Christians came to China and went about preaching the Fatherhood of God and the brotherhood of man, despotism became forever impossible."

And Yuan was right. The only constructive program before the nations is the program of modern missions.

The gospel of Jesus Christ lays the foundation of intelligence and virtue upon which alone the liberty of the earth can rest. The world can not be made safe for democracy through armies and ammunition alone; intensive mission work must be accepted as an integral and continuous part of our program.

The evangelization of the nations is the safety of the world.

Recently West Virginia has enacted a law seriously curtailing the exportation of gas from the state. The enforcement of this law will work a great privation to Ohio. As a consequence the Buckeye state will seek through the Federal courts to prove that the West Virginia law forbidding the exportation of gas from the state is in violation of the constitutional provision for the free and unrestricted passage of all commodities from one state to another. If this case is carried to a conclusion it will be most interesting.

The Food Situation

Concerning the food situation in Europe the British Food Minister last week declared: "It is not too much to say that Rumania is starving, that Serbia is starving, that Austria is starving, and that Germany is starving. Ever since the armistice was signed the Allies have been doing what they could to relieve the situation, and food should be, or is being, sent to all the countries I have named. But it is not enough, and the question now arises whether we shall be able to get sufficient food to those countries in time to prevent a catastrophe." Mr. Hoover is quoted as having said that it is not at all certain that the price of wheat will fall in the world market—the need is so great. The burden of the Great War has not yet been lifted.

Daylight Saving

One of the side issues of the wrangle at the close of the session of Congress was the failure to secure the repeal of the daylight-saving law. A repeal resolution was tacked as a rider on the agricultural appropriation bill. When that failed of passage the rider died with it. As the law now stands the night of March 30 will witness another turning ahead of clock-hands. Before retiring on that night every person in the United States must turn ahead one hour the hands of his clock and watch. His sleep that night will be cut short sixty minutes. The next day he will arise an hour earlier by the sun, though at the usual

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Court Sustains Transportation Act

THE United States Supreme Court sustains the transportation act and by a strange fate the author of the act is superseded in his former position as chairman of the Senate Interstate Commerce Committee by one of the chief opponents of the Esch-Cummins law. The law required that railways earning over six per cent. on the value of the railway property above all operating expenses should pay one half the excess into its reserve fund and send one half to the Interstate Commerce Commission for a "general railroad contingent fund." This fund would of course be used to assist other roads where conditions made success impossible. The Dayton-Goose Creek Railroad, in Texas, twenty-five miles long, in 1921 showed a profit of \$33,766 over the prescribed six per cent. The road did not relish paying over this money. It carried the case to the Supreme Court on the constitutionality of the law. Some nineteen other roads joined in the effort to get rid of the "recapture" provisions of the transportation act. The decision, written and read by Chief Justice William Howard Taft, has been summarized as follows:

The court holds that it is "too narrow a view" of the commerce clause of the Constitution to hold that the regulation of interstate commerce is limited to the fixing of reasonable rates and the prohibition of discriminatory rates. In the sense intended, "to regulate is to foster, protect, and control the commerce with appropriate regard to the welfare of those who are immediately concerned as well as the public at large and to promote its growth and insure its safety." Indeed, the carrier "is not entitled to more than a fair net operating income upon the value of its properties which are being devoted to transportation. Its investment in a business dedicated to the public service, the owner must recognize that, as compared with investment in private business, he cannot expect either high or speculative dividends, but that his obligation limits him to only a fair or reasonable profit." In general, the court holds that the recapture method for the regulation of rates by preventing the making of unduly heavy profits is a fair and legal way to regulate rates and prevents also the upsetting and revision of the entire system of rates in the effort to correct abuses.

This decision is of course to affect the

question of rates, as suggested by President Coolidge in his message, but it will have a more far-reaching influence. If capital invested in railways is to be allowed only six per cent., shall similar restrictions be put on capital invested in other projects in which the public is directly interested? Shall a street railway system, for instance, whose directors have allowed it to become practically bankrupt, be rehabilitated by public trustees, doubling the fares, and then when new cars and other equipment are paid for, revert to its stockholders, who may again exploit it, draw its dividends, and repeat the depreciating process? Should the state limit its dividend payments to six per cent. on the real value of the prop-

Cleaning Up a Metropolis

PHILADELPHIA was the city of the limelight last week. Brigadier-General Smedley D. Butler of the United States Marines was recently appointed director of public safety. He was really loaned by the Government for the purpose for the period of a year. His standing as an officer of ability and courage is of the first order, and if he continues as he has begun, his laurels will be multiplied by his achievements in civil life. He has gone at his job in the spirit of the law. The police have begun to step lively. The ax and the padlock have begun to function, and the former in a figurative sense has reached the heads of some policemen. It has become a common thing for the guardians of the law to grow blind where social vices and violations of the liquor law prevail. First they declare there are no such violations. Then they say they are very few. Next they affirm you cannot change human nature and must be content with the appearance of cleanness. Finally they assure you it is impossible to enforce the law. General Butler is showing that it is not impossible to enforce the law if there are true hearts and strong minds behind it. There is nothing surer than that he will suffer many things from many politicians. The crooks, gamblers, hoodleggers, and drug peddlers seem often to have connections. Surrounding cities are complaining that the unsavory crew are spilling over on to them. *The New York World* says:

The whole problem of house-cleaning a metropolis is misunderstood by any man who is content to sweep out rubbish in a large way, reeking nothing of whose back yard or front steps may be littered in the process. General Butler's idea appears to be that the undesirable can "go to Camden." Baltimore expects to get its share, and Commissioner Furight looks for a drift of "crooks, prostitutes, gamblers, and hoodleggers" toward New York. No city wants them.

Of course no city wants them. Then why not get busy to keep them going until they are too tired to continue the pace on American soil? A new echo—not unfamiliar, however—comes from the agitated city itself. A police magistrate of Philadelphia in discharging three persons, arrested in a raid today, warned that

thing that intrudes on their work, but our civilization has something over which to blush if little children are toiling in the elements on account of necessity or greed.

No State University for Massachusetts

THE report of the commission appointed by the governor of Massachusetts in 1922 under the authority of the state legislature to investigate and report on the question of a state university in this commonwealth has recently been rendered. The commission is unanimous in its judgment that the need is not so great nor so urgent as to warrant the establishment of a state university. The report points out that Massachusetts, ranking first among all the states in the number of students in the higher institutions of learning, has at present twenty-four privately controlled and endowed colleges and universities, with a capacity for an increase of 2500 in student enrolment. The problem of better educational opportunities, it says, "is largely the problem of trained teachers." It recommends the junior college plan, covering the first two years of college work, as the most efficient and economical way to provide opportunities for the many boys and girls who do not find the traditional college suited to their needs, but who wish some form of education beyond the high school. The report states, first, that the initial cost of establishing a state university for 1000 students would be between \$10,502,000 and \$12,778,000, and the annual maintenance cost would be between \$1,772,250 and \$2,227,500, and, second, that tuition charges in Massachusetts institutions do not constitute so serious a handicap as would be the case in states where the population is more widely scattered, or educational opportunities are fewer. It is further found that tuition in state universities is not so free as the public may suppose. In the state universities of Michigan, Wisconsin, Minnesota, Illinois, Ohio, and California the sum of \$600,000 is collected on an average from the students each year. The report criticizes what is described as low standards for admission to the practise of medicine and law in this state. It urges better provisions for the training of teachers by the normal schools; additional facilities for research, particularly in industry and business; increased financial support and greater equipment for the Massachusetts Agricultural College, and larger appropriations for university extension. President William Devlin of Boston College dissented from the junior college recommendation. The other members of the commission are President Lemuel H. Murlin of Boston University, chairman; Hector L. Delisle, Fall River; Jeremiah F. Driscoll, Boston; Carlton D. Richardson, West Brookfield, and Felix Vorenberg, Boston. Mrs. George Minot Baker of Concord, who died recently, also was a member.

A Great Methodist Woman

IT quite frequently falls to the lot of women of marked ability to fail in receiving full appreciation from the general public during their lifetime because their careers have been lost in the unseen power and influence they exercise in helping their husbands to reach a plane of conspicuous achievement. Such was the case with Jane Field Bashford, wife of the late Bishop James W. Bashford. Her death in Los Angeles, Cal., following so closely on the birth of the new year, has brought about a new appraisal of her life and character throughout Methodism.

This woman's family, originally native to New England, later emigrated to Wisconsin, where she received her education at the State University, graduating with Phi Beta Kappa honors. She was married to James W. Bashford when he was pastor at Jamaica Plain, a suburb of Boston, and during all the years that followed served as the daily inspiration of her distinguished husband, cautioning, advising, and bringing valuable suggestions to him in the development of his great career as pastor, university president, and episcopal leader in China. She was a close student of philosophy, and it was her habit to discuss sympathetically with her husband the great problems of religion and



THE LATE MRS. J. W. BASHFORD

life. The two were genuine and inseparable companions in body, mind, and spirit.

Mrs. Bashford was an advocate of equal rights for women and was elected in 1896 on the Ohio Conference delegation to the General Conference, but later withdrew because of certain constitutional objections urged against the admission of women delegates to that body.

No better sidelights on the character and life of this great Methodist woman could be given than those words from the pen of her husband quoted by Dr. George R. Grose in his life of Bishop Bashford. Here is a sentence written by the bishop on the occasion of his wife's birthday:

Aside from fellowship and service with Christ I count my fellowship with Mrs. Bashford the one thing of my earthly life most worth while; and I cannot know how much my deeper fellowship and larger service with Christ is due to her presence and inspiration.

Again, when Mrs. Bashford was seriously ill in China, her husband wrote in his Journal:

Surely her loss would be a terrible price to pay for coming to China.

And once more he records:

I think she grows more and more indispensable to me as she grows more and more beautiful and saintly every day. Like all persons of emotional temperament, I move, in part at least, from impulse. I have strong impulses toward the Christian ideal. Jennie's loyalty to that ideal is the loftiest and the most unswerving of any person I have ever known.

What greater praise could any woman desire than such high commendations of loving insight?

Funeral services were held for Mrs. Bashford on Jan. 5. Interment was made in Delaware, O.

SKETCH OF BISHOP J. W. BASHFORD.

Some one has said that Bishop Bashford put China on the Methodist map.

He is a man who, to a rare degree, combines three qualities - he is a great student; he has unusual capacity for practical details, to which he attends with greatest care.

He has brought to the internal administration of the Methodist Church in China a thoroughness and a fairness which it never had before. At an annual conference, for instance, he listens patiently to every man's story, carefully weighs all the matters involved in appointments of missionaries, is absolutely impartial, but when his mind is made up he is firm in the decision.

He has a wholesome enjoyment of life, plays tennis like a boy and has retained his youthfulness.

It was he who led the campaign of the China Centennial Movement in 1907, when \$500,000 was raised for work in China.

He has been a very large factor in the interdenominational life of China and an outstanding figure in all union movements. He has brought things to pass. For instance, he had a large share in launching the significant student work in Tokyo, in promoting the college unions which have become effective at Nanking, Chentu and Peking.

He is a missionary statesman and shows this clearly in the breadth and statesmanlike handling of Methodist work in China.

Bishop bashford has had cordial and helpful relationships with the Chinese officials in the critical time of China's transition period and has brought to bear his judgment when solicited.

November 1, 1918.

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