

UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

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140

MC CABE, BISHOP CHAS. C.

in 1841 Dr. Bangs resigned, and Charles Pitman was chosen as his successor. The General Conference of 1844 elected but one secretary, Charles Pitman, and he was reelected in 1850. It was a paralysis of the tongue caused him to re-

1850. Rev. John P. Durbin, D.D., was appointed to serve out the time of Dr. Pitman, and the General Conference of 1852 elected him to this position, selecting him every four years until 1872, when failing health made it necessary for him to retire, as continued as Honorary Corresponding Secretary until his death, in 1876. Dr. Durbin was succeeded by Rev. William L. Harris, D.D., from 1860 to 1864, and by Rev. Joseph M. Trimble, D.D., from 1864 to 1868.

The General Conference of 1872 elected Rev. Robert Washburn, D.D., Rev. Thomas M. Eddy, D.D., and Dr. J. M. Reid, D.D., as secretaries. Dr. Eddy died in 1874. In 1876 the General Conference reelected Washburn and Dr. Reid as secretaries. Dr. Washburn died in March, 1880. In May, 1880, the General Conference elected as secretaries Dr. J. M. Reid and Charles H. Fowler. The secretaries elected in 1884 were Dr. J. M. Reid and Dr. C. C. McCabe. In 1888 Dr. C. C. McCabe, Dr. J. O. Peck, and Dr. A. A. Phelps were elected secretaries, and reelected in 1892.

Dr. Peck died in 1894. Dr. J. M. Reid, who served as an active secretary from 1872 to 1888, and as the Honorary Corresponding Secretary from 1888 to 1894.

The Constitution of the Missionary Society, as amended by the General Conference of 1888, provides: "There shall be three Corresponding Secretaries appointed by the General Conference. They shall be subject to the direction and control of the Board of Managers, by whom their salaries shall be fixed, and their salaries shall be paid out of the treasury. They shall be exclusively employed in conducting the correspondence of the Society, in furnishing the Church with missionary intelligence, and, under the direction of the Board, in supervising the missionary work of the Society, and by correspondence, traveling, and otherwise, in promoting the general interests of the Society. Should the office of either of the Secretaries become vacant by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office until the bishops, or a majority of them, fill the vacancy."

promptly convey to the bishops having charge of the Missions respectively, to the Board, or the committees, all such communications from the Board, with such other instructions and explanations as circumstances may call for, and shall inform all our missionaries that they are to depart from such instructions. They shall audit the accounts of outgoing, returned, and charged foreign missionaries before the final settlement of the same, and all bills for office and travel expenses before they are presented to the treasurer for payment. They shall also superintend the property interests of the Society, exclusively current receipts, permanent or special funds, and fixed property, subject to instructions from the Board of Managers."

There are at present but two active Corresponding Secretaries, as Dr. J. O. Peck, one of the secretaries, died in May last. The bishops have decided to elect his successor, but to leave the question until the General Conference of May, 1894, in a faithful and efficient manner in which the secretaries discharge their duties is known to the entire Church, and they need no encomium here. We present sketches of them:

REV. C. C. McCABE, D.D.

Charles C. McCabe was born in Athol, Ohio, October 11, 1836, and educated in the Ohio Wesleyan University. He entered the Ohio Cavalry in 1860 and was stationed at Putnam, O. He became chaplain of the 122d Ohio V. Infantry, and went with his regiment to Mexico. In 1863 he was taken prisoner by the Confederates and incarcerated in Libby Prison. On his release he made a tour of the great cities in interest of the Christian Commission. After that he reentered the regular work of the pastor and was stationed at Portsmouth, O.

In 1868 he became one of the Secretaries of the Church Extension Society of the Methodist Episcopal Church, and during a service of sixteen years was instrumental in the erection of a large number of houses of worship.

In 1884 he was elected one of the Corresponding Secretaries.

several thousand troops. His carriage stopped for a few moments, which gave us opportunity to observe him. He was grave and solemn-looking, appearing much older than he really was. His complexion was sallow, his eyes were heavy, and if there is anything in physiognomy (a vexed question), his countenance expressed utter weariness, nervous exhaustion and habitual anxiety.

MENELIK, Emperor of Abyssinia: Born, 1842; throned March 12, 1889. The King of Denmark FREDERICK VIII, was born June 3, 1843; throned January 29, 1906.

The present TEXNO, KOTEL, or MIKADO of Japan is MUTSUHITO. He is fifty-six years of age, and was born on November 3, 1852; throned February 13, 1867. WILLIAM II, Emperor of Germany: Born January 27, 1859; throned June 15, 1888. NICHOLAS II, Czar of Russia, is only forty years of age. He was born May 18, 1868; throned November 1, 1894.

VICTOR EMMANUEL III, King of Italy, was born November 11, 1869, and will therefore be thirty-nine next week; throned July 29, 1900. The Shah of Persia, MOHAMMED ALI MIRZA, was born June 21, 1872; throned January 9, 1907. KUANG-HSI, Emperor of China: Born August 2, 1872, and throned March 12, 1889 (to be managed by his aunt.) ABBAS HILMA, Khedive of Egypt, was born July 14, 1874, and throned January 7, 1892. WILHELMINA, Queen of the Netherlands: Born August 31, 1880; throned November 23, 1890. King ALFONSO XIII, of Spain, born May 17, 1886, according to Spanish law succeeded his sister on the throne as soon as he drew his first breath. King MANUEL II, of Portugal, born November 15, 1889, succeeded to the throne on the assassination of his father and brother, February 1, 1908.

Bishop Bristol's Life of Chaplain McCabe¹

On the nineteenth of next month two years will have elapsed since Bishop McCABE ended his career upon the earth. His personality was so intense, and so deep was the impression made upon all who knew him, that in this instance the sense of persistence after death is far clearer than usual, even among near friends. At the time of his death THE CHRISTIAN ADVOCATE gave several columns to a delineation of his character and career, and published four portraits representing him at different periods of his life. To that number we add one that has never been made public. For a certain purpose a celebrated artist in photography made nine negatives of the "Chaplain," which the author of the book which we are now to review recognizes as the most heart-reaching title that can be applied to him. The one that we have selected represents him as he was about fifteen years ago, and in our judgment is one of the best that have appeared. Bishop BRISTOL was perhaps as well qualified as any other to write the biography of a man with whom he was in familiar relations from his own boyhood to the death of his hero. In the introduction he speaks of his work with great modesty, perhaps too great, for he points out some defects in the book which we are not able to find. His justification for speaking of the subject as "Chaplain" McCabe is in this sentence: "By that name we first learned to admire him, love him, and follow him; by that name we shall remember him—as with all the dignities of higher office he ever remained, so shall he forever remain, our glorious Chaplain McCabe."

In this article we must treat the Biography rather than its subject. This Biography is a very vivid one. It has the great merit of causing the reader who knew the Chaplain to feel as if he were traveling with him, listening to tales of his ancestry, early years, college days, army experiences, pastorate, missionary and church building enterprises and episcopal labors.

As a background the region in which Chaplain McCabe

¹The Life of Chaplain McCabe. By Frank Milton Bristol. Jennings & Graham, Cincinnati. Illustrated. Net, \$1.50.

Biographical McCabe.

campaign under Dr. W. H. WILEY, of the Bureau of Chemistry of the Department of Agriculture, large importations of the egg yolk were held up in the New York Custom House. It was charged by the doctor that the yolk was preserved by the use of an excessive amount of borax. The importers contended that the borax present in the egg yolk was not detrimental to the public health and, therefore, did not conflict with the provisions of the Pure Food Act. But they failed to carry their point. During the controversy a vast amount of egg yolk had been stored in a bonded warehouse. The decision has not been finally made, but last week, the Collector having decided to get rid of the egg yolk, the Street Cleaning Department, acting on a requisition of the Board of Health, took 1,372 cases out to sea, on the department's scows, and dumped the entire consignment five miles beyond the Scotland Lightship. The authorities at the Custom House made their point on the age of the egg yolk.

The Largest Sunday School Home Department in New England has been developed by the Rev. JOSEPH HARRIS, of Baker Memorial Church, Boston. At the age of seventy-eight, though superannuated for the traveling ministry, he is in the very prime of usefulness as a Home Department superintendent. In the first week of the current quarter he visited 192 families, enrolled 395 members and prayed in 82 households. Certainly such work is a natural continuation of his forty-eight years of pastoral service.

Believing that Activity Will Tend to Prolong Life, the Rev. O. P. CRANDALL, of Ridgebury, Orange County, N. Y., a superannuated minister of the New York Conference, is occupying pulpits at the age of ninety-two years. On Sunday, September 27, he preached in the schoolhouse at Gardnerville. WESLEY in 1790 said: "I can write almost as well as ever I could, and it does me no harm but rather good to preach once or twice a day." He was then in his eighty-seventh year.

The Death of Charles Eliot Norton, Professor of History of Art in Harvard University for several decades, deserves notice. His personality cannot be described. He had three elements to make him worthy of permanent recognition: knowledge, taste and independence. To credit him with tact would be to romance. Probably his feeling of independence was so great that he hated tact.

Looking Backward

The extraordinary contest between TAIT and BRYAN, as respects showing themselves and speaking, moves a contemporary to say: "To break the speed laws from hall to hall, speaking a scant five minutes at each, is not campaigning. It is not argument." This is good sense, but since the days of LINCOLN and DOUGLAS the personal equation has been growing stronger and stronger. The people wish to see the candidates face to face, and the great majority of the crowds are like the servant girl who married after seeing only once the man who became her husband. Her mistress said: "Why *did* you do it?" "O, because I liked his looks." If Bryan had stayed at home his votes would have been one third or more less than they were, and Taft's votes would have been at least one fifth less than they were.

DR. LYMAN ABBOTT, IN A PERSONAL LETTER CONTRASTING Mr. TAIT and Mr. BRYAN, says: "Both are in the prime of years, health and vigor. Both are fighting honest. Both are measurably familiar with the whole country and with all classes in the country. Both would aim to be repre-

was born is described with meritorious condensation. He came of Scotch-Irish blood, and his antecedents are carried forward, until ROBERT McCABE, with his wife, POLLY McCracken McCabe, moved to Marietta, O., in 1813. The table of genealogy is arranged and detailed with sufficient comment for the reader to see, or to think he sees, the sources of the extraordinary personality that is to be portrayed.

There are fine pictures of the Chaplain's father and mother, both in words and engraving. His father looked like a senator of the old school, and his mother like an unaffected, intelligent, sensible, persevering and devout woman. Much, but not too much, space is given to her.

One of the best passages in the book is taken from a letter which Chaplain McCabe wrote to a friend after he had revisited his birthplace in 1885. His conversion seems to have been a subject of brotherly controversy. The biographer concludes that the Bishop was converted at the age of eight; that at fifteen he had lost the glow of religious fervor and was restored again to his first love. The interest deepens as he is followed to college and becomes a teacher and marries. The various portraits at different ages give a real value to the book, and great wisdom was shown in their selection.

The history of his experience in Libby Prison is extremely luminous, and his own letters reveal the man and his extraordinary resilience. No man recuperated more rapidly or rebounded more promptly from depressing circumstances to the utmost confidence of success.

Chapter fourteen consists of the famous lecture, "The Bright Side of Life in Libby Prison." We heard that four or five times, and each time it was better than at the preceding. Several things are introduced by the biographer which reflect light on that lecture and make it even more real than it otherwise could be. Chaplain McCabe's relation to the Christian Commission is not as well known to the present generation as it should be. He swept over the country, not like the spellbinders of the recent campaign, but like a man and a brother speaking for those whom he loved.

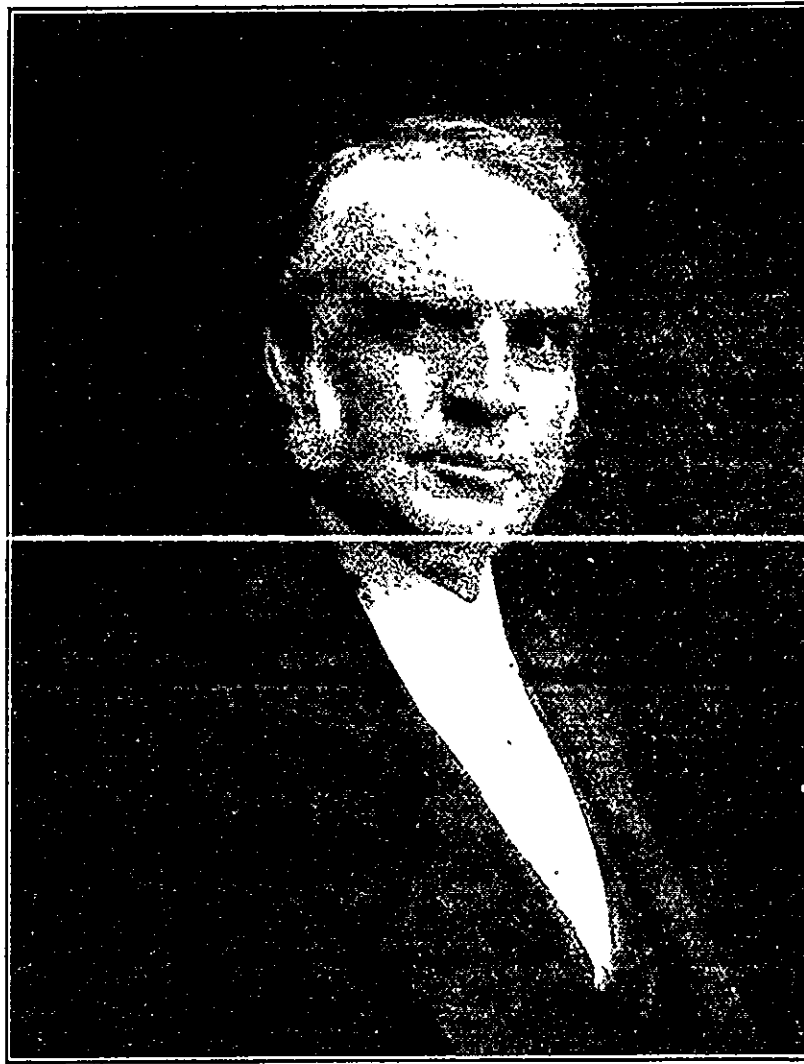
Full justice is done to all those fine passages in his life which culminated in his interview with ABRAHAM LINCOLN and the singing of the "Battle Hymn" at his request, and to the testimony of Mrs. JULIA WARD HOWE that Chaplain McCabe's singing caused her "Battle Hymn" to become one of the leading lyrics of the war. "The Chaplain at the Burial of Lincoln" is a scene with which young people should be made familiar.

Chaplain-Secretary-Bishop McCabe's letters are breezy, friendly and sometimes pathetic. And the best of them were to his wife, to whom with good taste the book is dedicated.

When the secretaryship of the Church Extension Society is introduced the work takes on a didactic tone; but if that were intended it would be impossible in the case of Chaplain McCabe to accomplish the purpose. There is nothing on the earth so dry that he could not moisten it.

The biographer begins one chapter by saying that Chaplain McCabe was a man of action and achievement rather than of theory and speculation. This as a generalization is correct, but in the hundreds of conversations we had with him he often showed a very remarkable power of penetrating to the depths of the subject. In this respect he had the brilliancy of a brilliant woman. Sometimes he did not seem to value his own sentences and was surprised to find how much others could see in them.

On the whole this is a satisfactory biography. Hardly any one will begin it without going through it. The writer saw that it was impossible to weigh his hero on ordinary scales or analyze him as a professor of mathematics might be analyzed, and gave up the attempt; and if in some instances he caught the spirit of the Chaplain when he was most exuberant, and in others found it difficult to make



"CHAPLAIN" McCABE

From a photograph made in 1893 by George C. Co., of New York

a consistent portrait, it is no reflection upon him. He has put himself in the background and his hero in the front. We congratulate him upon his work, and recommend to our readers the volume as delightful reading for the friends of Bishop McCabe, and for others, as showing why it was that every one so loved this man.

THE CHRISTIAN ADVOCATE for the next two months will be furnished free of charge to new subscribers for 1909. A supply of sample copies will be promptly sent on request of any pastor desiring to use them in his canvass. As soon as the subscription is received for 1909, the subscriber will begin to receive the paper. The price per annum is \$2.50, a little less than five cents per week, equivalent, together with the supplements, to a seven-page paper for six days in the week.

Cancer and Locomotor Ataxia

Until the medical profession to some tolerable extent agree in adopting the article, compound, or method as a remedy, it is folly to pay any attention to statements about the cure of locomotor ataxia, cancer or any other of the diseases that afflict mankind and have been considered incurable. The medical profession are constantly experimenting. The man that is experimenting has a clientele that will believe in him. The hospitals contain many cases considered incurable, and after doing the best they can for them by the accepted methods the physicians are entitled to make experiments which do not put life in danger, as well as upon animals that are sufficiently similar in their constitution to those of men in the parts investigated and experimented upon. If any person has been led to give up hope by the failure of the accepted methods, if apprised of a supposed cure such a man may surrender himself to its action, providing there is a responsible man administering it. It is easy enough to say that a cancer has been cured, but there are different maladies and abnormal formations that are called by names

that indicate much more malignancy of disease than actually exists. There is, or was, a man who called almost everything that showed itself upon the skin a cancer, or spoke of it as cancerous. Of course he made many cures. But a watch was set upon him and it was found that no case of real cancer had ever been cured by him. The Cancer Hospitals of this city contain a large percentage of those who have tried the "sure cures." The newspapers advertise all of these things by commenting upon them, and people rush to them as they did to Berlin by the thousands when they heard that Dr. Kocin had discovered a method of curing consumption by inoculation with tuberculin. The public was led by the papers to believe that if a man was not actually *in articulo mortis*, or on the verge of it, he could be cured, and the sufferings of those who went to Berlin were awful. To this time no cure has been found for the most malignant of the diseases named, cancer. (The same is true of locomotor ataxia.) Medical authority generally does not admit that it is curable by a surgical operation. Experimenters think they are finding presumptive evidence of cure in a very small number of cases. We do not desire to prevent any individual that is now hopeless from trying anything that has a reasonable backing. In particular, in many cases, cancer has been removed by skillful surgery and is being so from time to time. In incurable cases life has also been prolonged, in some instances for several years, after in the ordinary course of the disease the patient would have died. What we do aim at is to prevent our readers from putting such confidence in newspaper reports of cures and reports of discussions in medical associations as to create elusive hopes, and perhaps distract their attention from the only sources of cure or mitigation.

Mrs. Astor

The death of Mrs. WILLIAM ASTOR attracts great attention. The New York Times gave four of its long columns in fine print to her memory. She had been failing since 1906. In comparison with the immense sums controlled by individuals at this time Mrs. Astor was not possessed of great wealth, and most of her income ceased with her death. She came of an old family, her father being ABRAHAM SCHIRMERHORN, who had a long pedigree in the Dutch line in this country. "Leadership in society" in New York was created by Mrs. JOHN JACOB ASTOR, who died in 1884, and the leadership then passed to the lady whose death we chronicle. The way she maintained her leadership in full force we have not time or space to describe. Tact had much to do with it, and a certain kind of austerity, which inspired timidity, but which when relaxed made her extremely popular. She was very tenacious of the title, "Mrs. Astor." Her claim to this was disputed by WILLIAM WALDORF ASTOR and his wife. They claimed the preëminence on the ground that Mrs. W. W. Astor was the "female head of the older branch of the house of Astor," but the late Mrs. Astor disputed it, claiming that she "as the older woman should have precedence."

Few socially distinguished women are free from ostentation. It is said of Mrs. Astor that "her gorgeous jewels, with which she decked herself profusely on opera nights, were her only bit of ostentation." Mrs. Astor's hospitality was bounded only by the rigorous laws she set up as leader. We have not seen many notices of her charities. Her friends state that she gave a great deal to individuals that she knew, who were needy, and that, otherwise, she preferred to entrust what money she wished to give to the various benevolent institutions.

In searching for something of general interest in the life of this acknowledged leader of "society," we note that Mrs. Astor invited to her marvelous entertainments all accredited representatives of foreign nations who came to

New York. Pride in her own personal graces and possessions may well have played a part in this magnificent hospitality; yet patriotism was ever a motive, for it was as an American hostess that she most liked to be known.

She it was who first brought to notice the American Beauty rose, and from her grandfather, HENRY WHITE, of colonial fame, down to her youngest grandson, she was proud of American kinsmen.

That she knew her end was not distant is shown by her recent words: "I am not vain enough to think New York will not be able to get along without me," but that she spoke of her future has not been told. That "she never spoke ill of any one," that she was gracious and kind, faithful to old friends and liberal in her hospitality are rich virtues, but if it could be known that with her distinct literary tastes she loved best the book which tells of the mansions prepared for those who love God, that her friendship with royalty included an acquaintance with the King of kings and Lord of lords, it would, indeed, be riches and honor which Mrs. Astor would bequeath to her five children and their descendants.

No Connecting Link

About seventeen years ago Dr. DUBOIS discovered a few bones at the hamlet of Trinal in Java. They were the "roof of a skull," a "thigh bone and a molar." Immediately they were heralded throughout the world as the remains of an animal standing *midway between man and the ape*. The bones of this animal became known to fame as "the connecting link." It was claimed that the thigh bone gave evidence that the animal walked almost erect, and "the fragment of the skull was sufficient to prove that its cranial capacity entitled it to a higher place in the zoölogical scale than had ever been assigned to an ape." Dr. Dubois named the animal the *Pithecanthropus erectus*, and many young teachers and not a few preachers declared that this proved the descent of man from the ape.

But by some men of science it was urged that "the animal was not a transition-form between any of the anthropoid apes and man, but was directly in the human line, though occupying a place considerably lower than any human form at present known. It was thought that if the geological age to which the fossil remains belonged were conclusively ascertained the fact might throw light upon the relations of the animal to the human race."

Accordingly, in 1906, the Berlin Academy of Sciences sent an expedition to Java for the special purpose of ascertaining if possible the age of the remains.

"The party, including Dr. Elbert, geologist, and Dr. Moszkowski, zoologist, went inland to the Bengawan River, near whose left bank the bones had been found some forty feet below the level of plain through which the river passes. The investigation was very carefully conducted and Dr. Moszkowski has given a summary of the results. He says the proof is conclusive that the fossil bones belong to the quaternary series and *are therefore many ages younger than the middle or upper tertiary to which the animal has generally been assigned.*

"In other words, the *Pithecanthropus erectus*, instead of being a forerunner of the human race and connecting it with still more humble progenitors, was contemporaneous with man, and in fact the party found the remains of a *fireplace in the very stratum in which the bones of the Pithecanthropus erectus had been discovered.*

"This evidence will certainly strengthen the view of those scholars who have believed that the fossil cranium found by Dubois is unquestionably to be regarded as human, though the lowest human cranium that has been described."

The famous Dean BURTON, soon after DARWIN proclaimed his theory, preached his famous sermon against evolution. After demanding that a link be produced from

BISHOP McCABE'S 70TH BIRTHDAY.

Bishop McCabe was 70 years old on October 11, 1906, the opening day of the North Dakota Conference, over which he presided. Several of the pastors were reminded of the birthday and requested President E. P. Robertson of the Wesley college to extend the greetings of the conference to Bishop McCabe.

After the conference sermon and communion, Bishop McCabe began to speak to the conference: "Brethren this is my 70th birthday." This offered the awaited opportunity and President Robertson arose, walked quickly forward and addressed the bishop as follows:

"Bishop McCabe, I am commissioned by my brethren to extend to you the felicitations of this conference in recognition of your seventieth anniversary. I gladly accept the commission for my own heart prompts me to speak words of affectionate esteem.

"When I was a young man I heard you in southern Minnesota. Since then when ever you were announced to speak within reach, I was there. I have listened to you many times through the years and never have heard one word of discouragement from your lips. You have always had a vision of a triumphant church and your every utterance has been a call to victory. You were known to us first as Chaplain, then as Secretary of the Church Extension Society, then of the Missionary Society and now as Bishop, but through all the changes we cannot forget you as 'Chaplain.' You are suspected of patriotism. Somehow the intimation is abroad that you love the flag and the country over which it waves.

"As Secretary McCabe you were the inspiration of the Church Extension Society, and for this western land church extension was really McCabe extension. As Missionary Secretary you shouted the call of a million for missions and led the church to victory. You never give us rest. You keep us on the march up the incline. We cannot tell what you will do next. If you disappear for a time, it is only to reappear farther up the slope with a new call to larger achievement, and never has the church failed to go forward in the spirit of victory.

"We welcome you as our presiding bishop. There is no spot beneath the stars where you would be more welcome, or where it were more fitting that you spend this festal day. With the first settlement of this state you appeared upon many a spot where towns and cities now stand. You sang upon the streets corners. Those songs floated across the prairies, over the hills and through the valleys, and churches sprang to view. They were small, perhaps, but served the pioneer days and many have given place to nobler temples of worship. Where these costlier churches now stand, if one would dig beneath them, he might not find inscription cut in ancient rock, but in the faithful clay is the record of your coming and laying the foundation of the church in the virgin soil when the state was new, and you proclaimed the extension of the kingdom of Christ over a new empire.

"You are now 70 years of age. The good book says, 'The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength, labor and sorrow. I wish that writer had

known you. He would not have hung the cloud over old age. If he had known you he surely would have written, 'Yet is their strength, labor and song.'

"Yours has been a gospel of song and ever unfolding vision. We are glad of it. We are saved by hope. If on any platform any speaker sounded a note of discouragement, from your voice comes the swift antidote and the summons to militant hope. If any hand painted the future of the church or the nation in somber colors of moral despair, yours has been the quick hand to turn the canvas and paint a prophecy of faith and hope.

"The record of a quarter of a century of the greatest achievements of Methodism cannot be written without including the biography of Charles C. McCabe.

"We are gratified to note the presence of your wife and companion of your triumphant labors. We have heard you declare that you have been saved from over-impulsiveness by her wise counsel. Therefore, in recognition of her years of devotion to the Church of Christ, and of her wise and gracious counsel, I move that she be elected associate Bishop of the North Dakota conference and invited to a seat on the platform."

The motion was carried by a rising vote with great enthusiasm and prolonged applause, during which time Mrs. McCabe was conducted to the platform. Bishop McCabe responded gratefully to the words of greeting and proposed that he and Mrs. McCabe have the privilege of an informal reception. With continued song the large audience formed in procession and filed before Bishop and Mrs. McCabe.

Afterward the honored couple sang a duet beginning:

There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain
'Tis not where kindred souls abound,
Though that were almost heaven,
But where I first my Savior found,
And felt my sins forgiven.

They sang this song with Bishop William Taylor in Palo Alto, California, a few weeks before the Bishop passed away.

Many expressed regret that no camera was in place to catch and preserve the picture that others might view at least a photograph of a scene that will be cherished in the memory of all the company present that day.

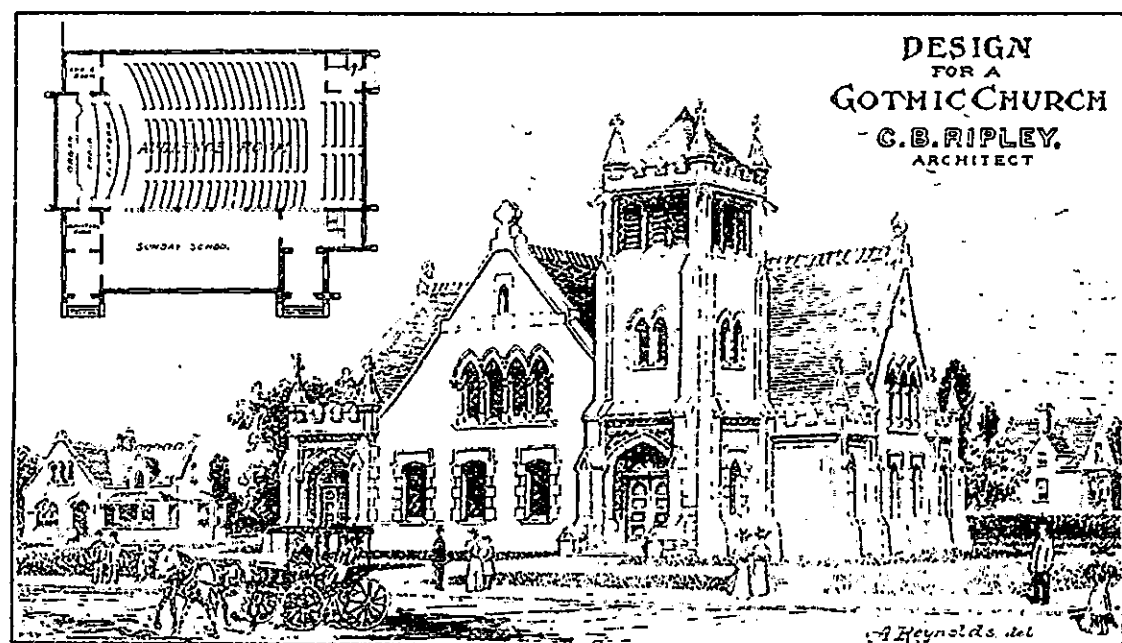
II EDIFICE.

Ripley.

people were to participate. This change in the form of the church edifice became more marked as the strong lines of demarcation between the different sects took place and the tendency today is to secure the type of building best adapted to the needs of the church as it now exists regardless of the traditions of our elders. It was not the needs of the New Testament church that created the vast cathedrals of the past ages, but rather the ambitions of an ecclesiastical aristocracy, and yet we can but admit that the magnificent churches and cathedrals of Europe have been a great factor in the development and preservation of Christianity.

The finest works of man have been structures erected as places of worship. It is claimed that these grand examples of architectural beauty have been a blessing to the world by their refining influence on the people, we can not dispute this claim, but that these great monuments of spiritual monarchy have contributed greatly to the evangelization of the masses we can but

Lord, but this does not include the dedication of a mortgaged church edifice to the glory of God. No architect will question the fact that he should study the traditional architecture of the church and the reasons that called it into being. When however the belief of the church, or the character of the service is such that traditional forms have no significance it would be architecturally wrong to use them. "When the conditions admit of the honest use of forms which have the holy association of Christian use they will have a strong influence in producing a religious feeling in the worshiper, as mankind is greatly influenced by associations and traditions." Architects will admit that it is easier to give a religious impression to a building by the use of the Gothic than by any style of architecture. It has been said, "the Gothic has the distinction that belongs to no other style, of having been developed under conditions essentially Christian. Its period was not more religious than our own in strength and intensity, and the diffusion of the Christian life, but it was an age in which religion filled the thoughts of the people in a fuller way than with us. The architecture of this



DESIGN
FOR A
GOTHIC CHURCH
- G. B. RIPLEY,
ARCHITECT

Sketch "B"

Sketch for a Gothic church with audience room, Sunday-school room, choir and pastor's room on the first floor, and gallery and ladies' parlor on the second floor. This plan could be modified to give a lecture room at the rear of the auditorium and connected with the same by folding doors. To be built of stone or concrete.

doubt, for we look not among the worshippers in vast cathedrals for men most distinguished for piety and helpfulness.

period which we call Gothic is therefore more especially Christian than any other. It was developed among Christian people and its finest monuments were churches dedicated to God's service. We may be reminded, however, that there is nothing sacred in any one architectural element. All have been employed upon secular as well as upon sacred buildings, and the architectural style of a church may be a matter of choice with the designer, although one style may be more appropriate for a particular locality than another and the architectural design of any building must depend somewhat upon the materials employed in its construction, these depending on availability and expense as well as a harmony with the environment. Modern religious development has divided the Christian churches into two great classes, the liturgic and the non-liturgic and in our study and illustrations of church edifices it is only the latter that will be considered.

Christian Advocate Nov 5
THE OUTLOOK OF THE MISSIONARY
SOCIETY. *1891*

At the close of the General Conference of 1891 the financial prospects of the country were dark and foreboding. During the last ten days of the Conference the city of New York was almost in a panic, and other financial centers were infected with distrust and fear. Telegrams came every hour to the seat of the Conference informing lay members of actual or probable losses, and reports of failures of

Beig.

banks, the suspension of old firms, and the embarrassment or failure of men supposed to be beyond such a contingency, added to the gloom. The election of SECRETARY FOWLER to the Episcopacy removed a battery of energy, a power of sustained endurance, a force of reason, and a facility of speech, which, in the judgment of many, with such an outlook, the office could ill afford to lose. The new Secretary, CHAPLAIN M'CABE, after the arduous labors of many years, felt the need of rest, and went abroad. Doubtless, also, he felt the need of putting the oceans and continents between the line of thought and feeling which he had so enthusiastically pursued and that on which he was about to enter.

The late DR. DURBIN said that it cost him a mighty effort to get through any sermon without saying something about the missionary cause. He also said that, after a good time in the morning, to ensure another in the evening a long nap was necessary, not only for rest, but "to break loose from the first topic." So, doubtless, the CHAPLAIN felt the need of letting the ground lie fallow so that the missionary cause might take deep root.

When the General Committee met last year he had just returned. The collections were certainly as favorable as could have been expected.

During the past year the times have been increasingly hard. Only within six weeks has there been much brightening. What is the prospect now? Most excellent. CHAPLAIN M'CABE has fully vindicated the most sanguine expectations of those who felt that in the crisis the Missionary Society needed just such a man as he. When he got fairly in the saddle, and the rallying cry, "A Million for Missions," was heard around the horizon, hard as the times were, the enthusiasm of former years returned, and from almost every quarter the news has come of the existence of that spirit which means gifts, prayers, and work.

Some of our contemporaries and correspondents have been philosophizing about the cause of all this, and some say: "It is the CHAPLAIN'S singing that melts the hearts and opens the pockets." To our notice they have missed the point as much as those who said that MOODY could do nothing without SANKEY.

The CHAPLAIN'S songs only reward the people for waiting. He seldom sings till the collections are taken and the pledges made. A case in point. When the writer became pastor of the Hanson Place Church, he found that the people had never given very much for Church Extension. To take his second collection he sent for CHAPLAIN M'CABE. The Sunday morning came, and the CHAPLAIN with it. Said he:

"How much will the people give?"

"If I were to preach, about \$300. If you do some of your singing perhaps you can get them up to \$400."

"No, sir," said he. "No singing till we are through. It's facts and arguments and appeals to the heart and conscience that bring the money."

We went to church. The sermon was to the point. The map was unrolled, and the writer was kept holding it till his arm ached. The collection was \$1,100, and the money came in all day, and by night it was over \$1,500—more than had been given in any four years before for that cause. *And not a note did the CHAPLAIN sing.*

How was it next year? He was there again, and it was nearly or quite as great, and has been large ever since, whether he has been there or not.

Will the Million be raised this year? We hope so. We do not know that it will not be. It will be a very grand thing for the first year of our second century, in times like these have been, to give a million to missions.

Said LORD SHAFTESBURY: "When Christians give to foreign missions, even infidels and atheists must acknowledge the disinterestedness of the gift."

Whether it is raised to the last dollar or not, one thing is sure—that the rallying cry and the vigor with which it has been raised have saved us from a painful deficit. While several of the Missionary Societies of this country are groaning under a new,

Christian Advocate Nov 5
THE OUTLOOK OF THE MISSIONARY
SOCIETY.

At the close of the General Conference of 1894 the financial prospects of the country were dark and foreboding. During the last ten days of the Conference the city of New York was almost in a panic, and other financial centers were infected with distrust and fear. Telegrams came every hour to the seat of the Conference informing lay members of actual or probable losses, and reports of failures of

Beig.

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Whether it is raised to the last dollar or not, one thing is sure—that the rallying cry and the vigor with which it has been raised have saved us from a painful deficit. While several of the Missionary Societies of this country are groaning under a new, or a great increase of an old, debt, we assemble with the prospect of a decided increase in our resources.

Still, let the Million be chased. Let those yet to take their collections catch the inspiring note, and help to round it out. Next year it will come easier. The Church is growing; the times are improving; the blessedness of giving to such a cause grows with the gift. It grows, not by what it feeds on, but by what it feeds others on.

Of course, we give no one person all the credit for what has been, is being, and will be, done. We take some of it ourselves! The senior Corresponding Secretary, with his long experience, habits of industry, facility of office work and knowledge of missions, and the officers of the Board, the Bishops, the Presiding Elders, the pastors and Sunday-school superintendents, the Editors, have all been at work; and the noble army of *givers*, from her who could give only the widow's mite to the merchant or banker who only discovers that he gives by his trial-balance, each and every one is entitled to his proportionate share. (The man who might give a dollar and only gives a ten-cent piece, and he who might give a hundred dollars and gives but a dollar—deserve but little credit. And he who might give ten cents and only gives *one* is least in this kingdom.)

Not to CHAPLAIN McCABE *exclusively* is the credit due, but to him, for leading the host with clarion trump and tireless foot, it is due.

us return he vowed vengeance, and massacred several families of whites. A band of men pursued him, intent upon his death. He fled to the summit of this hitherto inaccessible peak. When they surrounded him, and called upon him to surrender, he cursed the white man and all his belongings. The white men fired upon him, and riddled him with bullets. He sprang into the air, and fell a thousand feet down the precipice.

The other I will give in the language in which I first read it: "CHOCORUA, a blameless prophet, chief of the Sokokis Indians, was pursued to this lofty peak by a white hunter, who was determined to kill him for the sake of the scalp money. The colonies gave large bounties for Indian scalps. The chief pleaded for quarter, speaking of his quiet life, in which he had never harmed the colonies. But when his pursuer refused to hear,

in the French immorality which broke loose through the socialistic teaching and example of ROUSSEAU, and especially by the systematic and persistent infidelity of VOLTAIRE. France was never worse than then. Every barrier was thrown down, and from the king to the peasant there was a profanity and a wildness of licentious living which even France has

"finer in Switzerland." Switzerland is on a larger scale. The giant who, according to the ancient legend, amused himself by tossing the mountains hither and thither, was using heavy weights. In New Hampshire he was in a more sportive mood, and content with lighter exercise. But this I will say, that I have never seen, neither in the Sierra Nevada, nor in Switzerland, nor even in Norway, a view of the same proportions which more admirably blends placid beauty with savage grandeur. Let WHITTIER speak again:

"For health comes sparkling in the streams
From cool Chocorua stealing;
There's iron in our northern winds;
Our pines are trees of healing."

I was once offered a clear title to ten thousand acres of land in this vicinity for the sum of \$2.50. It was worthless, consisting mostly of barren rock, and had long been in litigation, and the parties wished to get rid of it. A humorous friend who was with me suggested that it would be a good thing to take the land, and put up a sign two-thirds of the way up Mount Chocorua: "Admittance free in the summer, but all trespassing in the winter strictly forbidden under the penalty of the law."

THE LEGENDS OF CHOCORUA.

Of these there are many, and all of them interesting. The two most striking I will give. One is that CHOCORUA was a noble chieftain, who had an only son, WENANE. While CHOCORUA was in the forest hunting, some white men slew his son. On

CLIMBING CHOCORUA.

My first attempt to climb Chocorua was as follows: It was in 1859. Pale, sick, subject to hemorrhages, I still determined to ascend that summit, and in company with a friend made the effort. Just before reaching the top my strength gave out, and I fainted. I remained, however, in a safe place until my friend had made the ascent, and we then resolved that, if our lives were spared, one year from that day we would stand upon the top. This we did, and had a celebration of the Fourth of July on that lofty peak, firing shots from revolvers, singing

"My country 'tis of thee,"

and delivering all sorts of patriotic sentiments.

The third ascent was made in company with GEORGE LANSING TAYLOR and the REV. J. B. FAULKS, in 1867, and the fourth in 1874. Near the Chocorua House is a beautiful cottage, and in front of it a remarkably fine lawn.

When my wife and myself visited this spot in 1874, preparatory to ascending Chocorua, the projector of this handsome estate was a guest at the Chocorua House, and took great pleasure in explaining to me his plans. They have all been carried out, and the result is one of remarkable beauty. But, as is so often the case, he did not live to see them finished. I learned that he died within two years of the time that he began the enterprise which he hoped would contribute to his happiness for a quarter of a century.

Passing on, I visited the family that had taken care of me over night, and whose son had been my guide on two occasions. The father, a man of stalwart frame, was dead, the son was dead, and another son was dead, and only the widow of the last-mentioned with their little children remained at the romantically situated homestead. It would seem as if bereavements must be harder to bear in lonely country places than in bustling, driving towns. There is so much in town and city to distract attention. Yet many of the instances of inconsolable grief that I have seen have been found in cities where neither society, nor music, nor lectures, nor sermons, nor the bustle of business could divert attention from the aching void within.

In the pine-grove on the bank of Lake Chocorua I remained for half an hour. No one can describe the scene nor express the feeling which it creates in the breast of a lover of nature. In Switzerland I have seen the most celebrated lakes and striking contrasts of mountain and valley. It would be folly to allow an isolated view like that which I here saw to lead me to say that "there is nothing

But, to leave room for the usual departments in *The Christian Advocate*, this letter must be closed. The drive back by another route of fifty or sixty miles would repay description, but it must be reserved, or allowed to sleep in memory.

A ROCK THAT SHOULD BE FAMOUS.

One object, however, was of more than passing interest. Riding along between Tamworth Village and Sandwich, I saw an immense rock, 15 or 18 feet high, and 40 or 50 feet in circumference, by the side of the road. On the summit of that rock is a marble monument, and stone steps enable the curious trav-

21st Dec. 19, 1901

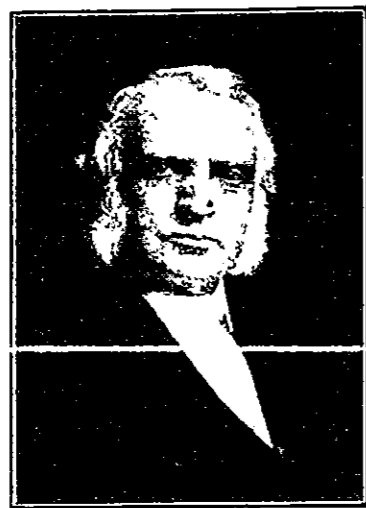
O. P. I. C. C. McCARTHY.

My dear Mr. C. C. McCarthy,

I have the pleasure to acknowledge the receipt of your letter of the 14th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am sorry to hear that you are unable to visit us at the present time, but I trust that you will be able to do so in the future.

I am, Sir, very respectfully,
Yours faithfully,
O. P. I. C. C. McCarthy.

Biog.



Bishop McCabe.

The Early Religious Life of Bishop McCabe.

Rev. E. H. Waring.

That was an auspicious day when, on October 11, 1836, at Athens, O., there was born into the family of Robert and Sarah R. McCabe a son, to whom was given the name of Charles Cardwell. It is significant that his birthplace has furnished to the Church three of its bishops, McCabe, Moore, and our present president, Bishop Cranston. The parents were of a good lineage; they were intelligent and pious, and both devoted members of the Methodist Episcopal Church. The mother especially was a cultivated lady; she was of a literary turn, and employed her talents in writing excellent articles for the *Ladies' Repository* and other publications. She was also a gifted singer, this talent reappearing so finely among the other endowments of this youngest son. The early boyhood of Charles was spent in Athens; but in 1847 the family removed to Chillicothe, O., where they remained until some time in 1850, when they went to Iowa, the father and boys coming first, for the purpose of opening a stock farm near Moun. Pleasant; the females following some time after, and stopping in Burlington, where the father established a dry goods store. Both parents united themselves with the Old Zion Methodist Episcopal Church. There Charles went to the public school, to continue the mental training begun in the public schools of Ohio; and when not in school he assisted in the work of the store.

As a boy Charles exhibited those traits which marked him in his maturer life. Bishop Moore, who was his companion and playfellow till he was twelve years old, describes him as "a leader, handsome, strong, resolute, unhesitating, clear-headed, kind-hearted, strong-handed, gifted in speech and song, he won and held the hearts of his comrades then, as since he has held captive the love and confidence of the world-wide Church." Raised in an atmosphere of piety, it was not strange that his attention was early called to his religious duty. And so, when he was eight years old, under the ministry of the venerable Jacob Young of the Ohio Conference and of one Father Minturn, "an old disciple," he, with his playmate now Bishop D. H. Moore, and others went forward to consecrate themselves to the work of the Lord; and the influence of that act remained with him. He spoke of it as a conversion, and often, in love feasts and other services, referred to that experience in urging parents to attend to the religious training of children.

However, after his removal West, he does not appear to have been wholly satisfied with his early experience; and at a wonderful watchnight service held by Rev. Levin B. Dennis in the old Zion Church at Burlington, the first brick church built by the Methodists in Iowa, he presented himself at the altar as a sinner. This was on the last night of 1850. And it was no superficial feeling that controlled him; his spiritual exercises were deep and pungent, so that he passed into a kind of trance, and his friends were so alarmed for him that the services of two physicians were engaged, but without avail. However, when length consciousness returned, his exclamations of joy attested the nature of the experience through which he had passed. And it was understood at the time by all the parties to have been a real conversion. It was so spoken of by Father Dennis, who rejoiced greatly at the result of his endeavors to lead the young man in the way. It was so understood by the members of the Church; and their recollection of the meeting and of the conversion of young McCabe was fresh in their minds when I was pastor there in 1862-64. It also agrees with the testimony of the bishop himself. At Burlington he said at one time, "I was born in Ohio, and born again in Burlington;" a statement substantially repeated by him at other times. Respecting this gracious change the bishop wrote to Brother J. L. Waite of Burlington, June 19, 23, 1887: "Yes, I joined Old Zion in 1851. The Church was

was on fire with religious zeal. It was in a constant state of revival. L. B. Dennis was pastor. I was a boy of fifteen—the perilous age—the age when great questions are decided forever. It was a glorious thing for me that just at that time my father moved from a town where the Church was cold and formal to one where it was full of spiritual power. The appeals of Brother Dennis swept away my refuge of lies, and awoke my conscience. I yielded to the heavenly influences which were about me and united with the Church. Dear old Zion! I loved the very dust upon its walls. Had it not been for what transpired within those walls I verily believe my career on earth would have closed long ago." And from that hour began his active religious life. He says that, with the help of Addison C. Williams, who was brought in at the same time, and who afterward became a prominent minister of the Church, he started a young men's prayer meeting, which became a great power in the city. Father Dennis, in a written statement, has fixed the time when the young man was enrolled, "on probation, in the Church at about one o'clock on the morning of January 1, 1851." Three evenings later the pastor called upon him to lead in prayer; the first time it is thought, that he used his gifts in that way.

Father Dennis was succeeded in the fall of 1851 by Rev. Joseph Brooks, afterward editor of the *Central*; and I have found little record of young McCabe's history during that conference year. This is perhaps to be accounted for in part by a statement of the bishop in the letter to Brother Waite: "In the summer of 1851 we moved to the country near Mount Pleasant, where my father owned a farm. Upon returning in the fall we found that Landon Taylor was pastor of Old Zion." Evidently the bishop was mistaken as to the year of this removal; it must have been in 1852; for Landon Taylor was not appointed to the station until the fall of that year. And there was a cause for the removal of the family that summer. In 1852 Charles was called to lose his mother, who died in Burlington. Her piety was of the aggressive sort. She made her influence felt in the classroom and the Sunday School, as well as in social life. Her funeral was attended by a large congregation; and her remains were laid away in Aspen Cemetery, Burlington. Her death and the solemn charge she gave her son before departing doubtless had their effect upon him; and at a meeting held in Old Zion by Brother Taylor he was led to take another step in the ascending path of his religious life. Taylor says: "Among the many young persons coming out into the full light and liberty of the Gospel was Charles C. McCabe. He was a young man, about (and really only seventeen) years of age, of fine appearance, great talents, and being fully baptized into the spirit of the work, became a power for good in promoting the interests of the revival." It so happens that two elect ladies, Sister Gifford of Indianola, Ia., and Mrs. H. C. Talman of Napa City, Cal., were present and witnessed his attainment of the blessing of perfect love and still living to testify of the fact. They were daughters of Sisters Moore and Porter, two of the most pious and active of the ladies of Old Zion. Soon after this meeting the pastor placed the young member in charge of a class, which he conducted with great success.

Observing the deep piety, marked talent, consecrated zeal, and wide influence of the young leader, Taylor was impressed; and there was a call for him to a wider field. Charles had been entrusted at the time with the charge of the Burlington school, a sure proof of both his competency and trustworthiness. Brother Taylor's pastor sought him out, and told him of the call that pressed upon his mind, and suggested to him that it was his duty

SECRETARIES OF LAY ELECTORAL CONFERENCES.

The following are the secretaries of the lay electoral conferences to whom the names and addresses of delegates elected to the lay electoral conferences by the several charges shall be sent, as directed by the law of the Church, to enable them to make up the roll of the lay electoral conferences:

Conference.	Secretary.	Address.
Illinois	John M. Glasco	Charleston, Ill.
Indiana	J. E. Cowgill	601 State Life Building, Indianapolis, Ind.
Minnesota	Frank J. Clark	Newport, Minn.
North Indiana	J. W. Jay	Fortville, Ind.
Upper Iowa	W. O. Beck	New Albin, Ia.
Northwest Iowa	W. P. Briggs	Sheldon, Ia.
North Dakota	R. A. Lathrop	Hope, N. D.
Northern Minnesota	Thomas Owens	Two Harbors, Minn.
Dakota	William Carpenter	Andover, S. D.
Rock River	G. W. York	2611 North Ashland Avenue, Chicago, Ill.
Southern Illinois	Rev. J. B. House	East St. Louis, Ill.
Wisconsin	E. A. Edmunds	Oconto Falls, Wis.

General Conference.

PROPOSED CONSTITUTIONAL CHANGES.

A number of proposed changes in the constitution of the Methodist Episcopal Church will be voted upon by the annual and lay electoral conferences between now and General Conference. These changes have already been voted upon by the European conferences.

The first of the proposed changes is that known as the amendment providing for bishops for races and languages. This amendment proposes to change Paragraph 46, Section 3, of the Discipline so that it will read: "The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant general superintendency; but may elect a bishop or bishops for work among particular races and languages, or for any of our foreign missions,

limiting their episcopal jurisdiction to the same respectively."

The other amendments propose to change Paragraph 38, which relates to the number of ministerial delegates. This paragraph now provides that "the General Conference shall not allow more than one ministerial delegate for every fourteen members of an annual conference, nor less than one for every forty-five; but for a fraction of two thirds or more of the number fixed by the General Conference as the ratio of representation an annual conference shall be entitled to an additional delegate."

Three propositions are to be voted upon to change the ratio of representation. The Iowa Conference submits a proposition to change the ratio of representation from 14 to 45 to 25 to 90; the West Wisconsin Conference proposes to change the ratio of representation from 14 to 45 to 14 to 60; and the Illinois Conference proposes to change the ratio from 14 to 45 to 25 to 75.

Proposition I—Bishops for Races and Languages and Foreign Missions.

Proposition II—Iowa Conference change of Ratio of Representation 25 to 90.

Proposition III—West Wisconsin Conference change of Ratio of Representation 14 to 60.

Proposition IV—Illinois Conference change of Ratio of Representation 25 to 75.

Conferences have voted upon these proposed amendments as follows:

CONFERENCES	Propos 1		Propos. 2		Propos 3		Propos. 4									
	Min.	Lay	Min.	Lay	Min.	Lay	Min.	Lay								
Switzerland..	6	11	0	35	30	20	0	35	34	16	35	0	32	18	0	35
Italy	1	29	2	21	1	33	2	20	0	31	2	20				
North Germany	63	9			62	10			65	7			19	52		0
Norway	0	42	0	26	13	29	0	26	31	9	0	26	19	22	26	0
North Montana	0	19	0	5	11	4	7	0	3	15	0	7	1	17	0	7
Montana	1	23	1	18	9	18	18	9	2	21	0	25	11	11	0	22
South Germany					42	18			8	50			6	52		4
Northwest Nebraska	12	8			8	12	5	9	12	8	14	0	8	10	14	0
West German	0	69			1	61			58	0			0	58		
Norwegian & Danish	2	48	0	23	0	54			37	9	23	0	1	52		
Northwest German	4	13	0	32	0	51	18	8	50	1	1	22	0	50	14	8
Northwest Indiana	5	92	0	80	0	99	0	80	14	76	5	75	15	84	6	74
Pacific German	0	18	0	12	0	18	1	10	0	18			0	18		
Iowa	9	95	4	67	10	60	1	71	3	73	0	65	48	49	0	76
Eric	98	70	80	20	47	117	3	98	42	118	3	98	37	121	3	98

BISHOPS AND THEIR CABINETS.

NORTHWEST IOWA CONFERENCE.
Convenes at Sioux City, September 18



Hugh Hay. E. S. Johnson.
Bishop D. A. Goodsell.
D. A. McBurney. O. K. Maynard
Robert Smylie.

ILLINOIS CONFERENCE.
Convenes at Bloomington September 18



G. E. Scrimger. G. W. Flagge. A. C. Byerly.
Robert Stephens. Bishop W. F. McDowell. Parker Shields.
B. F. Shipp. J. B. Horney.
S. H. Whitlock. C. B. Taylor.

to "leave the calicoes and muslins in the store, and go to the Ohio Wesleyan University and prepare to preach the gospel of Jesus Christ." Finding the young man responsive to the call, Taylor sought to open his way. And although he makes no mention of any regular license to exhort or preach granted the young man at that time, he seems to have given him authority verbally at least; for Sister Talman speaks of hearing him in Old Zion, in some of his early efforts at exhortation and preaching.

It is not certain as to the exact time when Charles left Burlington for Delaware, O., but it was not later than the spring of 1854, and if he commenced his studies at once it must have been in a private school; for he was not entered at college until the following year. And he must soon have turned aside to other pursuits, for we find him clerking for one Mr. Green at Cedar Rapids, Ia., prior to entering college. The fact was that, like many another brave boy, he had to provide for himself, and hence his studies were intermitted. His employer, Green, soon discerned the promise of the new clerk; and being an Episcopalian, he offered him an education providing he would unite with the Episcopal Church. But Charles' sturdy Methodist principles stood him in stead and saved him to the Church of his choice and to his great lifework. In 1855 he entered, with his brother, R. R. McCabe, as from Cedar Rapids, the preparatory department of Ohio Wesleyan University. In 1856 and 1857 he was registered as a freshman and in 1858 as a sophomore. He supported himself at college by evangelistic work in the country, by chores, and by serving as janitor at the college; and part of the time boarded himself on scant fare. Like the poet Lowell, he made good progress in language, but did not take readily to philosophy and mathematics; and his double work handicapped him; the outside matters interfered with his studies, while he felt that his studies were in the way of his active ministry. His health, too, suffered; and in 1858 he left the college, never returning for graduation. But his literary drill, if not complete, together with his frequent calls into the field of active service, must be recognized as a valuable preparation for the great work which, in the providence of God, laid in his future pathway. One year of the time prior

to his entering the conference was spent in teaching at Ironton, O., and there, on July 5, 1860, he married Miss Rebecca P. Peters, the faithful companion who willingly shared his life's toils and now mourns his absence. I have not been able to find just when or where he was licensed to preach; but he served as a local preacher until the fall of 1860, when he was admitted on trial in the Ohio Conference and appointed to Putnam, O., where he was returned the next year. In 1862 he was admitted to full connection and ordained an elder by Bishop Ames. He had been ordained a deacon, as a local preacher, by Bishop Simpson, in 1862.

But his pastoral work was soon over. The Civil War was raging, and his services were sought by the military authorities; and with his patriotic songs and speeches he assisted in the organization of the 122d Ohio Infantry, and was chosen as their chaplain and marched with them to the front. In an engagement at Winchester, Va., where the Union forces were repulsed, he having remained on the field to care for the wounded and dying, was captured by the enemy and taken to Libby Prison, at Richmond, Va., where he shared the privations and sufferings of his comrades. But he soon made himself known, and by his prayers, his songs, and his encouraging ministrations, he sought to relieve the gloom of that hateful prison pen. On the day when the news of his death reached Oskaloosa I met on the street an old soldier, who, in broken utterances, said, "Well, Chaplain McCabe has gone. I was with him in Libby, and I do not know what we would have done or how we would have borne it had it not been for him." But the miserable fare, the confinement, and exposure told seriously upon his health; and after his release from the prison it took him some time to rally. However he rejoined his regiment and stayed with it until finally discharged. Then under the leadership of Mr. George H. Stuart of Philadelphia he went into the service of the Christian Commission, a society formed to secure help for the sick and wounded soldiers and their families, and his success in that work was phenomenal. And it was the addresses made by him while thus employed that were finally crystallized into that most remarkable lecture, so frequently delivered by him, "The Bright Side of Libby Prison."



EX-SENATOR DUBOIS ON MORMON POLYGAMY.



Ex-Senator Fred T. DuBois of Idaho was the principal speaker at the Sharpsburg Prohibition Chautauqua, August 19. He lectured on the subject of "Mormonism," and from the time he arose to speak until the conclusion of his address he held the large audience in rapt attention. In his remarks Senator DuBois sounded a warning note against the increasing power of the Mormons, who, he declared, were rapidly gaining in political power, already controlling the politics of Utah and steadily gaining in many other Western states.

The address of Senator DuBois in part was as follows:

President Smith's Plural Wives.

"Joseph F. Smith, president of the Mormon Church, has five wives and forty-three children. He has five homes within a block and a half of each other in Salt Lake City, in each of which homes there lives a wife. The president of the Mormon Church and the authorities of the Mormon Church, including Joseph F. Smith and all of the members of the Mormon Church, solemnly pledged the government of the United States, seventeen years ago, that polygamy living among the Mormons would cease from that time. All these five wives have borne children to Joseph F. Smith since he gave that solemn pledge to the government. His fifth wife, within the past year, presented him with his forty-third child."

What Would Illinois Do?

The senator asked what the good people in any of the towns in Illinois would do if Joseph F. Smith were to move in among them with his five wives and each of these five wives were to bear children to him.

"You would put him in the penitentiary under the laws of

Church a Political Institution.

"The Mormon Church is a political and commercial institution. The followers are simple-minded and ignorant. The leaders are engaged in all kinds of business and have absolute control of their followers in all affairs. These leaders are engaged in all kinds of business enterprises. They are presidents of banks, presidents of beet sugar factories, presidents of mercantile institutions, and they become presidents and directors of these business concerns just as soon as they become high officials in the Church. There is such a close union of Church and state that it is impossible to tell in any affair where the power of the Church begins and where it ends. They are supreme in politics. The president of the Mormon Church can absolutely direct how every member shall vote in any state or territory, and the Mormons vote as they are directed.

Mormons Have Not Changed.

"The government has been grappling with this question for nearly seventy-five years. On account of the open defiance of the Mormons of all laws from the beginning of the organization and their atrocities, like the Mountain Meadow Massacre, the government finally made up its mind to stamp out this iniquitous institution.

"In 1882 the Edmunds act was passed. Thousands of Mormons under its provisions were sent to the penitentiary for unlawful cohabitation. The non-Mormons of Idaho territory disfranchised them, but that did not seem to affect the people, so that in 1887, Congress passed the Edmunds-Tucker act, which provided additional penalties—among other things disincorporated the Church, took away all its vast belongings amounting to millions of dollars.

Alumni.

A Well Known Alumnus.

One of the prominent speakers at the Missionary Convention now in session in Cleveland, is Bishop McCabe. He, together with his wife and cousin, Mrs. Manley, of Delaware, has just returned to this country from Europe, arriving at New York last Thursday. During his eleven months' absence from the United States, he visited the Methodist Episcopal Missions in South America, Germany, Switzerland and Denmark. His main field of work is in South America, as he has episcopal supervision of the missions there, and his trip to Europe was chiefly to enable Bishop Vincent, who has charge of the missions on that continent, to return to the United States on business connected with the church.



BISHOP C. C. McCABE.

Charles C McCabe was born in Athens, O.,—the birthplace of Bishop Moore also—Oct. 11, 1836. He was the proud possessor of an English mother, who was of an intellectual and literary turn, contributing often to the periodicals of the day, in particular, the Ladies' Repository." His father was an active business man, engaged in commercial operations, large for his time. In form and feature Bishop McCabe is like his father, but in complexion he resembles his mother.

At an early age, he lost his mother.

He then went to Iowa, and spent a few years in teaching school. At the age of 18 he entered O. W. U., from which he was graduated in 1860. After his graduation he immediately went into the ministry, his first appointment being at Putnam, in the Ohio Conference.

But the fever of war was on then, and he felt that he could do more good at the battle front than in the pastoral work at home, and in the autumn of '62 he volunteered as Chaplain of the 122d Ohio Infantry. Soon after, at the battle of Winchester, he was captured and confined in Libby prison. What he experienced there, during his four months' incarceration, many know from hearing his famous lecture on "The Bright Side of Libby Prison."

Upon his release, Chaplain McCabe rejoined his regiment, but he soon entered another form of service, that of the Christian Commission, whose main object was to furnish material support and comfort to the army. In this work he was pre-eminently successful, raising hundreds of thousands of dollars for its support.

After the war closed, Chaplain McCabe returned to the itineracy, his first appointment being at Portsmouth, O. His qualities as a money-raiser became more and more prominent. For a short time he was financial agent of his Alma Mater. Then he was made Corresponding Secretary of the Board of Church Extension of the M. E. Church. In this work he had remarkable success, and he was able to reply to Mr. Ingersoll, the agnostic, when the latter, together with others of like mind, were gathered together to rejoice over the decadence of the Christian Church, "We are building churches at the rate of two a day!"

In 1881, Chaplain McCabe was appointed Missionary Secretary of the M. E. Church. Here again, he distinguished himself in raising vast sums of money for the work in which he was engaged. His appointment later to be bishop marks one more step in his advancement. This has increased his sphere of usefulness, and it is safe to say that he is not neglecting his vast opportunities for doing good. He

reports that the desire for education in South American countries, which is steadily increasing, gives the missionaries unprecedented opportunities for reaching and influencing the masses of the people.

Bishop McCabe's home is in Omaha, Nebraska. His wife, formerly Miss Rebecca Peters, of Ironton, O., is a splendid Christian woman. Their home life is a very happy one.

DEATH OF DR. CARPENTER.

The death of Dr. Eugene Carpenter, '82, occurred Sunday evening at Columbus, Ohio, following a stroke of apoplexy sustained a few days previous. Dr. Carpenter has been superintendent of the State Hospital for the Insane for four years. He was born in Richland county in 1858, and after graduating from the Mansfield High School, pursued a course at Ohio Wesleyan, receiving the degree of B. S. Later his alma mater gave him his Master of Arts degree for advanced work.

DEATH OF DR. J. H. VANDEMAN.

Dr. Joseph H. VanDeman, '49, died at Chattanooga, Tenn., Oct. 18th. He was born in Delaware, Oct. 27th, 1829, graduating here in '49, and receiving his Master's degree three years later.

In 1855 he married Rebecca W. Norris, who died about a year ago. He entered the military service in 1861, as 2d Lieutenant, raised Co. K, 66th O. V. I., and was promoted to Captain in December of that year. He was captured, leading the advance at Culpeper, Va., in August, 1862, and spent five months in Libby prison.

He was promoted Assistant Surgeon of the 10th Ohio V. I.

Since 1863, Dr. VanDeman has resided in Chattanooga.

'02 Glenna Myers is at home in Springfield.

'00 O. C. Jackson is teaching in Bellville, O.

'95 Wells K. Stanley is practicing law in Cleveland.

C. H. Minard is a successful physician in Lockport, N. Y.

'97 J. R. Murlin is professor of Biology in Ursinus College, Collegeville, Pa.

It has been thought advisable to drop no names from our records until requested to do so. As all are doubtless aware, subscribers are still legally regarded as such until notice to discontinue has been received and all arrearages paid.

Stay with us if you can, but should you not care to renew, kindly advise promptly, as our lists are now being revised for permanent form.

To those who are not subscribers, we present this copy with our compliments, and in the hope that you may become such.

Of every alumnus and friend we seek the good will and support, that the Transcript may continue to improve intrinsically and extrinsically, and may worthily represent Ohio Wesleyan, and in so doing be the means of keeping you in touch with the Alma Mater.

A blank for subscription or renewal enclosed.

Posthumus Work of Prof. Williams

A recent book from the Methodist press is "An Exposition on the Epistle to the Romans" by our late much beloved Professor Williams. Of the work the Epworth Herald recently says:

The late Prof. W. G. Williams has left a noble gift to the church he served so long and well in An Exposition on the Epistle to the Romans. It gives, first, an admirable general introduction to the Epistle, then an entirely new translation in strong, idiomatic English, and, finally, a full, scholarly and reverent commentary. The translation shows the hand of one who loved his Greek, and who loved his English no less. The exposition is sufficiently complete for all practical needs. It will be a very valuable book for all classes of readers, including "ordinary readers (of whom I hope to have many)," to quote Dr. Williams' own words. We echo this hope. No preacher who takes a text from this great epistle should hesitate about getting the book. It may modify his exegesis, and change some of his arguments, but it will help his sermon.

Gents' Hose, 25 cent values at Herren's for 10 cents.

The Christian Associations.

Y. M. C. A.

Dr. Homer C. Stuntz, Superintendent of the Philippine Missions, was present at the devotional meeting Friday evening, and the large gathering of young men was favored by a stirring address from him.

His remarks, while spoken in advocacy of the missionary cause, were broad enough to reach those in all walks of life. Dr. Stuntz is a vigorous, practical speaker, with an attractive personality. His zeal for the cause is unmistakable, and he possesses the faculty of imparting it to others. He was thus enabled to secure the undivided attention of his hearers, who quickly entered into sympathy with his aims and desires. He placed the plain, simple truth before his audience in a way that it could not fail in being understood, enlivening the whole with touches of a ready sparkling humor that helped drive home the plain merit of his arguments.

In accordance with his views, Dr. Stuntz declared that the business of the church is missions. Not that we are all to go; the majority must stay at home and engage in other occupations, but always contributing to the support of those persons who are called to carry the Word. Among the short, practical suggestions he gave were these. Don't be narrow. Get in touch with all the fields of the world. Have world-wide sympathies, and make contributions for the solution of the world problems as brought forward through missions.

Y. W. C. A.

The Recognition service of the Y. W. C. A. last Sunday evening was led by the Vice President, Lucy Jones. 172 girls were taken into full membership, making our number of active members 225.

The service was very impressive, the new girls being greeted by the Chautauqua Salute, then joining in the responsive service or pledge of membership.

New members, Phil. III; 13, 14.
Old members, Thes. II; 14, 15; Col. I; 9, 12.

Prayer by Pres., Eph. I; 14, 21.
Old members, Num. VI; 24, 26.

After the last response, a double quartette sang, "Hark, Hark, My Soul."

The subject of the meeting was, "What it means to me to be a Christian," the Scripture lesson being taken from John 15-15. The leader opened the meeting by expressing the sympathizing, satisfying fellowship which the Christian life brought to her, following this with a plea to make Christ more a part of our everyday life. Others followed, expressing freely the value they placed upon this most precious friendship. The meeting closed in the spirit of the grand benediction, "The Lord bless thee and keep thee, the Lord make his face shine upon thee and be gracious to thee, the Lord lift up his countenance upon thee and give thee peace."

On account of the union revival services to be held in Gray Chapel from October 26th to November 9th, the annual Hallowe'en Social, given by the Young Women's and Young Men's Christian Associations of the university has been necessarily postponed until November 15th. Although somewhat belated, it promises to be the greatest social event of the year. Let every student and professor be present.

Time—November 15th.

Place—Gray Chapel.

Hours—7:00 to 9:30.

"Twas Catharine Mary, once, we guess,

Though now 'tis Kathryn Mac;
Still thus ys no one's busyness
If she lykes yt that wae.

—Philadelphia Press.

Alarm Clocks at YOUNG'S.

Swop's pics "is" the best.

Wells & Lemley for your text books.

A first-class hair-cut at "The Odd," for 15c.

Fine Stationery at F. T. Evans'.

" A Million for Missions"

Bishop C. C. McCabe served as Secretary to the Missionary Society from 1884 to 1896.

He began his drive shortly after getting into the work.

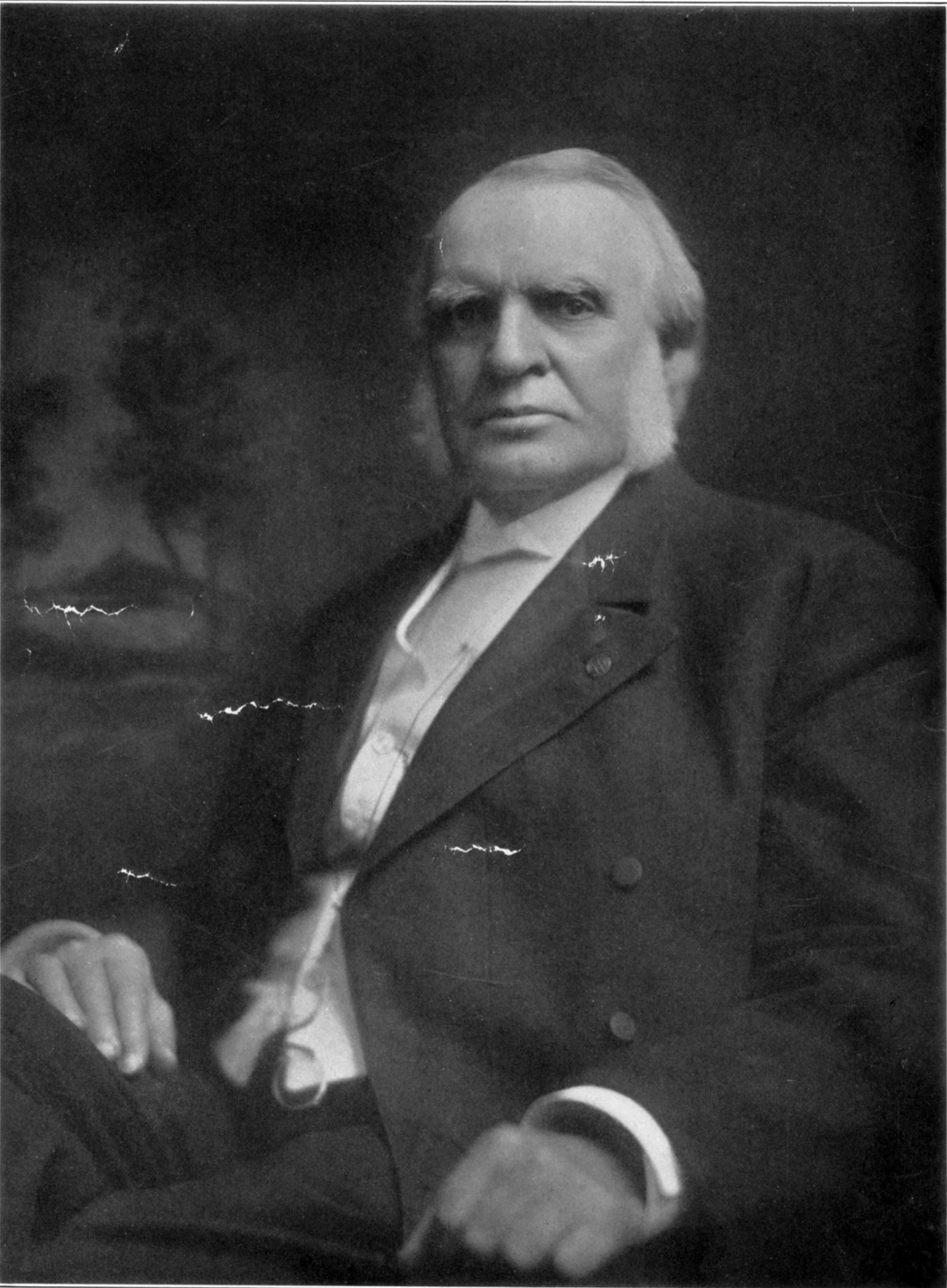
1884 receipts for the year were	\$1,731,125.86
1885 " A cry of ' A Million for Missions' went ringing through the land." Receipts for the year	826,828.36
1886 receipts for the year were	985,303.47
1887 " ' A Million for Missions' was more than realized." Receipts for the year were	1,039,370.91
1888 receipts for the year were	994,056.24
1889 " The year 1889 will be forever memorable in the history of the Missionary Society as the year when we crossed the line of ' A Million for Missions' from collections only." Receipts for the year	1,125,287.80
1890 " .. largest amount ever received in one year." Receipts were	1,131,071.82
1891 receipts for the year	1,246,907.27
1892 receipts for the year	1,265,133.04
1893 receipts for the year	1,227,094.00
1894 receipts for the year	1,179,909.36
1895 receipts for the year	1,238,009.73
1896 receipts for the year	1,262,248.53

In the Annual Report for the year 1881 it reads:- "... we are pressing on towards one million dollars a year for missions for our Methodism."

In the Annual Report for the year 1883 it reads:- " It is confidently believed that 1884 will respond to the present call made in behalf of God and suffering millions."

Receipts in 1884 were \$1,731,125.86
Receipts in 1896 were 1,262,248.53

Figures given above cover three quadrenniums
Quotations are from Missionary Society Reports.





REV. CHARLES C. MCCABE, D.D.



BISHOP McCABE

