BASHFORD, BISHOP JAMES W.
LETTERS TO THE EDITOR

Loyalty to Church and Country

Emmanuel The Christian Advocate, St. Louis, Missouri, November 10, 1918, page 3, column 1

Sir: In The Christian Advocate for November 10, 1918, page 3, column 1, the announcement is made that the Methodist Church has found it necessary to curtail her charities and to cut down her regular contributions as the result of the war work conditions.

I am surprised to learn that the Church is able to cut back upon its charitable activities. It is reported by our own agents that the condition in every part of the world is such that the demands upon our Church for help are greater than ever. It is also reported by our own agents that the abilities of the people to pay are less than ever. It is conceivable that such a situation could exist, but I think it is more likely that the Church has found ways to cut back its charitable activities without doing harm to its charitable work.

I am not expressing any opinion on whether the Church should or should not cut back its charitable activities. I am only expressing my surprise at the announcement.

Very truly yours,

[Signature]

The Church and the Methodist

Chaplain

1st. W. S. Orthner, D.D.,

February 27, 1919

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MEMORIAL SERVICES
HONORING THE MEMORY OF
BISHOP JAMES BRITFORD BASHFORD
HELD AT
THE METHODIST CHURCH - FAYETTE, WISCONSIN
SATURDAY AFTERNOON --- TWO-THIRTY O'CLOCK
JUNE TWENTY-FOURTH
NINETEEN HUNDRED AND THIRTY-FOUR
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 1/2 .......... 15¢
- Exterior Views of the Fayette Church - 3 3/8 x 2 1/8 ... 5¢
- Former Church, now a Barn - 4 x 6 1/2 .......... 15¢
- Interior View of Fayette Church showing Bashford portrait - 4 1/4 x 6 1/2 ............... 15¢
- Interior View of Fayette Church showing chancel and portrait of Bishop Bashford (enlarged section of other interior view) - 4 1/4 x 6 1/2 ...... 15¢
- Mrs. Belle Lindsay and Rev. A. E. Wittenhiller at entrance of Fayette Church (snapshot) ...... 5¢
- Rev. A. E. Wittenhiller (snapshot) ................. 5¢
- Site of Bashford Birthplace - 4 1/4 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. Schlabach, Rev. George R. Brown, Fayette Church - exterior and interior views, Former Church now a barn, Mrs. Belle Lindsay, Rev. A. E. Wittenhiller, Bishop Bashford laying cornerstone, 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.
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 - 24, 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 Magee, and the presiding bishop at the West Wisconsin Conference meeting at Monroe in its 65th 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 Dolls, 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, recounting 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 forced 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-Pattonville 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. Scileshach, "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 those 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 freshman 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 sermons, "to put first things first." It was in one of those lectures that he heard his 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 Hickory, 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—tapped 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 common knowledge 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 Walsh, 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 see 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. Wittenhiller, pastor of the Fayette Church, was asked to unveil the portrait on the wall of the church shore 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 Pomponio, 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 - Ani-da.

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 knew how God can use the boys and the girls! How little men and women of this community knew that the Lord was going to do with this Bashford boy! I suppose he was like all boys. He may have been a sinner 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 read 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 local church. "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, afirst cousin, who came to the chancel; and Peter Parkinson, Mrs. Frank Andrews, and J. H. 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 1918.

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 WHITFOLD 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.

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

In 1841 a remarkable camp meeting was held 2½ miles south of the village resulting in ten conversions in 4½ 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.

Indeed, 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. Mrs. E. S. Jurney 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: Mrs. Parkinson and two children, John Jurney, 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 G. 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. 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 Mr. Kirkpatrick. 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 Kentfort, 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 Buff, of Boscobel.

Now, Samuel Bashford was not at this time professing 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. 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, 1846, 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 30 while preaching to the people in the Willow Springs schoolhouse a few miles northeast 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 settler's picnic in Burlington 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 schoolhouses 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 prophecy 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.

(See, 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 entreaty 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; may 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, but 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."

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"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 Methodists which is all his own. When you think of a great character, his name will come to mind. And, indeed, his name is associated with some of the greatest events in the history of Methodism.

A true Methodist, Bishop Bashford was a man of great spiritual gifts and a profound understanding of the Church's mission. His influence was felt far and wide, both in the United States and abroad.

He was a man of profound piety, and his sermons were a source of inspiration to many. He was a man of great wisdom, and his counsel was sought by many leaders in the Church.

In addition to his spiritual gifts, Bishop Bashford was a man of great intellect. He was a scholar, a writer, and a thinker, and his works continue to be studied and admired to this day.

He was a man of great compassion, and he was always ready to lend a helping hand. He was a man of great humility, and he never sought the limelight for himself.

BISHOP Bashford was a remarkable man. He was quiet, wise, and unassuming, and his influence will be long remembered. He was a model of what a Methodist bishop should be, and his legacy will continue to inspire generations to come.
AN AMBASSADOR OF CHRIST TO THE HUMAN RACE

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

T HIS thought of Bishop Barthold among his own mortals is due to that of the human race after the war. He has taught a good life; he has lived the faith. He has been bold of this.

The salvation of the whole race, without respect to any color or kind was his object of his ministry. His mind as well as his heart encompassed the race. He represented the creeds of men but was never bound by them.

A deep sense of justice rooted in love characterized his whole attitude, politically, economically, and socially. He loved the Methodist Episcopal Church and believed that it was one of God’s best agencies for lifting up and lift up 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 churchian, catholic in the broadest sense. He feared necessities, often in his own physical heart, to spread the good news of the kingdom among the broken-hearted of earth. He preserved in a very large degree the wisdom of the saints.

As a colleague Bishop Barthold was always fair and thoughtful, generous. He had the rare gift of formulating his plans with the regard of the race, with all of these with whom he worked. From his convictions, he was never stuborn upon minded and sincere himself, he understood the needs of those with whom he worked in the atmosphere of his own spirit. When the responsibility for final decision rested with another though in truth discussion he might differ from the plan of his colleague, yet he never compelled an answer, but acted as the assumption that the person of whom was rashly drawn was right.

He was a life of nearly four decades to read the Bible through, one volume. He taught that he went to the revelation of God, and the Bible in his own words. While he was interested in doctrinal and critical problems, his purpose was to open the Book to the revelation of God to his own soul. Those that contained technical values. He emphasized the authority of the Bible as expressed in the assertion of the Scriptures concerning purposes of life. He practiced in these, and a selfless devotion to the betterment of mankind.

The next expected to see his own second from our Lord among men. His motto was, “Think and let think.” As Bibles are concerned, but he gave no place to these practices and opinions which concern us all, national and social, interests and gains.

In the presence of the sorrows from the day of our birth, he received the gifts of the Spirit and the correspondence of a regenerate life. While teaching and praying in the midst of war, from that dear house of his death, whether as pastor, college president or missionary or writer of books, he wished to make Christ known to all men.

Bishop Barthold can never die. His work among two races will Irish in the church for all time.
BISHOP BASHFORD, A PROPHET IN ISRAEL

Bishop Herbert Welch

In 1921, a series of reflections on Bishop Bashford is written, where he reflects on the Atlantic seaboard, time when he was a young pastor, and the city of New London, Connecticut. It was thought of as "a fresh-air college" when revivals were introduced in its early stages. The city's leadership seemed more educational to the young organization. The Bishop Bashford of the General Conference of the Methodist Church in a small, a high type of church, and aggressive leader, a man ahead of his age, and yet not wise in his ways, did not have much ahead of him as a young pastor.

The first time I met Bishop Bashford was at the Wesleyan University in Middletown, Connecticut, in June 1945. The Bi-Centennial of John Wesley's birth was being observed by a series of addresses on Wesley at the Commencement exercises of the university, made by President George Washington Bishop. Another by the Rev. George Jackson, who had come from England for that service, this man whose lectures some years later in Ohio Wesleyan gave rise to rather heated controversies.

He founded the Wesleyan University as an annual number of honorary degrees was conferred. President Bashford was a man whose honors were numerous, the value of whose degree was recognized. In less than a year he had been elected a Bishop in May of 1943, and early in June he succeeded his illustrious predecessor at the Ohio Wesleyan Commencement. The occasion of a new President was naturally considered by the Trustee, and a Committee appointed of which the Hon. D. R. Gray, President of the Board, was Chairman, and with which, of course, Bishop Bashford was invited to sit.

Therefore, no man need have had his thought in connection with the course of the Commencement, and on the Sunday morning following the Commencement, the two Presidents met in my congregation in St. Vacation and until 1949, I recall that those two leaders, arriving in a city where hotel accommodations were seldom hard to find because they had been convenient, and even the service on Saturday night in our home, was the center of the Congregation, its ardor, and its success. This was the time when the Bishop Bashford had already made up his mind to go to the college for his beneficial work to be continued, and plans were under consideration for securing them funds needed additional funds. It was his
heart and his brain that gave an irresistible impulse to this Forward Movement. From the old interior China he wrote a letter to his friend of the years, Mr. Day, 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 Episcopate Board for a large increase of endowment, its future was imperiled. Then he said that despite the hardships he was carrying on his own field, he and Mrs. Bashford would make a contribution in the proposed campaign, so considerable that it could not last until 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 in the chapel and talked in socials, I came to know him better. At the Commencement of 1925 he was called up for double duty, and preached the Bicentenary 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 to me about some field. I told him that I believed that as President of Ohio Wesleyan I had done all I could for a bishop to that at the bishopshop. I did not consider myself especially adapted to the administrative position which has been so common a regard as the highest office, but felt that I could be of more service where I was. He responded with one of his impromptu 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 out of the United States and place one's self on the 'firing line.' Whether these words represented a carefully thought-up opinion, I am unable to say, but it is of interest to note that his thought was not turn, nor even of honor and dignity, but of opportunities and service. He unfolded somewhat his thoughts as to the future of the 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 very informal, and I did not take it over seriously, but allowed it to pass into the background of my thinking until the later developments 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 make any impression in the right things, 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 make any decision in your attitude until the circumstances unfold 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 kindliest 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 bishopshop as well as in the college presidency.

It is entirely fair 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 churches and for the nation as a whole, would them selves 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 patient, of his willingness to consult everybody concerned in all sides of a situation, of his power to bring men to his best and to inspire them to be better than they are, 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 host of these brethren, who by their very unselfishness and integrity had spread abroad of his ministry. He was a big man, not only in body, but in his soul and in those mental 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 at least morally correct. His mind had a statesmanlike depth. He saw things in the large, and was impatient of details, and could well afford to leave to others minor matters of administration, for his vision was ever the horizon. His prophetic eye was looking into the future, and the things which God showed 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 two 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 he elected a General Superintendence, 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 missions enterprise, and put not only China but the foreign work in 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 genuinely commanded the confidence, the respect, and the love of the church than he. And since the church Bishop Bashford meant not only the highest ideals of personal character but also a consecration 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 leadership of rare qualities and undistracted power. He, like others of us who were Janitors of this great hall, looks up to him as he departs and cries: "My father, my father, the chariots of Israel and the horsemen thereof!" We are all 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 that I have come under Bishop Bashford's influence during my college days—a most impressionable period in one's life. His influence upon me was subtly wielded at that time.

First, his optimism based on a strong Christian faith, was an inspiration. I never saw him at a crossroad mood. He seemed to see beyond the clouded wise into the wide open sky of God's future. Always he appeared to be thinking forward and trying to lead his country of a better day for the Christian Church, and for science.

In his chapel talks seldom deviated from the subject. He appealed at their true value of those golden minutes allotted for daily contact with the student body, and accomplished more than most men in making lasting impressions. Mrs. Kanworr, then Miss Parsons, and others, 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 our confidence. He descended to the student's own level of thought, then proceeded tactfully to guide the student out of his or her difficulties.

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

ROY H. KENYON

MANY years ago a missionary on furlough in the homeland was present at a special service in St. Paul's church, Delmar, Ohio. Those gathered in the pulpit were strangers to him. Previously, however, his eye singled out from among them a man of commanding physique whose polished smooth face wore an ever smile. To himself the missionary said, "That is a great man." Later he learned that the man 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 sphere 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.

For the underclassman knew him intimately. His mind was so occupied with those larger plans for the welfare of the school that he seemed somehow detached from the interests of everyday campus life. And yet the following incident shows that he was aware of his students in a very personal and kind way.

A group of young people, children of China missionaries, attended the university one fall. They were home sick days those first weeks, but it was Bishop Bashford who noticed that the first Thanksgiving day to 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 is those immortal lines of Tennyson:

"It stood four square to all the winds of life."

ROY P. BROWN

THERE'ER 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 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 Delmar, 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 worship service, went in to see the President. His kindly manner made me feel as though there was a place for me in the University. The impression made by his chapel talks, monthly lectures and revival sessions are still strong.

As I recall the visits 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 choosing a look 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.

AV O. W. U. MAX

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 "Bashi, like a Shepherd lead us," and "Father of our Fathers," as we recall his love for those hymns for the chapel service. And what an oration we gave him when he returned from Los Angeles as Bishop Bashford, how we cheered him when he told us from the chapel platform that he wanted us still to call him "Bashi," or "Mr. Bashford" or whatever he 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 subjects in that and other universities, and made my whole preparation for life. It was under his administration that I came to China, and his appointment prepared me to my present work.

What a comfort to know that he was to decide when missions problems were troubling? What a joy it was to travel with him monthly! His breadth of interests and his appreciation of the details along the roadside, and his sermons of spiritual contents, were inspiring. What a friendly interest in all we were to find in China!

We are bereft in his passing, but he has come to the reward of a noble and saintly life, and we who have known him are the better having known him. Bishop Bashford will always be loved by those who knew him as University President, Bishop, Priest.

WALTER N. LACY.
June 1919

CHINA CHRISTIAN ADVOCATE

ONE OF GOD'S GOOD MEN

Frank W. Gamewell

It was my privilege to be at the General Conference of Los Angeles in 1902 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. Fisher, had been a fellow student with Bishop Bashford at Boston University in the middle seventies, and often spoke of him as a fine among his brethren, and that his thoughts had been turned to China. From my arrival in Peking in 1901, Bishop Bashford's name had been of frequent mention as one who would bring to China the leadership that this difficult field demanded. His nineteen 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, power, background, and eager, almost for a lifetime, of world movements, and more particularly of world movements existing in the Pacific basin.

We are all too near the border; 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 as whose lives he has touched, we who have had the privilege of living with him in patient, quiet, and loving afloat, we who have shared with him in some degree the anxieties of the midnight hour, during days and weeks and months when the country was born with exciting the world, and we have had this privilege of intimate fellowship, know indeed that a prince has fallen in battle.

One whose name is known internationally, and so to me many years ago: There are three men I have known, who impress me deeply 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 modesty,—he had that type of mind which refuses to become embarrassed by overaccumulating facts. Facts are not all of equal significance. His discernment in evaluation was remarkable. His discrimination in evaluation was remarkable.

He was great in sincerity,—the realism that in the mental and physical, it was diligence that marked him, and it necessarily returned the time. Under the most unlikeliest and almost impossible conditions he added to his mental store. 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 seed worth while books, and he read and noted and read and noted until he had accumulated over twenty volumes in spite of all written and his biographer has found many of his assignments to China.

He was great in patience,—the wood of his callHome was not called to us, but came through the regular mails which also brought many estimates of his life through the columns of our Church periodicals. Two must sing out clearly in all that is written of him—STATEMAN, SAINT.

I shall remember hearing him say again and again: "What China needs is a demonstration of sheer goodness." The good Bishop gave China that demonstration.

For over twenty years a hundredth youth, that was greatly interred by school fatigue and mental anxiety, cut down the slope his eager mind and ample nature so deeply. 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 meeting radiating good cheer, and lightly laid aside, any reference to his having obtained a good part of the night. It was an optimism and cheer possible only to the hidden life.

When the President Roosevelt said a writer said: "The mind desires to accept the fail," Colonel Roosevelt's superluminal physical vitality made true that. The benevolent energy, the eager nature, the boldness of setting under the load and rising under the load, have all made it necessary, about Bishop Bashford and his mind, that without one's awareness, the fact that he, the home and working place of this spirit, had reached its limits. But his superluminal spiritual vitality was not one that while he left us, we felt, while we are still with surface of humankind, and as he, the great soul of James A. Bashford, was marching on, and though the multiplied channels of the many lives he has touched his words do follow him.
A WAY from his books, or in occasional, what can I say as to the good life which has so recently gone to its crowning? What would we guess? What he would seem to be said would be only that which would lend an impression of stress. This how much seduction is ruled out, and only some of the broad impressions of a life, of minded spirituality and inwardness may here get in.

Four main chapters mark off this biography, as well-built departures.

I. Preparation. Early consecrating his life to the ministry of the Gospel in the Church of his choice, he set about gaining a thorough footing in the doctrine of the responsibilities imposed on to weigh a decision. In his own State University at Madison, Wisconsin, and later in the Boston University, Nelson of Theology prepared his mind and soul for the last, or when doing it as delineation, and as much for the voice of God as he later did his older task.

II. Pastoral. - New Richmond and Franklin, New York, were the localities in which he served churches as "the shepherd and bishop of souls." In the good Presbyterian Church, Buffalo, he became a pastor in the full and essential sense, and a man to be reckoned with in the affairs of the Church on the whole. His voice was lifted up against every form of sin, and man's heart and soul as a prophet and 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, where high traditions were inherited. It was a faculty limited then and interested in wiser works than mere numbers as those who united high mental training and marked skill in imparting knowledge with inner spiritual power and the true spirit of service to their fellow men. These features were not merely upheld, they were uplifted for others to emulate. Exception had been taken this year, and graduates were asked who had not felt the spirit of the appeal to attend to the change of motive for all the life. Prominent men of God held high the banners, and all came and held and developed the spirit of faith and love, and the highest of Christian manhood, universal ministering, what is called president. A direct effort upon the campus, but it was the soul which had come overseas and made its home there. He was not in on every committee of the school, nor in with the people, but in the spirit of the soul who has been some where. Few people have known the Lord's residence chief. It is set off on every occasion held in his name Church as well as in his. Thousands of local churches in the two years, who have been students, who represent the kingdom in daily ship to the Lord, have beenscope and unfolded the President of our University shall unfold. I have not yet become one of the most important of the president. I do not think to see a great number and impress upon. He is a man, that a word, and, is a man of President of Ohio, destined to be his immortal to the mind, and a host of thousands of devoted students. He was one of the first directors of the work of choosing pastors for colleges of our churches. The pastoral instinct was strong in him, and every student was made to feel that the President was his personal leader and being helped.

IV. Episcopal administration. Sheer worth and commanding power to do God's work were the two arguments for his election. Before the General Convention of 1876, Nelson's choice as a Bishop was a foregone conclusion. Whether eight bishops were to be chosen or four or two, all conceded that Bishop of this body can be one of the number. He had and did much about his own call to go to China in earlier years, and had so phoned for China as a great and needly mission field that his spirit expression of the preferences of himself and his Bishop to be assigned to that field caused little comment among his friends. What these others at other conventions of the work of God in China has meant is not for me now to even attempt to be done. But one thing I may say, and that is that for fourteen years of that fifteen, as Secretary of the Board of Foreign Missions, having the vast land of China, I had a fellowship of service with this statesman and saint which will ever be remembered as a privilege. That experience alone it would be easy to fill while numbers of the "great men" with incidents illustrative of this firsthand who has passed on before to meet his Lord. His administration brings a chapter in the History of China. His influence among all the missionary forces of this world in the Republic, his far vision in promoting mixed study of the common field, his services in promoting adequate medical education for the land, with millions of dollars behind the teaching program, and his service 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 years. His full reward is with God and his reward from the Highest. All who knew him know that he was indeed one who served as a true "seer of the face of Christ."

Among the outstanding characteristics of Bishop Boshardt may be named:

1. Personal mental growth. This showed itself in his college work, and classes in the Seminary, all the while for him a marked course.

2. The ability to be a theory. Like Lincoln, he was of the New West. He was up on the patterns with the new thought, but was foreign to his mind.

3. Spontaneous and creative expression. When, "What's in his head?" he could turn with肪ting and would come. He was a man to go for all the world. He had no egoistic spirit but one reached and held him in the love of the "God of Thomas and the New Testament."

4. Far-reaching vision. One who was much with him to have patience in China tells me of his far vision, and patience filled with hope and of the long years of the night-tide of the meetings spent by the Bishop in intense mental application while others slept. He also told of the more than forty bound books of notes carefully written and as painstakingly indexed, setting down exactly the facts and discoveries of each day's work.
AN APPRECIATION OF AN INSPIRING MISSIONARY LEADER

Arthur H. Smith

The first time I met Bishop Richardson was at one of the Christian Endowment Conventions in Singapore. It struck me with surprise that he should come forward with any 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 last - after coming to China.

Two years later he was at the Central Missionary Conference in Shanghai, where, of course, he was well in the house. Shortly after that, it was revealed to the Chinese bishopric in order to report with due authority on conditions there. In the autumn of that year I was permitted to accompany him on his tour of the episcopal parishes, to report to him the conditions I was to find there. His conclusions were made in a little more than three months. He was in the midst of a lot of work, conferences, which was all right with him. It was a very healthy condition. He was able, I think, to return to his confreres with the Bishop's conference in participation in the Lord's work. He was very benevolent in his ministry, but he was not able to return to his home for the first time on the same occasion.

He was able to undertake the work of the Chinese Endowment Conference in Shanghai, where the conference was well attended, and I was able to attend the Methodist, Presbyterian, Quaker and we found that we were able to make a common table, to which in a very friendly and he able to make it good as a man of great spiritual power, but he was not able to attend the conference in Shanghai.

The preparation for his work in China had been perennial. He had held secretarieships and he had been even more successful in the presidency of an important educational institution in China, in his own management. It was a puzzle to many to understand that he should remain with the missions, the Chinese Endowment Conference.

In conclusion, it may be said, that if the Bishop's love was his life, it was his life of service.

In conclusion, it may be said, that if the Bishop's love was his life, it was his life of service.
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 1901, it seems unwise 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 1901 China has had two bishops only, both of whom have held our confidence in the one "regular" bishop, the Bishop Bashford of the Missionaries in the Foreign lands. (These were Bishop Bashford and Lewis.) As a Bishop friend at China and a deep student of her history, 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 of the wise man to realize that the largest service to the Church here and in the churches he is to serve demands years of continuous service rather than the bandwagon 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 group of the complex problems involved in building up the Kingdom of God in China, etc., for it is clearly seen, he has largely served all churches and denominations, not only the Episcopal. 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 in his constant fight for and for light, he sought over to help build up a nation as well as a church, and even 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 also seen in his early expounding the cause of federation and union in educational work. To his sympathy and leadership in this movement we are largely indebted today for the widespread cooperation and union in all higher educational work among most of the denominations in China. China has lost all union fields in any of this matter of union, and Bishop Bashford advanced and made possible this movement when in mass operators it was considered irresponsible, if not undesirable.

He also early recommended setting up a training institution 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 greatly taught by his sympathetic helpfulness and his insight into their peculiar problems.

He threw the full weight of his great influence upon the problems of schools and lack of educational facilities in China and was a staunch friend of education. I am sure, however, that the Chinese often wondered how a man who had 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 personal influence and his earnestness to know and to spread the name of Christ.

Those of us who have been privileged to work under him these fifteen years in China have no word to say 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 those great opportunities and who will have a like vision and statesmanship so much need 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 regeneration and for international good will.

Central China Conference,

C. A. Bower
June 1919

China Christian Advocate

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 climax of Foreign Missions had been a prominent part in the life and service of young men and young women was constantly emphasized.

When Bishop Bashford reached China he immediately, with catholicism 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. Reindeerment, 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 his 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 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 five hundred twenty-five; modelled preachers from seven hundred five to nine hundred five; Church members from thirty-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 has shown equal evidences of success during the same period.

Notwithstanding this remarkable development within the three quadrinations 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 words but in the redeemed lives of the millions of Chinese who will reap where he has sown.


BUT FOR taking up his pen to write about Bishop Bashford one may well pause and remove his initials for he is dealing with one whose life transcends that of any other man in China's 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 so great a loss in general signification and of especial concern to China. It is not for his glory that we honor and commemorate him. His more than three generations of service in China and his uniting pen and voice have made it needless, yet impossible to add one word to his crown. He has been a "fixed star in our firmament, and no exaltation could be so complete as that by which union of existing worlds in the simply unique of his name."

One may ask here and there, in what manner did Bishop Bashford make his greatest impression on you? one 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.'" One of us will agree that he made his greatest impression in the breadth of his sympathy. While none may be inclined to feel that sympathy with individual men and women was not the Bishop's strong point, there is not a soul that did not feel his sympathy with our common humanity and his religious passion. Having read his books, heard him in public address, and sat at his feet in conversation with a few friends has confirmed us more than for our mystic 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 has seen anything like it. On the contrary it made it clear that he believed in the Church and its permanence, and had great faith in the ministry as being able to catch his vision and share with him his decision 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 undaunted patriotism, his broad sympathies. Since the news has come of his death these good men and women have in their hearts planned (and to follow the Bishop as he followed the Lord whom he feared and revered).

Let 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
The letter writer to a local newspaper summed up the mood of the people, saying that the Bishop who had "done so much for the kindred of the world" is regarded with the utmost respect and fondness by many private hearts.

"That this letter is to be a last welcome to this beautiful world, we have said in our farewell that our heart is filled with hope that you will be able to see the end of another quarter of a century of successful work in the world. The Bishop and the Church he founded on this continent were founded in faith, and the Church of China is the Church of the world which is beyond this."

I shall come to see you some time. In the meantime, keep with the light of the Holy Spirit in your hearts, as much as you can, and give when you are asked, and learn to speak our languages as soon as possible.

You have an excellent reason to be thankful, in that God has given you many, many good things. Follow their advice wherever you can, and be as good as you can.

J. W. Holbrook

First and Last Conference in Hsinhwa

Bishop Blackford presided over the Hsinhwa Conference many times since 1907 when he was called of God for service in China.

The General Conference had dismissed the Hsinhwa Missionary Conference, Bishop Blackford presided over the Hsinhwa Annual Conference. The meaning of the messages in these years is best forgotten, but this presides over this mission with the mission of God, a man who could see visions and the mission of God, a man who could see visions and the mission of the Church of Christ. He has been the ideal and the model of the Church of Christ, an example of the Church of Christ.

The Conference was established in 1907 and has been in operation for many years. The Conference is the Church of Christ, and the Church of Christ is the Church of China and the Church of the world.

June 1919

CHINA CHRISTIAN ADVOCATE

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CHINA CHRISTIAN ADVOCATE

is not dead. He lives with Christ that ever exalting, abundant life. What he was among us gives us a glimpsing conception of the glories revealed to him over there. It does not yet appear what we shall be, but we know we shall be like him for we shall see him as he is.

Huyhwa Conference.

MacKichan Bernard

One of the bright hopes of the Vesper Mission has been that Bishop Bashford would preside at a opening session of the Vesper Conference. It was his vision, together with that of Bishop Lewis, which encouraged the setting up of our territories as separate conferences. It was he who was present in Foochow on the solemn yet joyful occasion when the Vesper Conference was born. It was he who first planned for Yenping a training place for preachers and secured from the trustees of the Scottish Foundation the necessary funds to get it started. He has gone and we who knew him shall never see his face in Yenping. Not 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 will be dear because he has opened to receive our beloved Bishop Bashford.

Yenping Conference.

B. H. Pinkook.

When the 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 richer, because all those who knew him to live the hours spent in his company, hear again his words of counsel, reproof or exhortation, feel once more the influence of spirit upon spirit. So it seems now when we think of Bishop James W. Bashford in having fallen silent.

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

For one thing he was so thoroughly filled in life, and manner. Some were when we brought against us we felt not the dignity, but the man. His speech was straightforward and frank. His manner was courteous, yet free from formalities. Born away from the artificialities so often generated in city life, he preserved always a rustic simplicity, although that quality never degenerated into awkwardness or homeliness. It endeared him to a man among men. In travelling with the missionaries he wanted no better accommodations than his companions enjoyed. When one invited him to 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 masterly in all that he thought and did. His written words express that truth. The man who has sat with him in cabinet remember his appreciation for that quality. They did not always agree with his decisions. Occasionally he was left to his ownImageViews...
BISHOP BASHFORD, AN APPRECIATION

A. P. Parker

In God's economy each worker has his specific and indispensable place. But there are a few great spirits that tower above their fellow men; striking sound to whom is given the rarer emotions the keenest purpose, the tough fights 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, in the vast 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 schoolroom experience was one of the most important factors that fitted Wadsworth White for the task that the world's greatest crisis laid upon him. So the schoolroom wrought and developed in Bishop Bashford the qualities that fitted him to honor, the leader of men. When he was elected to the episcopacy and appointed bishop of the Church in 1882, he was ready.

He brought to China, not the easy road of youth, but the winding path of a lifetime and the vision of a man. He came with the scholarly and scientific attitude of a well-stored mind that enabled him to sound with authority the divine call to the home church in America in behalf of the great mission work in the Orient. While Bishop Bashford was at the earliest the direct evangelization of the people in the home land to be a source of their responsibility to this country.

He was a man of unquenchable faith in the power of the gospel to save men. To his faith he added knowledge of how to use it in ruthless personal. He was willing to sit as a火烧 at the feet of any one who had knowledge in impart. This was one of the charms of the man—his humility and simplicity. His heart mind, while possessing the munificence of noble truth was able to manifest itself, while threading his way through the most bewildering labyrinth of Oriental complications. His kindly yet keen eye lines seemed to pierce and lay bare the heart of any matter on which he was interested. He read widely and materialized what he read. In his early moments he was never idle.

To his knowledge he added experience. He traveled frequently and extensively throughout his episcopate district, accompanied by his noble wife, in early love, whom the, the jetting, the inspecting, was, or he came as a missionary, bending himself to share his with his fellow missionaries, and thus sharing their experiences in their great work.

To his experience he added hope—earnest, abounding, contagious hope. In one of his books he wrote, "the expectation—its incalculable optimism, even when the hour of a moral discouraging personal change. He was a splendid illustration of his own phrase. This abounding hope was an unyielding, somatic strength, to reach to him throughout his whole career in China.

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

The members of the Southern Methodist Mission felt that his loyalty 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 mind 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 Methodists 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 shine. 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 true winning way with him. It was obvious that he was "glad to see you."

To Union Church he was always most lovable and kind. He preached for us first on April 19, 1905, and for seven 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—his subject worthy of the occasion. He was also a master of our union policy and gave no encouragement to denominations to his own sake.

To myself personally he was ever kind; more than I can express. I may give an example of his kindness, which I trust will not lead your readers to accuse me of immediacy. On receiving the pulpit on one occasion, he said, "Mr. Darke is a most kind man and will conduct the usual service of the day."

I gave him a call and he said, "Mr. Darke is an old friend of mine, and I am sure that he will be able to conduct the service of the day."

I always held him in high esteem and thought well of his work, and I am sure that he will be an able servant to the Church.

C. H. Darke.
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, or not 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 professionals. The priests and preachers and pastors have been themselves responsible for much of this. It is extremely doubtful whether the apostles were clergymen that distinguished them from their fellows, yet the day is not long past when even the Methodist preacher 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 certificate of ordination.

Some day some man is going to make his reputation by a book on the effect of doctors on history. It is to be hoped that he will devote a long chapter to this phenomenon as it has affected the course of the church. There was a distinct social as well as ecclesiastical change between Galile and Nero, nor was it a mere accident that the man who proved capable of stirring great masses—the early Jehovah 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 distinctive clerical garb and the powers that be, the courts, and the farmer and the doctor and the barber declared him to be, "I sold my soul to you and let him tend to his sick..."

It is this decline, however unconscious, that has caused us to overlook the real basis of worship of his. To-day is a day of days to make this truth clear and commanding. During the sixties of the past year practically every Christian nation has been forced to learn that the life of a nation lies in the hands of all its citizens, and that the call of duty was not limited to politicians or professional workers. 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 inspiration that will carry us safely past the dangers of the next fifteen or twenty 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 affairs 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 enticed household, much bigger than a man's head. 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 group 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, too, and even one, preparations of work the native church is already showing the world a foreign work, to professional religious service.

There is no attempt in this paper to employ so-called "lay preachers" or "prophets" in the sense of a man's hand. We have a larger conception of the spiritual service. Even where an attempt is made to employ so-called "lay preachers" or "prophets" in the sense of a man's hand, we find them set apart, isolated, as distinct from the farmer and the artisan as the bishop is from the scholar.

The tendency is finding unfavourable expression in the lives of many ministers, 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 be 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 as a monotonous, with the ministry.

Anyone who knows the situation knows that China needs Christian workers. None of them are better equipped than she has ever had before. The Centenary will not hold its duty until it has brought every student with promise and vision for the future to live this choice of a life work. Unless there comes an immediate
increase in the number and improvement of the churches of our peculiar, the expansion proposed in our work in China will lead to nothing but rivalry. The subject of the Christian in our schools is one that calls for thought and prayer. We are thinking and praying about it.

But we cannot rest with the challenge of Christian service that must be presented in our schools. The whole Church must move 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, hoarse voice, must be brought to feel that the command, "Ye shall be my witnesses," rests as dearly upon them as upon any pastor, any district superintendent, or any missionary.

Who can forecast that mighty movement which answered the soul of Wales a few years ago? Yet it is said that the flame first burst out in a prayer meeting when, during one of those interesting silence periods 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 their own business to say a good word for Jesus Christ, whether by the testimony of lips or by the example of human hearts, something spiritual, helpful hands. That is what means when we say that, no matter what else happens, the Church will be God's agent to the Chinese church if it brings in a matching conception of the stewardship of life.

ARE WE SLOWING DOWN? WHY?

There is no less still going the round of the religious press to the effect that the Methodist Episcopal Church made the largest membership gain in its history last year (123,175). Unfortunately that was in 1877. For the year just closed the net gain was only 27,484.

The gains in Index, by Episcopal Years, are given below, from The Methodist Year Book for 1919:

| Year | Episcopal Year | Gains
|------|----------------|------|
| 1877 |                | 123,175
| 1878 |                | 56,324
| 1879 |                | 31,746
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It will be noticed that the gains of a single conference in Southern Asia, the scene of the China Mass Movement, were 28,906, which is more than the net gain of the whole denominational elsewhere. India saves us from a net loss.
IN THE MISSIONARY FAMILY

Mrs. Robert B. Graham, Vice-President of the W. R. M. S., passed away April 5th. The following is taken from the Foreign Christian Advocate:

Mrs. Robert B. Graham was a progressive Christian woman whose influence was felt in many places. She was a leader in women's work and was active in many charitable organizations. She was a member of the Board of Directors of the Woman's Foreign Missionary Society and was a strong advocate of women's rights. She was a leader in many charitable organizations and was active in many women's clubs. She was a woman of great influence and was respected by all who knew her.

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MISSIONARY BELL RINGERS

Blymyer Bells

Blymyer Bells are the official bells of the Episcopal Church. They are made of solid bronze and are placed in the front of the church. They are played on Sunday mornings and are a symbol of the church's commitment to its mission.

THE CINCINNATI BELL FOUNDRY CO.

Cincinnati, Ohio, U.S.A.

MANILA HAT STORE

Manila Hat Store

No. 1 North San Blas Road

New attractive Skirt in Good Quality Manila Straw Hat for Ladies, Children and Gentlemen are to be found at Money Saving Prices.

You will delight in wearing a Style-Perfect Hat that will enhance your Appearance as we guarantee that any Hat purchased of us will delight your Ear and Prance. We undertake to renew all old Summer and Winter Hats, no matter how badly worn, and make you a new Hat at Big Savings.
The Student Volunteer Band of Peking

The Student Volunteer Band of Peking University first started its activities in the spring of 1919. Since then, it has been a popular student organization in China.

One of its main objectives is to promote the spread of Christianity among the Chinese people. The band is known for its vibrant performances and its commitment to sharing the message of Jesus Christ.

In recent years, the band has been actively involved in various outreach programs and events, reaching out to different communities and spreading the gospel.

This page from the Chinese Christian Advocate features an article about the band, highlighting its ongoing work and impact on the Chinese Christian community.

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The Centenary in Foochow Conference

The Centenary in Foochow Conference was held to commemorate the 100th anniversary of the Foochow Mission Society, a missionary organization dedicated to spreading the gospel in China.

The conference provided an opportunity for missionaries, Christians, and officials to come together, reflect on the society's achievements over a century, and plan for its future.

This event was a significant milestone in the history of the Foochow Mission Society, reflecting its commitment to continued service and impact in China.

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Kan River District Conference

The Kan River District Conference was held in 1919, focusing on contemporary issues and challenges facing the community. It was an opportunity for leaders and members to come together, share insights, and discuss ways to address the issues of the time.

This conference was part of a larger movement to strengthen the Christian community and promote spiritual growth among its members.

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June 1909

in the States, erected in 1801, and a portrait of Samuel Strong, who was present.

CHINA CHRISTIAN ADVOCATE

Obituary

Mr. Theodore Miller Wilkinson was born in Lancaster, Pa., in 1857, and died in Foochow, China, April 25th, 1918, after a long illness. He was one of the pioneer missionaries in China and died of a lingering illness.

While just a youth Mr. Wilkinson's parents went west and located at Lancaster, Iowa, which has been his home ever since. His marriage was in 1885 and in 1886 they came to Foochow, China, to work Self-Supporting Missionaries. He was soon asked to handle supplies for the Methodist missionaries and in a short time opened a small store for all missionaries. His store became general and profitable to the community and himself.

Hence, the business took a part of Mr. Wilkinson's time, for he had a mind the business and the opening of the Chinese who went. He had a heart to help him. Even later, when he was asked to attend the Chinese church in a small town and a few friends in his room and they celebrated the Holy Communion. It was a service which will never be forgotten by those present.

Mr. Wilkinson's work in the Sunday School, teaching and lecturing in the Y.M.C.A.'s, was always remembered by the Chinese and those who had the privilege of listening to his instructions.

The funeral services were held in the Chinese youth work and the coffee was held in a perfect hall of flowers. As many Chinese were present both English and Chinese languages were used in the services. The service took place in the American church.

Mr. Wilkinson left behind a respectable property and after providing for his wife, he will add a commission 50c. to Montgomery College, 20c. to the Board of Foreign Missions to support Theological Students, 5c. to the W.F. M. S. for scholarships in the Eastern High School, 10c. to the C.F. A. and 10c. to the Chinese Presbyterian, 5c. to the Chinese Mission.

Hillcrest Music Club

A very strange thing has recently occurred at the home of Mr. and Mrs. Hoy. What a number of the children of the Mother Church. The School gave a musical revue.

It was that children in the mission field, even under the best of conditions, are so much that the home baby and home opportunities could have them and yet there are many advantages in being right here on the field.

The following program was given:

Pray for, Caroline Jones

Piano Duet, Charles Robinson

Piano Solo, Robert Wilson

- James Blackstone

- Vera Jackson

- Miss Ely Shunk and Mr. Hoy

- Mrs. Gordon

- Mrs. Shunk and

- William Blackstone

- John Wilson

The whole program was a splendid success, all of which was due to the kindly care of their teacher Mrs. Hoy.

China Mission Minutes

Anyone who wishes to secure a copy of the 1909 Annual Minutes of the China Mission Conference,Methodist Episcopal Church South, may apply to The Methodist Publishing House, 19 Worsing Road, Shanghai.

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FROM THE WIDE FIELD

Changing inter-class track meet—Yeipings cleaning-up campaign—Reorganizing growth of schools at Mokanshan—Mothers' Club organized at Hsinhsing

Kitten burned by bandit raids,

Tidbits

Professor Harold P. Beach honored one student with a trip to the coast on a tour in Peking. He regarded this Conference-Faithful region as the most interesting in all China. Dr. Heathe arranged a tour, including a trip to the mountain, in order that the better present the subject to his students at Yale.

A joint house party was arranged at the Monton's living and home for May 25th 22. Guests came from Tsung-game and Toonese and the day was filled with fun. A trip was made to the top of the mountains and other events including a joint dinner. Saturday night the members of the Conference assembled for an informal meeting. Dr. Vincent King and Miss John, recent guests for the Conference, were present.

Pei TAI HO KULING

MOKANSHAN

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NEVER has the problem of life after death been
more practical and pressing than in these
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of the treatment of the problem will enable many readers
to establish our models of faith in the
life to come.

CHRISTIANIZING THE SOCIAL ORDER
By Walter Rentelenhoch

The great truth that one of our age this is, that
Christianity is the spirit which permeates from the point
where life on this planet is to be understood.

GOD THE INVISIBLE KING
H. G. Wells

THE MISSION BOOK COMPANY
Shanghai
News of the death of the Rev. Charles S. Schuyler, of the Foremost Christian Mission, presence in our University, has been received from the United States.

Dr. and Mrs. John Ely of Teachers College, Columbia University, will arrive in Nanking on Thursday (May 12th) and will be the guests of Mr. and Mrs. Gowen.

Changling, a sum of the University of Nanking, have recently acceded about $6000.00 to the alumni fund at 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. B. cheer was with us for a few days and gave us a very helpful address at our Union Church service.

Mr. Ralston, one of our Canadian Methodists of Fuchien, 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 different places that the facts have fallen to us in plenary places. In Nanking, at our weekly prayer-meeting on May 18th we had present present and only one of them business from our group in Shanghaid.

There was a very interesting service at the Sunday Service League, held in the V.A.C. Church on the last Sunday afternoon. When W. W. Chen of Shanghai arrived and preached and administered baptism to the first members received into this distinctly Chinese church, which is one in the process of organization. These baptisms were led by W. Chen of the United Church College and Mr. Wang, a student of the Naval College. The members of the group now organized is to develop a strong church easily supported by its Chinese constituency. Mr. W. Chen has been given honorary pastor and the name has been changed to 

Shanghai.

There is a lots to report from Shanghai, except a continuation of Sunday school and the continual improvements of the church. Rice is down to famine prices—only fourteen to fifteen cents a ton, whereas the normal is about thirty or thirty-five; a tremendous crop of rice has been harvested and all are getting bread for an even greater cost this next winter. The government has granted a large number of visas for the Chinese to travel in the empire.

There has been a visit to the Chinese community, and a visit to the Chinese community. The Chinese are going to travel in the empire.

Shanghaid.

There is a lot to report from Shanghaid, except a continuation of Sunday school and the continual improvements of the church. Rice is down to famine prices—only fourteen to fifteen cents a ton, whereas the normal is about thirty or thirty-five; a tremendous crop of rice has been harvested and all are getting bread for an even greater cost this next winter. The government has granted a large number of visas for the Chinese to travel in the empire.
one of our preachers in the Yung-Kwo District. He expects to get back in time to hold his Bible Conference on the Subject and Young-Age Distress before the close of June.

With the exception of the rain, our hardships have been ended and summer activities. During spells between showers, the workers have been at work on the repaired "Yung-Kwo" dam and it is hoped that the work of the spring season will be finished in the coming summer. Summer planting is all delayed. Mr. Lin and the Laymen plan to go to Kailang, while the Yung-Kwo family will enjoy the remaining months of Chun-lu. Mr. Lin is expected to spend the latter half of June and July in visiting four districts, visiting schools, and will be in Shanghai for August.

Every man in the mission has taken his turn at a trip to the three banks, or to the stations to secure the release of men or boys detained by the soldiers for transporting arms or supplies. The government does not supply arms for men for this work, so the soldiers take what they can get. Both the mission houses have been relieved. Only after threatening to have slept the cattle did the missionaries get one of them free.

During the trip, the mission sent its representative to the foreigner, but it is very exciting to have to drop one's work at any time and lose one's way to the train depot on Mr. Paddock's own horse, since the mission man got lost, and so got back to Chia Lung and Freidle of the American Board Mission in Shanghai, and came back to Yung-Liu with Mr. Lin, on their way down to Peking and Shanghai.

Mr. Watts has been in Yung-Liu this month on one of his tours of inspection of the mission school.

June 19th

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made a few excursions out into "No man's land" and laid plans for his next drive, tentatively locating divisional headquarters. In other words we plan to open up one or perhaps two stations in the immediate future, places where there is some Christian work. We are "Uncompromising" here, towards all classes, and hope to make our little city take on quite a modern look. There are enough open spaces on second Street to serve a city the size of Chicago, apparently. We are the Walt's attempting to make the station where we are taking Max into the city proper. The trouble started because the station requests a change of station. The two names were at the Waukegan depot. A student teacher at the Waukegan Academy made quite a few of the good things in the station, and it was the station's request for a change of station. The trouble started because the station requests a change of station. The two names were at the Waukegan depot.

Wu~ns: Nine persons were baptised and 11 joined the church at our social service on Sunday afternoon. They have been attending on the average about 100% every year.

Mr. Hall manages to find enough time off from his regular duties in the district to come home and renew his acquaintance with his family occasionally, but he's usually set at home.

A picnic supper and a bonfire on the Yangtze in the moonlight were features of a birthday party last Monday evening, with Miss Ethelraythe guest of honor.

The local British and American Red Cross workers (women) had a Monday night prayer meeting, with Miss Ethelraythe guest of honor.

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

Saturday evening, May 8, a committee was given an informal dinner to raise money to help pay for the move. An interesting and enthusiastic American was introduced to the Chinese and foreign press at this evening's event. It is believed this American will find a special place in the Chinese culture. The Chinese have a special feature.

Daniel Yang, principal of our Nanking High School, was in the hospital during 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. Yang's plans to return to China are satisfactory for further study and to help in the revolver campaign. Miss Amos and Miss Biss were in Chinkiang for a wedding.

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

Another field trip boarder cruise is scheduled for Thursday evening, May 26th.

Kianking

In Sunday, the day before Easter, the Mission family was invited to the home of Mr. and Mrs. Min at a Easter luncheon. The nice scheme of a flow, given and white, was designed to carry out, and the hearty fellowship that we always enjoy in that hospitable home, was greatly enjoyed by all.

Invoices were issued to twelve children in the names of Margaret Johannot, and Earll and Barbara Jones, to an eight-year-old boy in the home of Margaret Johannot, on Friday, April 19. The little friends expressed feeling a bit left out, and turning for the egg that the Bunnies had laid in the nest on all sides of the house. The children had been invited to bring their mothers with them; and after the little one had sea, and while they were enjoying games and songs under the leadership of two of Reniwad School kindergarten, the mothers very enthusiastically organized themselves into a Mothers' Club and made plans to meet next month. All of these mothers are educated women, the wives of teachers in our schools, and when they have their children during the period while they are here.

It is the custom for the children during the annual celebration. It is the custom for the children during the annual celebration. It is the custom for the children during the annual celebration. It is the custom for the children during the annual celebration. It is the custom for the children during the annual celebration. It is the custom for the children during the annual celebration. It is the custom for the children during the annual celebration. It is the custom for the children during the annual celebration.
June 1919

which paid a visit to the work in Fukuin, the work afterward.

Miss Merrill and Mrs. Starke, as members of the Policy Committee of this Conference, made a trip to the city, and during the

The Americans in Shanghai were much happy to have a short visit from Bev. Hailey who is on his thirteenth visit to the city. They were entertained by the evening exercises of the English School at the International Church where they were given a very hearty welcome.

Mrs. Kawase and Mrs. Hatakeyama, two of our volunteer workers, were entertained at the home of Mr. and Mrs. P. E. L. and had a very pleasant time.

On the 15th day of the month, the English Church held its regular monthly meeting at the International Church and Social Club, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 16th day of the month, Mr. and Mrs. P. E. L. and Miss Hatakeyama made a short visit to the city, and were entertained by the members of the club.

On the 17th day of the month, the English School held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 18th day of the month, the English Church held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 19th day of the month, the English Church held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 20th day of the month, the English School held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 21st day of the month, the English Church held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 22nd day of the month, the English School held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 23rd day of the month, the English Church held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 24th day of the month, the English School held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 25th day of the month, the English Church held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 26th day of the month, the English School held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 27th day of the month, the English Church held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 28th day of the month, the English School held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 29th day of the month, the English Church held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.

On the 30th day of the month, the English School held its regular monthly meeting at the International Church, with a large attendance. The meeting was opened with prayer by Mr. W. H. M. and the business was transacted. The program included the reading of several articles, and the discussion of various subjects of interest to the members of the club. The meeting was very well attended, and was considered a success.
China Christian Advocate

Volume 26

June 15, 1919

Fanwanch

Mrs. E. F. Ford who has been recently ill for two days, is much improved and hopes to be out again soon.

Mrs. Gordon has been on the sickbed for two weeks.

Our foreign school has felt very keenly the absence of those two teachers at this time the last month of the school year, but those who could not be present greatly helped out. On May 20 we held a graduation ceremony in which the second class and the second grade were graduated.

Mrs. Ford and Mrs. Bennett have been spending the winter in Shanghai, where they have come to school in May and June.

Mrs. Bennett is the second year of her marriage in Shanghai. While in Fanwanch they are the guests of Mr. and Mrs. Williams at the Angell Chinese Church.

Mr. F. Black has not returned from a visit with his wife, whom he has been spending the spring in Fanwanch.

Mr. Williams for the past year has been very much appreciated as a teacher and has given much time and energy to the school.

Rev. George Hamilton of Shanghai spent a week in Fanwanch in May and June. He is the guest of Rev. and Mrs. F. F. Catt, and is called upon by the Headmaster.

Rev. Harry Worley made a trip to Shanghai to see the school. He has been a very helpful and understanding person, always ready to help the children and the teachers.

Mrs. Williams has been very much appreciated by the children and has given much time and energy to the school.

Mrs. Gordon has been on the sickbed for two weeks.

The school is now back in regular operation. The children are all well and the school is ready for the new term.

Souzhou Musical Festival

On May 20, the Souzhou Musical Institute presented an elaborate program in the chapel of the Souzhou Girls' School. This program represented the coming of spring and the promise of world democracy.

The program included the famous songs of the democratic nations and the children danced the folk dances. The chapel platform was converted into a village scene, with a group formed in the church yard and the children and parents, in peasant attire, added to the beauty of the program.

The spirit of peace and unity was represented by girls representing China, Japan, and the United States.

The program included the famous songs of the democratic nations and the children danced the folk dances. The chapel platform was converted into a village scene, with a group formed in the church yard and the children and parents, in peasant attire, added to the beauty of the program.

Harvest-Open House

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Kunling, Kiangsi.

J. W. H. 3

Mr. C. A. H. 3

Miss M. A. H. 3

Mr. W. H. Yung, of the Souzhou Girls' School, has been present at lectures and meetings of the Bible School, Fanwanch.
MOUTRIE ORGANS

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SPECIFICATION.
CASE: Solid Oak.
REEDS: 4 Complete Sets of 5 Octaves.
STOPS: 13 and 2 Knee Swells.
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Shanghai, June 1st, 1919.

TO OUR DEPOSITORS,

Dear Friends;

We wish to let you all know that we have made arrangements for carrying accounts in American Gold for our depositors as follows:

SAVINGS DEPOSITS on which interest is allowed on amounts of G$200 and over at 3% per annum compounded semi-annually,—accounts opened for G$1 or more. Pass-books are furnished and withdrawals may be made from time to time.

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That these Gold accounts are proving very convenient for many local residents is seen in the fact that over 200 such accounts have been opened since the new arrangement was made, February first.

We are receiving almost daily letters from different parts of China commenting on our entire service and requesting that our BOOKLET ON BANKING be sent to friends of depositors. We trust that YOU are pleased with the service you are receiving. If you are, tell your friends about us; if not, please tell us.

We are now carrying over 2000 accounts varying in size from $100 to $50,000 for 28 different nationalities. We are making a specialty of PERSONAL and COMMERCIAL accounts and wish to be of real service to all our depositors. If you have ANY business in the banking line, we shall be pleased to transact it for you.

Yours for efficient service,

THE AMERICAN—ORIENTAL BANKING CORPORATION.

[Signature]

President
A CENTURY AGO

...great many considera·tions lead ... and the ... use of the ... presented to ... distribution of ... made this ... ... and a ... most interesting from in the ... pocketbooks, one of which is here reproduced. Both ... devoted friends, and one ... and, a ... for more ... ... his pocket. His pocket book, 1783, was second only to ... the Trenton Circuit in ... book of Ezekiel Cooper did ... Ezekiel Cooper, and the other, as ... what is known as ... 's pocketbook, 'His Pocket Book, 1783.' What ... pocketbook did he make, and what is known as ... Ezekiel Cooper was now twenty-eight years of age, having been born February 22, 1765. He was awakened by the preaching of Dr. Jonathan Edwards, who was soon taken by Francis Asbury among the leaders of Methodism. It was his lot to preside over the early Quarterly Conferences and on one occasion to send a book to the preacher ... it ... used by some good friend in Baltimore, the Trenton Circuit in New York or elsewhere? Ezekiel Cooper was now twenty-eight years of age, having been born February 22, 1765. He was awakened by the preaching of Dr. Jonathan Edwards, who was soon taken by Francis Asbury among the leaders of Methodism. It was his lot to preside over the early Quarterly Conferences and on one occasion to send a book to the preacher to meet at Baltimore, Christmas Day, 1784, when the Methodist Episcopal Church was organized. Who made this pocketbook? It is ours 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 New York. In 1783, he records: 'I preached at night, and the Lord struck several sick on the occasion of that service, particularly, as I am informed, Miss Cornelia Anderson, who is now a priestess!' Even such entries, however, are few. But whatever made the pocketbook for Ezekiel Cooper did an unusually good piece of work and Ezekiel Cooper likewise did good work in every phase during the sixty-three years of his ministry.

Malbone, N. J.

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 exceeded the amount of $35,000,000, and that fully three quarters of these are put out by non-commercial Bible societies throughout the world. 'How this large number of Bibles,' Wood said, 'is entirely inadequate to meet the needs of the world and something must be done to improve the current preservation of the work of Bible society. A great many considerations have led us to the belief that the time was ripe for a combination of the forces, whose principal interest is in the supply and distribution of the Christian Scriptures.'
Bishop Bashford's Early Days

During the Civil War, Bishop Bashford lost his home and it was occupied by enemy troops. He and his family lived in a tent for a while. They later moved to a small cabin near the battlefield. Bishop Bashford made a decision to return to Wisconsin, where he had lived before the war. He was elected bishop in 1863 and served in that capacity until 1892. During his tenure, he worked to build up the church and saw its membership grow. He was also active in social and educational matters, and founded the University of Wisconsin. Bishop Bashford was a strong advocate for the Temperance movement and worked to promote sobriety in society. He died in Madison in 1893.
When the number who work seven days in the week and as many hours as their strength will allow. The failure of union labor to conquer in Christianity, its only hope and in the summer its best friend is one of the anomalies of life.

THE PEACE TERMS

UNION poverty is being manifested in certain quarters lest the peace terms be too severe. A programme 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 those who violate the law should suffer the consequences of their acts. Disobedience demands that punishment shall be made to the utmost ability and that the sentence shall be adequate to make 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 committing in the interest of selfishness and a supposed selfish advantage.

We do not see "Vengeance." We believe the teaching of the Gospels 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 prevent 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.

Nature itself sustains the same relation to the world. If ill Germany has proved that it has changed her policy that might makes right, that treaties are "useless and empty," that national necessity knows no law except the law of might, it need be kept on probation. After it 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 as a party with those nations which she has wrangled.

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 incommensurable 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. New million soldiers have died.

Some time ago Judge Wilton said, "America will send two million missionaries to Europe to teach Germany two encomendaents. "That shall not steal and that shall not kill." The representatives of Germany have never manifested to the present time any intention of repentance or reformation in the mode of thinking. They are making an appeal for a light sentence, as possible. There can be no leniency upon the part of the Allies without grave injustice to all the nations that have suffered. In his article in "A Postscript to a Vernal Catalog," A. M. H. says, "The great nations are removed. It must not, never return. That is the dictating note in all the international politics of France today. To trouble them it is necessary to make the last attempt so unprofitable that no nation on earth will ever again attempt it.

God makes crimes unprofitable in the universe. His laws are immutable. Sudden or later disaster will ever take the lawbreaker. It is a scientific truth that evil is in it that there never is such a war again. The nations that forget God shall be turned into ashes. The Allies have a duty to perform as 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 that it is not such a war again. The notion that should not ring out of this common counsel of counsel would bring the human race.

"So it is our duty to take and maintain in the safe guards which will see to it that the nations of America and the nations 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.

BUSH & BURTON is authority for the statement that one-third of the boys of the parsonage, "the in 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, "The third front around and the other third into the world." This has some correlation in the Who's Who in America, which shows that in a list of twelve thousand persons, so are the sons of clergymen.

Man'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 a great 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 talk.

THE EDITOR'S MAIL.

Cremation.

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

It is an 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 this sentiment should be the expression of the person who lives, not the one who dies. By long custom we have accustomed ourselves to ground burial. To most people it is easier for them to thus lay away their dead, and persons who will not be pressurized should not place heavy burdens upon their sorrowing loved ones.

We presume, however, that some one will discover a new and heretofore unmentionable method of interpreting Scripture will be able to find some passage which in its words 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 by a slow process, or I can find no reason in Scripture for opposing cremation.
Bishop Bashford and the Rev. W. C. Damon

By The Rev. James H. W. Williams, D.D.

Spiri~ual Strength and Help.

The Rev. James H. W. Williams, D.D., in a recent article in 'Christian Advocate' has written:

"For without this spiritual life and Christ as the center of it we are nothing. He is the life, the light, and the peace of our souls. Without Him we are dead, empty, and without hope. With Him we are alive, full of joy, and filled with the power of God. He is our guide, our strength, and our comfort. Without Him we cannot live. With Him we can do all things."

This is a wonderful statement of the importance of the spiritual life and the relationship of the individual to Christ. It shows that without Christ we are nothing, but with Him we can do all things.

The Rev. James H. W. Williams, D.D., also wrote about the importance of the spiritual life in the following way:

"The spiritual life is a living, active, and dynamic thing. It is not something that we can simply educate ourselves into. We can have all the knowledge in the world, but without the spiritual life, we can still be lost. Therefore, the spiritual life is not something that we can simply educate ourselves into. We need to be born again, and then we need to continue to grow in the spiritual life, and to be nourished by the Word of God, and the Holy Spirit, in order to be fruitful in every good work."
have lost the secret of it. We can only organize. We are more anxious about the unemployed than about the unprosperous. "Ahab" remarked the preacher, was not all bad, he merely wanted to make his best of both worlds. He pretended to give everything. He was a strong woman in a Christian community of today, which sings with sprints, "Take my sister and your soul, to death and error, get a mind from childhood," after which the poor minister has great difficulty in filling his collection on the common table, because of the weight of copper.

Enid, Oklahoma.

The library of Walter Tompkins, Dr. Joseph, from mount tons of debt, has a corner collection, new in a similar victory in Enid, Oklahoma. Enid is one of the proudest cities in the country. But it is opening up the day after the "gray" overbuilt, over paved, over bored, and paid the penalty. Now the pretty young widow finds herself hawking books for a pile of debt as well as a pile of brick and stone. In its dark days Dr. J. E. Burt commenced to take the public, and it is not too much to say that his personality acted less than his spirit saved the city. He was there here five years; and the memory of that patronate will make the hearts of the people last forever as long as this generation is alive.

In due time P. H. Chaplains became pastor. He once was in his own city. He was first transferred in and given this charge. When Enid undertook the Oklahoma Conference in 1915 we had the opportunity to appoint the man. We were not mistaken. He led his people. Today the church free from debt with a future of almost boundless opportunity. It is, moreover, a symbol of the new, honest prosperity that is gaining up the city.

"No Beer No Work."

Not only the Chinese Federation of Labor. That is only the labor union to be the Senate interests is required by the Chinese Federation, whose members largely own their own houses, and who have that you can say whisky bills and installment on that mortgage at the same time.

Elect Mothers in Israel.

Certainly among the women of the women who desire reverence in the building of the kingdom of God in the west, the name of Mrs. J. E. Burt will always shine. She was a helpmeet to one of our nothing, mere, similar to him in strength of character and will, in patient and diligent, in wisdom and charity, a mother in Israel. The tributes paid to her life time in Missouri, on the occasion of her golden wedding in St. Joseph a few days ago, but records a small part of what her life means in the building or赎回ing, or our work in Northern Missouri. Surely the memory of such is blessed.

And may we not in this condition call to mind another similar character, Mrs. Jeune P. Fadley, the widow of three sailors. Fadley, brothers and of Mrs. A. E. Fadley. Living in these lives, we can respect the words of the beloved philosopher, "Behold what women have done for Christ.

"This Issue."

It is needless to pursue the hint that the character of this course makes it necessary to carry more Respect over until next work.

The League of Nations.

The deplorable question on the League of Nations has helped the cause rather than otherwise. They have discred the principle and the working out of the peace league. The latter must be studied thoroughly and without prejudice, to the matter of labor of League of free people, with Larex between them in settle differences by courses of arbitration and not by millions of secreted blood and souvenirs of debt, that every day becomes more limited.

The final debt of the conference will not provide a superior but practical methods of presenting the peace of the world among nations as they are. The United States went into the war up to her neck. She was now with self respect deep back to her old isolation. She is now able to settle the war and that of necessity involves her in the contrary to make a subsequent stand.

We express the dissatisfaction of the proposed League of Nations, but as a poor American and dubious personality to make such alliance the vehicle of personal abuse as many politicians.

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 the Island Congress for conference with the believers, to the most desirable appointment ever made in this United States. The Christian Advocate issues his editorial on this subject to America, "A Disputing Diplomat." That hits the nail on the head. If diplomatic he is disputing. The attack on his appointment is on the Christian home which is the true of the American State. Without & America might be Boz. There is no republic possible where there is no God and where there is no Christian home. In dismission this intelligent appointment the other day with a college professor of literature, he said by way of punishing the apology of Christian Colleges and citizens in this wise business, "We are helpless. It is impossible to teach the President. He does not use words and we can not change him." I challenge that on this situation. 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 swayed to Christian reverence in this land.

The Church of God must act. If at all you and you must keep going till this infamy is withdrawn,

I appeal to the name of an American male name shall be established, whose arm shall be free to act and defend Manifesto, whose strength must revenue capable of defending itself and unmanmade against the enemies of free love, which must induce to children that they have their own parents and be cared for, that each CHURCH sets resolutions, -- Convening the appointment of a pronouncement and operate free love to everything in the gift of the United States and Z. Demolishing his immediate recall and to this resolution he submitted to the President of Washington property served by the husbands of the Quarterly Conference and the gross to change. Let NO Church fail to speak out as the hereafter he left death in the persons of any member on our home or on depriving of our civilisation.

Futher, in view of the fact that the president signed on and the president is difficult to dissemble from any of his own, "LET THIS COUNTRY he_denominational and not just political, and if it be put to the people, whose president he is, then we have no longer a Democracy. We have a future hope.

William A. Quesenberry
Bishop Bashford Passes On.

JAMES W. BASHFORD.

Bishop James Whiting Bashford was born in Fayette, Wisconsin, May 28, 1865. He was the son of Rev. Samuel and Mary Ann (Welker) Bashford. He had his B.A. from the University of Wisconsin in 1887 and his B.D. and D.D. from Northwestern University, Evanston, Ill., in 1890 and 1894. He was a graduate of the University of Wisconsin, 1887, and received an A.M. degree in 1888 from the University of Wisconsin, 1891, and D.D. degree in 1895 from the University of Wisconsin. He married Anna J. daughter of Hezekiah W. Field of Madison, Wisconsin, September 24, 1897.

He was born in Seattle, University of Wisconsin, 1874. He was ordained Methodist Episcopal minister, 1875; pastor of Heron, Ill., 1878; pastor of Evanston, Ill., 1879-80; pastor of Providence, Ill., 1880-83; pastor of the Methodist Episcopal Church, 1883-85; pastor of the Methodist Episcopal Church, 1885-87; pastor of the Methodist Episcopal Church, 1887-89; pastor of the Methodist Episcopal Church, 1889-91; pastor of the Methodist Episcopal Church, 1891-93; pastor of the Methodist Episcopal Church, 1893-95; pastor of the Methodist Episcopal Church, 1895-97; pastor of the Methodist Episcopal Church, 1897-99; pastor of the Methodist Episcopal Church, 1899-1901; pastor of the Methodist Episcopal Church, 1901-03; pastor of the Methodist Episcopal Church, 1903-05.

He was elected bishop of the Methodist Episcopal Church, 1905. All his Episcopacy life of 35 years his address was Pekin, Illinois. He was a subscriber to the pulpit and has been a member of the pulpit committee, since 1905.

He was the first Bishop of the Methodist Episcopal Church, 1898; the first Bishop of the Methodist Episcopal Church, 1900; the first Bishop of the Methodist Episcopal Church, 1902; the first Bishop of the Methodist Episcopal Church, 1904; the first Bishop of the Methodist Episcopal Church, 1906; the first Bishop of the Methodist Episcopal Church, 1908; the first Bishop of the Methodist Episcopal Church, 1910; the first Bishop of the Methodist Episcopal Church, 1912; the first Bishop of the Methodist Episcopal Church, 1914; the first Bishop of the Methodist Episcopal Church, 1916.

He died quietly at his home, November 2, 1918.

BISHOP BASHFORD CROWNED.

March 18, 1918.

Perfectly true, Bishop Bashford died this morning of a heart attack. CHARLES EDWARD LOCKE.

A Humble Home, a Small Village.

By Merton M. Marsh.

Bishop James Bashford was born near the small village of Fayette, Lafayette County, Wisconsin. The village 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 natural features 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 teaching 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 on that followed the section lines.

The Bashford farm was one of considerable size containing about three hundred acres. A substantial farm house situated on the side of a hill overlooking the road and a valley containing a stream of water was quite in harmony with its surroundings.

Mrs. Bashford, the bishop's mother, whose maiden name was Mary Ann McKeen, was the wife of three husbands and the mother of three separate families. The Bashford family contained four children: Robert, Wesley, Samuel, 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 disease and was destined 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, perhaps, the more analytical and acute ever graduated in that time from the University.

The Beginning of Bishop Bashford's Christian Life.

I. E. CLAYTON, D. D.

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

He was an unusually bright and ambitious young man, always standing at the head of his classes. His people lived in the southeastern part of the state. When home during the spring vacation, 1865, he was deeply impressed by some neighbors meeting them in progress and told that he ought to become a Christian.

To throw off this conviction he told his family about his desire; "I must return to the University and bring up some special work before the term opens." He seemed to understand and copied 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 yet know my ambition has been to become a lawyer—What shall I do?"

His brother replied: "Father and mother have had some..."
It is the privilege of the Christian Church that it does not need to look backward for its supplies. It has them there, always has them, and here. They are the precious fruits of Christianity. These blessed promises whose music was kind and a fourth to Saint John, were never men who said no enough for their names. "As you are," is one of those thoughts and we do not need to listen to that mode, for there is a music and song that is very sweet, but not nearly there were supplies in all days of mercy (Christendom). We do not question the music which is music. Christ accepts the doctrine of the confidence and supplies. There are more men now than there were.

And Herkennes has added Saint James—Saint James Bashford. That sounds like the tale of the heron, because it is accounted for. But abundant spirit has been continuously drinking of the heavenly sapling for many, many years. I shall always think of Mr. Bashford as at President, when the moment of his last address. President Bashford was there. Never, never has questioned his bond being simple. He could spurt more and have grown. Some of his work on Others would create a phenomenon in making money. To the great woman, his key would open for him. If accused of being multi-related, his armed activities would consistently correct him. If accused of having the blood of empire-builders in his veins, his work in the finest would correct him.

All those present, yet so do I love to write on him as I watched him. As men touch the brethren were singing, triumph march. He who has longed for heaven. He stood up from speaker to speaker with his hearing head. Speeches, rare under as he were entering earth and rising to him, like the face of a man. His work for my voice, I am taking this righteous before you and had been a spirit. He stood up, and his arms against the man green white and altering. The word was there. He was caught away in a reverie, and entered the body of the body.

I told him about our personality—Professor Bashford. To believe him with us, I am a Christian, said you. Of 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. He made a deep impression on me and I determined to see Bashford at once. We both hurried till 1 p.m. Professor Bashford, as I walked in front of the building, where he resided, until he came out, then took him in the arts and we walked along old him what I heard relative to his. He said it was true. I said, "Let us all kneel and pray for these our scholars."

K. E. Huntington, now president of Boston University, led in prayer. Damon, Stevens and others followed. At the close of the meeting we all congratulated Bashford and Vonman on the way they had taken.

Huntington was my room-mate. We invited both on to our room. As North Burrow, Vonman having an engagement excused himself. Bashford came with us. We locked the door and after reading appropriate inquiries and comments on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

This ended the hard struggle and his active Christian life had its beginning. Later Brother Damon invited Bashford to his room. Bashford was in a very happy frame. We met in the room and after reading appropriate inquiries and comments on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

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FROM ONE OF THE "CLASS" OF 1904.

By BISHOP BURT.

As you read the names of the honored alumnus bishops at Los Angeles in 1904 you can easily imagine that they do not always agree until such a man has an opportunity to express his sentiments, and that the agreement reached after discussion is generally a result of several days' preparation.

Our work, however, always continues to our admiration and affection for dear Bishop Bashford. We were proud of him because of his courage, elevation of character, and the wonderful way he loved the affairs of his church. We knew that he was always alive to the importance of his standing character, and that there was a kind of personal influence over the people of the church. To say that we shall not miss him, that the whole church will miss him, and that he has left a great work to be done, is not without some emotion.

Bashford made his maiden effort, cleaving at an early age in these days, by giving an invitation for any who wished to become Christians to raise their hands. He told us that "we are all sinners, and one with you, only I have made a start but am not yet fully in the light—so let us all come 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 his father. Bashford told me he believed one of those men was someday converted. Thus began Bishop Bashford's public ministry.

Dr. Bashford in Portland, Maine.

By CHARLES O. MILLER, Portland.

No man was more loved than he. After ages in the profession part of the old church in his home town, every man and woman in the life of this church were written down by him a third of a century ago.

On June 4, 1916, an invitation was issued to all of the Church, the only Sunday which the dead ever had life to give to his former friends, and to his friends to be. Men and women were quickly remem'-bered by him as the boys and girls of his pastorate, in his church, and made his life a related giving service, as though the existence were lost yesterday, the devotion of a tender-rod boy in the Sunday school, who responded to his call for the Chris-ten life, and then prevailed in winning the entire family for fellowship in the church.

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 plan for China.

At about the time he was master here a very defining co-action had set in against the high moral and political status of the state. As a protest against the idea he was persuaded to hold the sterile ticket of the Prohibition party, and the influence of his campaign addresses was of historic value to the great reform.

The reflecting from association in the parish with those who knew him makes clear the fact that evangelical, conser- vative, and liberal, 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 good-will cooperation. From every angle his pastorate stands as a model in the memory of all who knew him. There was no lacking in tenderness, no lack of work, no semblance of com-promise, no passing from fear or favor; he was not a leader in the single 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 15, 1917, in the daily press of Portland, Maine, appeared a full account of the last Sunday of Bishop Bashford's three years' pastorate in Christian Street church.

The following extracts are taken from his farewell sermon at pulpit:

"To the unsaved: I do not dare to say who this church and congregation are, as every Christian and who is-minded. To me for this great position committed with your charge is that I go away with many who live out of the church and I fear, out of Christ. If you have a strong faith in Christ you would be willing to serve your prin-ciples before the world, I have a text of Scripture for you also. Thus saith the Lord: 'Get thine house in order, for thine shall die and not live.' This text is my message, it is God's message to you. It is a sudden and startling declaration. But it is not true. You know that you will not continue here forever. Is it wise to arrive for an education, to establish a boundary, to build up a house, in order for all 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. Let me urge you not to miss the real meaning of your life. Do not become too much engrossed in the material side of your life so as to forget your spiritual issues. As I may not look into some of your fires.

As a leader to heed this message from the Lord: Thus saith the Lord: 'Get thine house in order, for thou shalt die and not live.'

Passing Tunes at Prayer.

"A passing word in Christian: Let your title be the Kingdom of Heaven upon earth. The word is in greater need of good preachers than of good presidents in religion. Put Christianity into your household and into your daily lives. Think of the Lord that the stars, and to the God who rules the stars. He is therefore perfect, even as your father, which is in Heaven, is perfect. Without dis-courage nor the possible limit of your perception, be such Christians that your children shall know that father and mother are unfailingly, and loving and ever-reverential. Be honest in your dealings with fellow men, even if you die in the atmosphere. Be conscious and true in your political action. Life up to your convictions in daily life, and so realize your high privilege as men and daughters of God, and fill the earth with the atmosphere of Heaven. Ask God for you alone, and for your country he doth 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. Rushford 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 moistened his forehead, and when he was done a paroxysm of coughing 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 were gathered 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 love and faith as it rippled through his words, 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 the day when 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.
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, shaking and scattering the dust of the street.

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

"It will be a terrible strain," he said, and then bending forward to 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 those 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 gigantic possibilities of such a Christian movement in the Centenary now inaugurated, 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 Diogenes 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 Philip Brooks on "The utmost 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 unity of all the churches and for a great united advance of the organized service of Protestant Christianity.

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. He 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 day-light 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 lives and the course of the church which he, exquisitely, so nobly led. Let us say rather than he has gone on, he goes on.

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

"There in a dark Eastertide, and a worldleap,
But high up at Heaven's gate all the rest is plain,
Glad for the great companies returning to their King."

And now we quote the last stanza for ourselves:

"There in a sad Eastertide, and a worldleap,
But high at Heaven's gate the mist are all gay,
For the old road to Paradise, that's a crooked way!"
Bishop Bashford Goes On

By James H. Lewis and J. P. MacMillan

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"It will be a terrible 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 1914. The Bishop worked to get those 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, 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发表了'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 observing them that I can learn better how to bring to bear 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 Diogenes. 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 Philippus Brodtius 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 unity 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. He was the vision of a new day and it was a Day of the Lord.

Bishop Bashford has gone on. 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 day-fight 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, erewhile, so nobly led. Let us say rather than he has gone on, he goes on.

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

"There is a dark Westride, and a sweet Spring,
But high up at Heaven's gate all the world sings,
Till for the great companies returning to their King!"

And now we quote the last stanza for ourselves,

"There is a sad Eastride, and a woeful day,
But high up at Heaven's gate the misty air is all gay,
For the old road to Paradise, that's a crowed way."
Every great movement in Christian history has been preceded by a period of intensive prayer. The larger conceptions which have made possible the mightiest strides 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 elevation of the spirit in communion with the source of all power.

Long hours of prayer preceded and accompanied the launching of the Centenary world program at Niagara Falls in 1917. A day of prayer preceded the launching of the Inter-Church World Movement at Wallavee Lodge in February. Prayer has been the unwithholding of action, the generator of power, the light of understanding in these great 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 let us not abbreviate them all to 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 those young men was Samuel J. Mills. As a boy he had overheard his mother conversing in 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 periodic prayer-meetings in a grove near the college. At one of these a tremendous came to them to the shelter of a haystack in Stony'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 Wibber 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 native missionaries spoke, each in a different tongue, the words, "What 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 mission 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 10,000 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 "Trinity in South India," for the Bible school and self and church 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 faithness had kept himself informed by the prayers which he offered 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 enacted those who prayed. The committee felt itself inspired by 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 those hours went to the building of the Centenary program. For half a generation the prayers
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 engraving 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 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 service minutes, where announcements prayer is offered for the people. The plan has social as well as spiritual.

Southern Baptists

The Southern Baptists in the last few days ago took two new policies. One was the adoption of the Southern Baptist Union, the other was the action of the Truth in Finance Committee. The convention also met with the Northern Baptists in a recent meeting, and they planned to work in some form of cooperation in the future.

Catholics to Holy Souls

The American Plenary of the Catholic Church will be held in Baltimore next autumn, being their third. It was held in 1884, being their third. At that time Cardinal Gibbons will be present. It is expected that some very important pronouncements will be given out, particularly on the subject of social matters.

A Church Night Indeed

First Methodist Church, Cleveland, has evolved a plan which is unique and has certainly proved to be effective. It is called "Church Night" and occurs on Wednesday evenings. A delightful dinner, costing thirty-five 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 junior choir meet and take dinner together, paying ten cents. The mission study 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 right o'clock the entire group breaks up into missions and 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 Vitzula 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 Kia 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 andussia for 140 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, Poznan, 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 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 in France. It was our admirable soldiers who gave it. I have but one merit, that of never disquieting." "Never disquieting." is another definition of faith. Disquieting 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 Studts

Away from the books, or college life, what does one say to the great life which has so recently gone to its rest? What would be the desire by a little child, a friend, a brother, or a man? Therefore, in addition to what is said here, one must know 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 departures:

1. Preparation. From an early association with the Church of his choice, he set about gaining a thorough understanding of the Church, his own State University at Madison, Wisconsin, and later the University of Chicago, he prepared his mind and soul for the glory of God as his father did his other works.

2. 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 industrial city, and a force to be reckoned with in the affairs of the State of New York. His voice was heard in settings of every form of worship, and men heard and loved him as a prophet sent of God to lift up a standard for the people.

3. College Presidency. From this abuse of pastoral power he was excommunicated by the Ohio Wesleyan University at Delaware, Ohio. His high traditions were inherited. Here was a faculty formed by and united to him, and to those who adhered strongly to high mental standards and marked a life so imposing, a type of spiritual power and the true spirit of service to others so inspiring. Wesleyanism had been his life and work, and in his time was most widely known.

4. Law who had not felt the spell of the appeal to surrender to the claims of Christ over all life. Here again this man of God held high the banner, and in alliance was formed and developed this spirit of soul-building at the highest reach of Christian education. Missionary interest was there when President Bashford walked first upon the campus, but it was a spirit which his own convictions and policy knew to a frame whose base is the Lord, to talk to 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 invitation, while religious man of worth and purposeful leadership served as Trustees and supporters. He was along a wonderful career as College President—many-sided and rich in the 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 pedagogues. The personal interest was strong in him, and every student was made to feel that the President was his personal friend and living helper.

IV. Episcopal Administration. Steady and worth and able to rise to do God's work were the two arguments for his elevation. Before the General Convention of 1904 convened, his choice as Bishop was a foregone conclusion. Whether eight bishops were to be chosen or four was all certain that the hundredfold of Only Wesleyan would be one of the number. He had said so much about his own wish to go to '差' in matters, and had so clearly said it was a great and deeply rooted wish that it was with the preference of his people that Mr. Bashford was to go to '差' in this fine period of little comment among his friends. What these eleven years of devotion to
the work of God in China has meant it more for new service attempts to sit 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 superintendence of the administration of China, I had a fellowship of service with this mission and with the work, which will forever remain as a precious memory. From that experience alone it would be easy to fill a whole number of the PHILIPPINE OBSERVER with incidents illustrating of the Greatheart who has passed on before in his Lord. His administration formed a chapter in the History of China. His influence among all missionary forces at work in the Republic, his labors 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 official of the Republic during all its early phases; these and others which have the same stamp of largeness constitute a part of the record of those consecrated years. His fall record is with God and his reward from the Most High. All who knew him knew that he was indeed one served as a true "minister of the Church." Among the outstanding characteristics of Bishop Haskell may be noticed: 1. Undying moral force. This showed itself in his unceasing work, in the devotion which he had the slave. Lincoln, was one of the big West. He grew up on the prairies with these two habits: Lincoln was foreign to his mind. 2. The ability to forget things small. Like Lincoln, he was of the big West. He grew up on the prairies with these three habits: Lincoln was foreign to his mind. 3. "A scene from the West The strength of youth becomes apparent in the West. The sturdy young man becomes apparent in the West. 4. A war and disaster, yet plucky. Because "I'm an American" he could go on with his work and conclude, "It's well with the world." He was an optimistic, yet never showed it by faith in the "Land of the Free, the Home of the Brave." 5. And, concluding, the strength with how in any perspective in China tells me of his Boys' Home, and his work filled with books and the long hours of the nights and the early hours of the morning spent by the Bishop in intense mental application while others slept. He also told of the more than forty single bound books of rare carefully written and in print-looking indices, settling down exactly the law and dictionaries and impressions of each day work.

b. Sufferance. As one well said at his funeral in Calcutta, "Bishop had asked his prayers in his presence." He had been elected with Christ. He had died on James W. Haskell. He had learned to love better than most, knitting, even, what Christ means when He said, "Whosoever would be saved must die before Him the servant of all." And whether it was in walking up the broken hills to save the chairman or in carrying an extra burden for any fellow seeker, he was among those who served.

c. Progressivism. He always literally "prayed without ceasing." As he rode in the trees or on the plains, as he read between these parades of coughing with those in poor condition, and as he waited for learned tribes he habitually communed with God. Sustained 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 that our present spiritual needs did not disturb, and his race, "Here am I Lord," was in response to a Voice which He speaks, so many hear it not.

d. Attention to world conditions. He lived in his own generation. He knew his world. His finger was on the pulse of nations and continents. The ear of how at national tables were served as million the "velvet plume and sword" of the gifted sheep braced their legs. He often read men because he was which said things were being said in the rest world where the Kingdom moves are al- ways. He was our representative and studied constitutional and administrative sober, as we that solemn to the most men for the men who were leading Christ's forces. He was a voice of the world."
Space and limitations of knowledge forbids further listing of his characteristics. Truly—"A Prince and a great man"—fullfilling the prophecy of God's chosen servant of Israel. "A bearded servant of God has come into the higher and more exhilarating sphere of the land where the inhabitants shall never say, "I am sick." But there is here we can not think of him relaxing his real for the Kingdom. "These as here he will be seeing God day and night in his temple." For what here.

"One day was on his spirit, one oracle—
wid the keen as to the root of wrong, 
Clearing a new way for the feet of God."
Apr. 76, 1928.

MAKING OUR DEMOCRACY SAFE

H. D. ABADIANO

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 ideals of Wilson have multiplied contributions to the increasing wealth of the world's thought in enlarging the meaning of democracy by including in it universal 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. Yes, verify, the world has suffered, and, almost died that democracy might be preserved upon the earth, and that generations to come might enjoy its blessings.

But after all, it seems to us, it is an ideal for men of humanity; and ideals are what people make them. Ideals are not always nearer and nearer from folk, rather they are aspirations and yearnings of the soul. But they are reenforced by one's statements and regulated by visions received. The ideals of a people make and mould their democracy. Their education, their values of human life, their sense of justice, equality and freedom, and their essential of liberty--these will determine their ideal of democracy. Here lies the reason why democracy is a splendid failure in America, France and Switzerland, and it is what made them. Therefore, the reason for the divergent results, as expected on the note, it 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 authorities.

Democracy, to render it safe, must reckon with one thing the individual man. Not to reckon with him is to face possible failure. Because of his unique position and tremendous power in a democracy he must be recognized as the foundation of the same. Our democracy is determined by him and his equipment and preparation to assume its inevitable responsibilities. Let him be a spinless, whole-hearted, whole-souled, self-centered, and great materialistic creature, and your democracy and hope is just that, no more, no less. But let him be a man with a backbone, far-reaching vision, man-sideshadow, 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. We must know first, of all this, it is in the people's government—a governments of, for, and by the people. Out of all the people few are men, not of the same, few rich fellows, but of the wealthy few well-practiced professional politicians but,
COOPERATION BETWEEN CHRISTIAN CHURCHES IN CHINA
By Bishop James W. Bashford.

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 literature as will most speedily lead to the evangelization and Christianization of the Empires. 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 Empires, 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 territ-
dory, 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 prepara-
tion and distribution of tracts. A similar society ex-
ists in Canton. There is no overlapping in the territory
of these four societies, and I have an impression that in
some measure they avoid 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 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 work, 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 assayed 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 running 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 holding 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.

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
the membership of the Methodist churches under his supervision.

Yuling, China,
September 14, 1909.
A Leader Fallen.

Bishop James Whitford Radford passed away in his 50th year at Pasadena, California. It was living with the Malays, that we learned much of Dr. Radford, the president of Ohio Wesleyan, beloved by all its students. In these days how many missionaries come from Ohio. They had been under the influence of Dr. Radford, whose great heart went out to the regions beyond. A great man with a kind brotherly heart, going out to all the students and claiming them for the service of God.

In 1901, Dr. Radford was elected to the Episcopate, and assigned to China at the same time our Bishop Ohlman was in Malaya. Frequent they conferred together over the problems of their respective fields, in some respects so similar, in others so different.

Bishop Radford lived in China for fifteen years. He shouldered her burdens, sympathized 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 among the nations of the earth, and he died proving her cause in the Centenary Movement.

At the Niagara Falls conference in September, 1911, when the Missionary Committee program for 1912 was under consideration and just before the vote was taken, Bishop Radford arose and said:

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

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

Missionary of China honored Bishop Radford and congratulated 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 Malaya heartily sympathize with our missionaries in China as their leader is fallen. China at the beginning of this quinquennium lost our beloved leader Bishop Radford. God calls His workers home to Himself, but His work goes on.

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 is in the autumn.

The wedding of Mrs.觚kanis, the daughter of the American Consul-General here, took place at the Church of England Cathedral on May 24th. 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 13th. The second meeting of the Anglo-Chinese College Council will be held on an afternoon during the same week.

Rev. King Ian Young 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. Young Ming Eng, who has been doing excellent work in building up the work of the Hingtao 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 organized 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 Malaysia. I registered with the P. & O. Co. as soon as the Armourer was proposed, and the crew agreed upon 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. Soraya" 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 in the Strits, 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 Bedingeld says that in the eleven years he has been in China, he has never given an invitation to come to Christ without receiving an immediate response to his appeal.

Pittsburgh Christian Advocate

August 17, 1916.
Bishop Bashford received the honorary degree of Doctor of Laws from the University of Wisconsin, at the annual commencement. In conferring the degree President Van Hise said: "Pious 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, 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 dinner we went on to the homes of Second Lake, and I remember well I may forget all the rest of it, that the farmer had two interesting young ladies daughters who took a leading part in the church choir and in keeping up the church organization. Rashford at that time was six feet tall and his light brown hair fell forward when he walked and when he preached he stood near the edge of the platform, but as he had none of that. These were the platform, but as he moved his head and place it directly onto the floor, which fell over his shoulders and his little lock of white hair moved up and down while he was illustrating some interesting point or making his audience. That little lock of hair accomplished Rashford through his whole life and it would not be Rashford if it was not for that little characteristic of his.

I saw him later when he became Bishop and had become the great exponent of the Methodist church in China, 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 Rashford, Jim Rashford, without a shadow. We find him bending over the table making the same gesture and his little lock of hair falling over his nose as he had preached to the farmers. That was the Bryant District in the city of Madison. He became great and renowned, famous and yet he was the same beautiful character as when a boy he preached to the audiences in the village of Madison.

We once went Saturday night in the beautiful month of May to Morrison, a place about twenty miles north of Madison, and we found a farmers' meeting for us, which took us about twelve miles on a country road to the foot of the Baraboo Bluffs. We saw the flowers in blossom and called some of them by name, heard the birds, listened to the discourses and while the bright sun was shining he found a wall leaf parade on the mountain side and we followed it and see how it led. Up and along the sides of the trees that shut out the light of the sun, some places on rocks and stones and some places out to me now more than that, we found at the end of the path a beautiful spring flowing out of a rock and moon, where the cattle had gathered around it to be reached. 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 master's language the trip up the times the path would lead us over the rocks and stones that were there, sometimes through woods that shut out the sun but if we walked on with courage it would come at last to the refreshing spring of water from which, if we ever thirst again, I have navigated a stream of a few of the most prominent places he accompanied him. That was in the time of his college life. In the later years of his college life he had a trip to Milwaukee, Chicago, and La Crosse, Footscra and other places to preach so that we took the spring of 1871 one of the class mates by the name of Arber was to go through the trial of being bound by the senior class. The plan was to arrest him, stand him against him on nine criminal charges and disfranchise, of course, all candidates. They had a jury of twelve men selected and had been voted in every as attorneys and the witnesses were of course all local farmers and the verdict was already on Arber to be found guilty, and Arber was to be found guilty upon all and the penalty was to be a hundred dollars. They had already given him a copy of his trial. Hence the composition of the jury, that he was to go to the city to get the notes and he had to bring them to late attorney for the Methodist, Mr. Fish, acted as chief and had charge of many hundreds of the writer. It was James W. Rashford who put a box into the ear of one of our freshmen that it would not be Rashford even with the hearing wires. He suggested that Fisher was to go to the city to get the apples and those five or six who had letters to be sent and lay in the grass just below the campus and take them away from him and take them to the registrar. The suggestion was carried out to the letter and the colleges became busy when they found twenty that were designed for them. Furthermore the trial had to be a trick. While the arguments were at their height, McConnel took off, with his great sound gun that would hold a puff of water and while one of them touched off the blast that formed the sound, the two men in the back room and the others who were there, the trial was being carried on, there came a great din of water like a fire house

REMINISCENCES IN THE LIFE OF BISHOP

JAMES W. BASHFORD

The passing of Bishop James W. Rashford at Los Angeles a few days ago, brings back to me memories of my school days at Madison. Jim Rashford, as we knew him, was a friend and class mate of mine. My name was No. 40 in his class and he lived with his brother, John, on Second Street. I had lived with my brother, W. H. Trousdale, who was the room directly under mine from the third floor just in front of his door and we, therefore, spent many pleasant hours together discussing problems and college. Rashford was an excellent student, but he was more than that, he was a great joy of mine. There was no man struggling for an education in the great University that did not have some of his views and some of his personality, in the little Methodist church on the corner of the Capital Park and I remember when Jim Rashford was the deacon and showed by his life the finest possible example of his ability as an exponent of the Bible and leader 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 and then to sit and help out the choir in their music, that I would be company
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 adverse battles, before it dawned upon us that all this fighting and wrangling was very pointless.

They discovered that in view of the savage Indians all about them, the wild beasts of the forest all around them, and their exposure on every hand, it would be far more desirable to be united and to erect jointly upon their lives and prosperity and hence we found 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 braves 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 hearty in favor of a League of Nations. We are very anxious to be listened against all foreign wars, either at home or abroad, if such a thing is possible. Indeed, this sentiment is universal no doubt, having the world over.

The only thing that troubles us is we think about this proposition is this: How can this permanent and earnest 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 so 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 of and on continuously during the last one hundred years. The Orient may enjoy peace. We do not. Our past experience plus has taught us that permanent peace cannot be established by merely holding Peace Tribunals or erecting Peace Palaces at the Hague or any other place;

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,

Germany’s course also in recent years furnishes abundant proof that a mere covenant of arms or a contract however carefully drawn, is 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 along and do not feel equal to the task, even though we vow so disposed, you may see the other nations to accomplish this task and if so, with what nations?

Shall it be with equal powers or unequal powers? 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?

It is not apparent that there must be similarity of views and aspirations among those who are to work together, and here the world as constituted today, furnishes such similarity, with a concurrence of desire in the settlement of the problems that confront humanity. It is one thing therefore to favor an abstract proposition and it is another thing to encourage a practical ideal and, as it is another thing entirely to enter into a compact which is not and can not at this stage of the world history be made thoroughly practical.

Up to this time the question naturally arise, what are we to do? What shall we do about it? Shall we discourage the proposition and keep pouring on the hot air?

We need a league of this kind. It is an absolute necessity if we desire to preserve permanency for the world. We should try to evolve in and maintain a defense sentiment in its favor. We should form, too, upon every attempt, on the part of any man or any party to make political capital out of the present discussion of this very important question, these prudential days are very important. The feeling of those who are sitting around that peace table in the several nations of the world are intensely relied. They are fought with desire to the whole world. No other company mind of men in the world will see or do anything in the world. We do not see or do anything in the world. We do not see or do anything in the world. We do not see or do anything in the world. We do not see or do anything in the world.
to our room, No. 70, North Broadway. Veerman having an engagement early of himself. We bid him good-bye with a 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 casting aside caution and thinking of the face of a man in love. With a single glance, on his face, till my eyes closed to soften it as I watched my eyes spill tears into no voice. I saw Saint James transform, before me, and had not seen 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 hailed him out into the glory.

That was Saint James the Baptist. He shall stand in the long eternal day, and moving melodiously, and with his spirit shining out like a lamp, and the language of glory lambing lamp his lips. Not "What thee? There they can have the heart and veins, because they bear about upon them "the marks of the Lord Jesus."

Church, Fayette, Wis., Where He Found Christ

Late Brother Veerman invited his friend in his family, had prayers with him and invited him to attend services with him in the county jail the following Sunday and do the preaching. Resolved to consent. Damon opened the appointed time and then introduced the prisoner. In these days, when they would be glad to hear. Shuffled made his maiden effort, thinking, as was customary in those days, by giving an impression, to have became Christian in their hands. We all, of course, were with you, only I have not yet fully in the light—but it's true, too, that any of you will join with me?" No hands went up but knowing what to do. turned the meeting over to Brother Damon, who was familiar with the situation and when the meeting closed, told me he believed one of those men was sincerely convicted. This began Bishop Balfour's Public Ministry.

OUR METHODIST EPISCOPAL ST. JAMES.

By Bishop Veerman.

It is the praise of the Christian Church that it does not need to look backward for its saints. It has them there, but advances its ends pure and good. They are the present tense of Christianity. Three little translations, where a man was like a bright's daughter, who told that she was writing by Saint Matthew, apostle by Saint Mark, another by Saint Luke, and a fourth by Saint John, were none of them apologetic for their authenticity. "Called to be saints" is one of those thoughts once absurd through the New Testament, which needs no revision. That is, the fellowship of Christianity as teaching souls, and we do well to listen to that music, for it is eternal music and has good right in it. There were giants in those days, and even in piety there were angels in all days of honest Christianity. We do not question that, glory to God, and venerately accept it. We do not think that the many false Christs accept the doctrine of the eternity of Saints. Three are more men than eyes there were.

And Methodian by it—Saint Luke—Saint James Balfour. That voice will on the lips of the Church, because it is genuine. That beautiful spirit has been continuously drinking of the beauty spring for many, many years. I shall always think of him, and ask in spirit as I cause from a high spout at Grand Rapids, where the bishops were in their semi-annual session. The bishop Balfour was there. Nobody ever has passed him without knowing him. He strolled past some houses, and here and there, rarely. Some of us would meet him, if accused of being a Statesman, his look, or his words, or of being educator, his work in Ohio and Indiana, and elsewhere; could correct him. If accused of being a phenomenon of the world, he was great enough, his history would not permit him. If accused of being a man of great intellect, he would not permit him. If accused of being a theologian, his intellect would not permit him. If accused of being a man of great influence, his intellect would not permit him.

All these granted, yet not so do I hope to write on him as I hated him. At noon the hymnists were singing, "HeLead us Not Into Temptation." and Saint James was notThere, but religious. As the song lifted, his spirit took a triumphal march. He who has been thought of for years past as moving from speaking to speaking with his listening
REV. J. B. Cole.

Rev. J. B. Cole was born in Lincolnshire, England, Feb. 10, 1842. He came to the United States with his parents in 1846, settling in Sheboygan County, Wis., then a comparatively 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 wilds 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 mile six miles distant. Early in life he became a earnest Christian, quaking with the M. E. Church in which body he renounced the wilds.
Funeral Services of Bishop Bashford

"Home in the shelter, home from the sea,
And the benter home from the hill."

Bishop Welch could not resist opening these lines, and in truth they seemed to express the atmosphere of the quiet sky at Delaware, O., when the body of Bishop Bashford went to rest. It was the afternoon of Thursday, June 28th, and the hour of the colliedon carriages was forgotten. The men and women who filled the Gray Chapel should realize the restored grace that now stands in place the feeling of the eternal peace of one whose life was a vast nobility. In a sense that filled many ears with mist it was a homecoming.

The services held at the Gray Chapel contained no note of sorrow. Bright at the moment when the path there was in abundance, filled many of the speeches but realized that it was the purpose of the gathering to celebrate the life that is to be admired. Bishop Lewis presided at the memorial service. With him on the platform were Bishop Bashford, McClennan, Harris, Leonard, White, McMillan, Barlow, and Worner and Rev. Hoffmann, Godby, Ward, Rock, Austin, Jones and Gray, Mrs. Cloud, and Mrs. Pleasants sang "Lord, Kindly Light" and "Abide with Me" in a beautifully blended tune that added greatly to the beauty of the services.

The Scripture lesson, John 14, was read by Bishop Burch, Bishop Burt offered prayer, Rev. Austin, president of university, Dr. CS. Yancey, president of faculty of the university, said 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 form. But it was Bishop McMillan to whom was given the opportunity to speak the value of the Church at large, the value of the great sections of life with which Bishop Bashford came into contact. His address is printed in full elsewhere (pages 831-84).

After Bishop Burch had pronounced the benediction the gathering made its way to the Delaware College Chapel, which is the scene of the most solemn observance of the Christian Church. Croatian President H.-lch-Fried, of Ohio Wesleyan, Bishop McMillan began singing "In the Sweet Bye and Bye," from which the group about the carriages went into "The Paradise Lost." It was a mood of that wistful old hymn, sung sorrow, despite the tears that prevailed, that the Greek Choral offered the rasps of a thousand souls of rest.
THE FREEDOM OF THE CENTENARY CITY

SECRETARY E. V. Taylor examines the base of the city

The last 20,000 to see a detailed description of the exposition itself. It occupies
all the buildings of a great State fair ground and in its creation enchains the expec-
tations of those who followed its preliminary an-
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over thirty-five nationalities and races, the
native customs and idiosyncrasies of twenty-
hits gathered from all parts of the earth,
ittles to cosmopolitan gatherings, speaking
many languages, from the Tuareg of Algeria to
the red man of America, represent one pur-
purpose—the giving of American Methodists a
visualized story, being and true, of the work
of missionaries at home and abroad. The
daily programs show an almost continual
program, from 10 a.m. until evening in sever-
less buildings and exhibit halls. A count of
the day's program, June 21,
shows eighty-three different events.
There are more than the usual musical or-
arrations on the grounds; Cincinnati Sym-
phony Orchestra, the Rainbow Band, trom-
bone chorus, Jenkins Band, sixteen Southern
quarters, concert chorus of several hundred
voices, etc.
THE PASSANT "SAINTS"

The great sainted, as widely advertised,
goes beyond expectations. On a great plat-
form, with artistic and masterly effect,
scenes of acts are kept moving in a
rapturous and thrilling manner the story of
Christian conquest. The great scenes bring
the thousands of millions to their feet in an-
number. These who witness this exhibition will
never forget it.

INTELLIGENT OPINION DAY

The opening day found hundreds of work-
men still engaged in completing the exhibits,
but this did not mar the grand opening.
H. E. Dickson, executive secretary,
who estimated 10,000 people on the grounds
during the day, tells over 27,000 paid admis-
sions and fireworks added cheer and enthu-
siasm.

PROMISED PROGR.

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that swept all their lights and disagreed their clothes and applied those breeks and set the taming senors, wild with anger, but before they could get out of the door to do bodily harms, we were already fed the door from the outside. McConnell and Wildish had already taken to their homes, and before any of them could seize the papers, they were safe in a room on the second story of the second hall, which was to be the meeting place of the faculty. Some of the rush and bathed inns came over and they tore away through the windows. At that a few of the faculty belonging to the freshmen who, for all times so we did not and had no much hopes on the campus, took a start of rage and went down on the campus prepared to wage deadly combat with the outsiders, and with them fights on the right drive. At that Bashford mounted a horse and made a speech at midnight which quieted the fears of the faculty and raised the hooters of the classics and they all took to their reason-seeking after all that it was only a part of a play. With it. Archer left the University and he never showed his face again, as far as we know, in college life. To him it was an escape from the hoots of the faculty. We put back from Spring vacation in 1872 and we found the spirits walking and everything was perfect and affairs to go on to the溴n Rushford. He said it was all the rage, and just wait and all else would be accomplished, he was sure. There was no such thing as ghosts or spirits or the next night and an explanation of spirits exposed Bashford was the great man of the hour and all the boys went back to their homes with their fears quelled. By the way, the principal ghost that walked that night was his half brother, W. W. Towne.

Said, who later became one of the president elders of the Methodist Church in the Wisconsin.
BISHOP BASHFORD was a rugged, stubbaw, serious-minded young man, and going direct from farm and country village to the state normal-school, he was big, awkward, and unshaven, and his first experiences in college and the giving of his character 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, 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.

About two years or more after he had publicly espoused the Christian life, and before he had left school, 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 deal visited the West during the year 1900, resulting in an eclipse of trinity fever which caused many deaths, including his aunt and other relatives. He was shocked with the novelty and was given up by his physicians to die. During a period of unconsciousness—this 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 restlessness of that better home. His dear friends and loved relatives that had passed from earth to heaven before him 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 divinely remembers Jesus saying to him, "Your work on earth is not yet done." He related 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 it to his plea that he was tired of his earthly life and having looked beyond, he was ready to remain. The third time Jesus looked at him kindly and repeated, "Your work on earth is not yet done." Then he answered, "I will 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 in a few minutes he was completely recovered 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 end 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, and requesting that he give the matter his prayerful consideration.

After consulting his mother and his future wife, to whom he was then engaged, and receiving their reply that he should follow his conscience, and especially what he might recognize at 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 had no fear if liberty to go until his mission church was provided with a new pastor, which might be a year. He believed it possible 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, and he never turned from 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 Church in 1908, which, however, he at first declined, insisting that his life must be in ministry, and before the congregation of the board of trustees, of the Ohio Wesleyan University, hearing the selection of a president in Chinese calling on him in Bubba, where he was then serving the Delaware-Methode Episcopal Church, and heard from him his program of giving up church and missionary work, he considered it a great and needed 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, persisted with the missionary spirit, that with his zeal and consecration 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 then, 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 as a bishop, but he gave little heed to it and did not recognize it; he believed that his work at Delaware had been blessed of the Lord, and named the General Conference, which was to meet at Los Angeles in May, 1905, invented himself a going-in-train, by no means apart of way; he would not contest for an election for 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 referring to his election to the episcopacy at Los Angeles in 1904 that is known to a few there had been three ballots and he had lost if an election, though making a large cut 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 expressing regret to present it to the conference. I read it, and turning to him said, "You are wrong, Bishop Bashford. You were thinking only since a few minutes he had put the first ballot, and one of the tellers, a trusted friend of mine, said me that there were twenty-three defective ballots were not counted, and your name was one of them." He replied, "Very well, I will trust you for I know in, you my best friend. Do not tell me to control for the bishop." The fourth ballot was taken, he was elected, receiving more than another 50% of all the ballots cast.

When it came to the announcement of the bishops to their episcopal residence for the quadrennium, 1904-1908, bring a number of the committee on the episcopacy, I sought Bishop Bashford with a view to acquainting his preference as to a place of residence. I told him that he wished to be assigned to Peking, China, I expressed with him, in a word, killing that he was greatly needed there at home; but he said, no, that he felt drawn to that place, and decided to be sent there. It was upon an urgent request from a bishop; but it was a request of the President of the China work to go there, and he agreed to do it. And when he went to his work in that far-off land of turning hundreds of millions, he did not give any of its people or of his needs. He had, under the influence of the vision of those that had come to him early in his Christian life, made a study of China and her resources and people and people, and the McCoy in a way, no one else of the general supervision of the Methodist Episcopal Church had ever done before visiting that country. Nor has three of our bishops, except, perhaps, Thurm and Bishop Bashford, who have absolutely and unswervingly, and with such tremendous faith and energy, devoted all his time and strength, mind and
spit, to any like people, and voluntarily and many times for three successive quinquennia, a space of three years, to separate himself from home, country, and home friends, and devote all the powers of his mind to the winning of such people as the world holds. 

Hence his hands fell out of sight.

Therefore let it not be a theme for wonder

To the sky a look be home bright.

Is it not a shame of all time since time began, that so wide a space of the years, a space of three years, has been occupied by any human being, and that so many people may not be as wise as a grain of sand?

Would it not be wiser, foolishly flowered,

And in whose soul to tell a story

All the men of that green, above those whose memory will design to let your fear, and

What, say, this is my little woman,

He who puts off to me his face.

Our Own—Helen M. Wilson

Morning— blaspheming in the garden,

Hiding by flower-beds till out of sight.

Wherefore let it not be a theme for wonder

To the sky a look be home bright.

Is it not a shame of all time since time began, that so wide a space of the years, a space of three years, has been occupied by any human being, and that so many people may not be as wise as a grain of sand?

Would it not be wiser, foolishly flowered,

And in whose soul to tell a story

All the men of that green, above those whose memory will design to let your fear, and

What, say, this is my little woman,

He who puts off to me his face.

BOOKS AND MEN

Professor Lynk, Harold Krouse

"What Every Woman Knows"

This week she can mix the best of it. John Galsworthy is making a hit with "What Every Woman Knows," a play set in a small town during the last part of war. The play tells the story of a young woman who, after her mother's death, becomes the head of the household and must care for her younger siblings. The play has been praised for its honest portrayal of the challenges faced by women during the war.

"He was a man who had

Low deep in the heart, amounted to

When he was the child, and from that day

The cabinet love had more passed since.

"And one was Wordsworth, he

Corrected the line of nature children."

As no adult might call his own

That exaltation of it.

Battie knew the essence of it. Shakespeare knew the power of its

And in the garden, after the breaking

Therefore let it not be a theme for wonder

To the sky a look be home bright.

Is it not a shame of all time since time began, that so wide a space of the years, a space of three years, has been occupied by any human being, and that so many people may not be as wise as a grain of sand?

Would it not be wiser, foolishly flowered,

And in whose soul to tell a story

All the men of that green, above those whose memory will design to let your fear, and

What, say, this is my little woman,

He who puts off to me his face.

A BAROMETER

Do, when the books are amusing,

I feel like singing, too.

But when it's not and rainy,

I cannot say of you.

Would you not write me

To make me feel that way?

I am not like each day,

Mary Denny-odd, a Mason Registrar.

Nature Reflections

EXCELLENT

I love the Miami

A SNN was one who dabbled among small sail, small

Boat, in a single line. A crossing, directly ahead when at

purposely doing with the river, when he replied. "I am

coming — and the land, and the sea, and the

world, that I am not likely to be found in the

country, and the sea, and the

world, that I am not likely to be found in the

country, and the sea, and the

world, that I am not likely to be found in the

country, and the sea, and the

world, that I am not likely to be found in the

country, and the sea, and the

world, that I am not likely to be found in the

country, and the sea, and the

world, that I am not likely to be found in the

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Bishop Bashford's Boston Lectures

By D. F. HOUQ, Bishop Bashford, without question the leading American authority as well as a public figure on Chinese affairs, delivered a course of lectures at Boston University School of Theology during the past week which has aroused much interest and attention. A team of experts and visiting scholars under the direction of Bishop Bashford, who has long been interested in the study of China, has spent the past year in making a comprehensive survey of Chinese life and thought. The results of this work have been published in a series of books and articles, and a number of these were presented to the audience at the lecture hall of the University.

The lectures, given under the title of "Bishop Bashford's Boston Lectures on Chinese Culture," opened with an address by the Reverend Dr. John A. Warfield, president of the University. He spoke of the importance of the subject and the significance of Bishop Bashford's work. He also expressed the hope that the lectures would provide a basis for a better understanding of China and its people.

The first lecture of the series was given by Dr. George R. Wood, who spoke on the "Nature of Chinese Thought." He emphasized the importance of understanding the Chinese mind and the way in which it approaches problems. He pointed out that the Chinese have a fundamentally different way of looking at the world, and that this is reflected in their art, literature, and philosophy.

Dr. Wood also discussed the influence of religion on Chinese thought. He pointed out that the Chinese have a monotheistic religion, and that this has had a profound effect on their way of thinking. He also discussed the role of Confucianism in Chinese thought, and the influence of Taoism and Buddhism.

The second lecture was given by Dr. Raymond R. Brown, who spoke on the "Nature of Chinese Society." He discussed the social structure of China and the way in which it has evolved over the centuries. He also discussed the role of the family in Chinese society, and the importance of kinship and family ties.

Dr. Brown also discussed the influence of the foreign powers on Chinese society. He pointed out that the foreign powers have had a significant impact on the social structure of China, and that this has led to many changes in the way in which people live.

The third lecture was given by Dr. John A. Warfield, who spoke on the "Nature of Chinese Culture." He discussed the role of art and literature in Chinese culture, and the importance of the arts in Chinese society. He also discussed the influence of religion on Chinese culture, and the role of Confucianism and Taoism in Chinese thought.

Dr. Warfield also discussed the influence of the foreign powers on Chinese culture. He pointed out that the foreign powers have had a significant impact on Chinese culture, and that this has led to many changes in the way in which people live.

The fourth lecture was given by Dr. George R. Wood, who spoke on the "Nature of Chinese Education." He discussed the role of education in Chinese society, and the importance of education in Chinese culture. He also discussed the influence of the foreign powers on Chinese education, and the role of Western education in China.

The fifth lecture was given by Dr. Raymond R. Brown, who spoke on the "Nature of Chinese Literature." He discussed the role of literature in Chinese culture, and the importance of literature in Chinese society. He also discussed the influence of the foreign powers on Chinese literature, and the role of Western literature in China.

The sixth lecture was given by Dr. John A. Warfield, who spoke on the "Nature of Chinese Philosophy." He discussed the role of philosophy in Chinese culture, and the importance of philosophy in Chinese society. He also discussed the influence of the foreign powers on Chinese philosophy, and the role of Western philosophy in China.

The seventh lecture was given by Dr. George R. Wood, who spoke on the "Nature of Chinese History." He discussed the role of history in Chinese culture, and the importance of history in Chinese society. He also discussed the influence of the foreign powers on Chinese history, and the role of Western history in China.

The eighth lecture was given by Dr. Raymond R. Brown, who spoke on the "Nature of Chinese Economy." He discussed the role of economy in Chinese culture, and the importance of economy in Chinese society. He also discussed the influence of the foreign powers on Chinese economy, and the role of Western economy in China.

The ninth lecture was given by Dr. John A. Warfield, who spoke on the "Nature of Chinese Society." He discussed the role of society in Chinese culture, and the importance of society in Chinese society. He also discussed the influence of the foreign powers on Chinese society, and the role of Western society in China.

The tenth lecture was given by Dr. George R. Wood, who spoke on the "Nature of Chinese Religion." He discussed the role of religion in Chinese culture, and the importance of religion in Chinese society. He also discussed the influence of the foreign powers on Chinese religion, and the role of Western religion in China.

The eleventh lecture was given by Dr. Raymond R. Brown, who spoke on the "Nature of Chinese Politics." He discussed the role of politics in Chinese culture, and the importance of politics in Chinese society. He also discussed the influence of the foreign powers on Chinese politics, and the role of Western politics in China.

The twelfth lecture was given by Dr. John A. Warfield, who spoke on the "Nature of Chinese Literature." He discussed the role of literature in Chinese culture, and the importance of literature in Chinese society. He also discussed the influence of the foreign powers on Chinese literature, and the role of Western literature in China.
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 perilous near worshiping 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 war, 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, conquests that minister to the physical well-being—these have been held as the things above all 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. 

Nothing is made in the sun which is already occupied by others, that nature reaches out and plunders 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. The clash of arms is engendered, and an entire continent is perished. The church as the Lenten season. The Lenten season proclaims the spiritual not transcending all those things which we call products of our material 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 Baskford, 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—told us to express himself more emphatically about the missionary episcopacy. When his own name was being considered for the episcopacy in 1901, 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 Sherman on the firing line, he maintained, should not be half bishops, but full-fledged, capable of controlling the situation and the forces.

In this we have the views of one who has done more to establish the vital place of the general superintendents on the foreign field than perhaps any other man. He has been there for twelve years. For eight years his efforts have been usefully seconded by Bishop Lewis. In South American Bishop Stearns has held, with a wisdom and an adequate spirit, the genial superintendency on the foreign field. Bishop Stearns has in his relation to the church one church that is perhaps any other man. Bishop Stearns.

The contention, of course, is that Negro leadership in the episcopacy should be given the race and we are not discussing whether or not that time has arrived—then let it be a general superintendence, and nothing less than this.

For this reason we trust that the Spring Conference 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 point he can go anywhere. True, but as was pointed out in an article in these columns recently, so is every colored preacher in posing 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 general superintendent and assigning him to the Negro work than there is in assigning 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 idea of its spiritual in mind. Eventually there must be native bishops for our work in foreign and native bishops for our work in Italy—native bishops for our work among all the races of earth. There will be general superintendence, 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—is it election of officials and affixed standing and limiting bishops in their jurisdiction who are appointed in their standing. It ought not to take a superabundance of women to realize this.

Let the Methodist Episcopal Church, therefore, at this critical time in the renewal of worldwide interests, do two things: first, at the Annual Conferences that are yet to meet, and later at Spring Conference, 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, president 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. Alas 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, in which they have belonged in such a real sense since 1894 when Dr. Bashford was elected to the episcopacy, they are held in warmest affection. The church utters 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 Mariusville College, Sioux City, la., with Bishop and Mrs. W. A. 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 that concerns this great campaign is invaluable. Bishop Bashford and his colleague of the China mission field, Bishop Lewis, using 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 disdained unto it.

BISHOP AND MRS. J. W. BASHFORD
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 from America

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 warfare along our coasts or the scarcity of our youth along the battle-front would make us small. Once more 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 Tonton's cause.

This hideous thing which we call Tonton's autocracy is seen revealed in all its horror and the terror of its meshes 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 quater-year 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 Frances E. 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. Lambeth, accompanied by Dr. C. C. Selman 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
BISHOP BASHFORD has done an im-
potent service by bringing together
the historical data concerning the settle-
ment 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 in-
cidents of those pioneer days. So much
of confusion has resulted from partial
knowledge of the facts, and from inca-
curacies also concerning some of the forces
at work in those early days, that a vol-
ume 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 mis-
sionaries played in opening this rich
territory and in settling the boundary
question between the United States and
Canada without resort 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 hap-
pened to turn his attention to this par-
ticular subject. That he should be an
authority on China and everything
Chinese everybody recognizes, but few
know that he had ever given any special
attention to the Oregon country. In his
preface he tells us that he became in-
terested in the subject back in the early
eighties when he was pastor of the Meth-
odist 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 these
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 Whit-
man, are to be found also the ambassa-
dors very often of the nation.
tion of the certificate relative to the whole subject, and is a response to the recent General Conference action of which once was the end of negotiations. In the Southern, the Atlanta General Conference on July 5, refused to take that action. The minority rep-
port on the subject, which demanded that the Methodist Episcopal Church set aside its colored membership before further negotiations take place, had to be with-
drawn 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 body would have brought the subject of unification in a clear way. The Southern brethren are prepared to meet the body as an independent body and a demand from us that they do so, we say, would have put a period to all further 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 unification (Southern) approach in 1914 did not in any respect remove its members from their position concerning an independent organization of the type in the Southern Church. Their position, as a subject of those unification conferences, is clear. The Southern Conference of the church, in reaffirming its position of 1914, 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 followed the matter closely, why should any attempt be made to prejudice sentiment in the Methodist Episcopal Church by giving it in such a way that its members had taken a position as


Based on 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-demonstration and protest against the undesirable cranks of Pan-Germanism. Out of that num-
ber, to which was sent a personal appeal, only eight signed! President Buell is right in carousing, "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 dis-
cusses 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 taught, even "though it means that teachers whose duty to our Government has never been
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 has 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.
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 pastorate's 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 those 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 Hankin, 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 advisor. 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 Dr. L. Boddy, 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 1870. 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 1886, completed the course in the School of all sciences in same university, and received the degree of Doctor of Philosophy in 1881.

He was married to Miss Jane E. Field in 1872. 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 Auburn, Mass., of Chestnut Street Church, Portland, Me. In 1897 he became the pastor of Delaware Avenue Church, Buffalo, N.Y. In those churches and on the lecture platform he attracted much widespread attention that in 1899 he was elected to the presidency of Ohio Wesleyan University.

In all his ministry he has been remarkable for his sound thought, literary finish and spiritual power. He is the origin of a liberal ecumenical movement, of spiritual content and habit, of aggressive evangelistic temperament. He has seemed to be especially in contact,
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 with hearty approval throughout the denom-
ation as any man who could be called to this office. —Daily
Christian Advocate, May 20, 1904, page 256.
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 the 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 1909, continuing at that post until the General Conference of 1914, which elected him Bishop of the Methodist Episcopal Church.

February 15, 1909.
June 5, 1925

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Saw him for the first time just when he had finished his sermon in Harriet's Church, Frederica, Delaware, on November 14. The Englishman moved up the aisle, grasping the Celtic bishop in his arm, granted him with an apostolic kiss.

But the letter of ordination that Wesley sent to the societies was critically examined and even coldly received. He said that he had "appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over all things in America." For those few who heard the word, it contained at least three defects. It implied that the American church was to continue more or less under ordination to British Methodism. Secondly, the non-episcopal 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 undermining of councils 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 Council 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 deeply as he did Wesley. Moreover, he and his people had none of that devotion for the discipline and discipline of the Church of England that still existed in the second English church. The English church was always the Church of England, and the Episcopal Church was always the Church of England. They had all deemed their rocks like boulders and fled back to England. While they remained, very few of them had been friends to Methodism.

Coke, we need a Co. For E. But he submitted to the correction of his colleague. Freeman Carrington went on west and sent with the message of battle to summon the preachers to Baltimore. They met on Friday, December 24, 1784, in the most important Methodist conference held in the New World. More than eighty preachers were present. Dr. Coke presided. On the resolution of John Duncan, who was educated at Fisk, we unanimously agreed to call 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 voice. On Christmas Day, Asbury was ordained deacon by his fellow bishop and Whitaker and Vauxer. The next day he was ordained elder, and on the Monday he was consecrated as superintendent and virtually as bishop. He was admitted to the chair, his strong and sturdy carriage Asbury dominated the assembly. His brethren, with a few eras, were devoted to him and regarded him as their chief and leader.

As the close of the Conference, Coke spent four months preparing aessary that the Northern states. On May 26, the church will not permanently rest its case for its personal relationship with the Instrumental Church, essential as this medium is as a guide to truth and practice. But it is the book and volume of the inner consciousness which alone can authoritatively report that we have passed from death to life. One way may put his finger on some sentence written in the fourth century, and say, "How do I know my real standing with God?" Here is it: "Whoever 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 shall stand and answers, "I have faith."

Others may say, "My assurance is here," with their finger on some verse of Scripture. The enlightened will do better and say, "My assurance is here," with the assurance of the inner consciousness which allows us to know the assurance which alone is real assurance.
**Zion’s Herald**

**June 5, 1929**

**Bashford the Pastor**

**MINISTRY IN PARKMAN STREET CHURCH, DETROIT, MICH., HIS FIRST REGULAR CHARGE**

J. Elmore Brown

Two years after their marriage, Bashford and his wife moved to the small village of Parkman. The village was picturesque and serene, with a population of around 500 people. Bashford took on the role of pastor for Parkman Street Church, a position he had been preparing for years. He was a man of great faith and a skilled preacher, known for his ability to connect with the congregation. Bashford’s ministry was characterized by a strong sense of community and a deep commitment to the spiritual well-being of his congregation.

**The Bashford Pulpit on Parkman Street Church, Detroit**

Bashford was known for his sermons, which were both profound and accessible. He had a unique ability to take complex theological concepts and make them understandable to the average person. His sermons were filled with stories and examples that illustrated the teachings of Christ.

**Bashford the Scholar**

In addition to his pastoral work, Bashford was also a scholar and a scholar of great distinction. He was known for his research into the history of the church and the development of Christian thought. Bashford’s work was respected by theologians and historians alike, and he was often sought after as a consultant on religious matters.

**Bashford the Philanthropist**

Bashford was deeply committed to the betterment of his community. He was a strong advocate for social justice and worked tirelessly to improve the lives of the people in Parkman. Bashford’s philanthropic work included founding a local hospital and establishing a community center.

**On the Stage of Human Affairs**

Walter W. Van Kirk

The reparations question is still in the news. At the beginning of the Paris Peace Conference in 1918, the Allied powers agreed that Germany should pay reparations for the damage caused during the war. The total amount was estimated at $33 billion, but the agreement was never ratified by the German government.

Mr. Young’s proposal was that Germany should pay 18 billion dollars over a period of 30 years, that annual payments were to average $875,000,000, of which amount $165,000,000 was to be paid “immediately,” with payments of the balance “conditioned” on Germany’s conduct and the value of the Reich’s currency. These funds were to be used to repay the “imconditioned” portion of the debt and to pay the costs of reconstruction. The aim was to ensure that the economic burden of the war was shared fairly between the two nations.

The United States agreed, provided Germany’s annual payments to the United States were to be deducted from the line of credit established by the Allied powers. The agreement was ultimately signed after much negotiation and was a significant step towards the internationalization of economic relations.
The Larger Parish—A Case Study in Maine
James Myers

A new Ford plowed along a country road. At the wheel was 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 repair. 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 endeavor 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 assume religious services in Allans, an outlying country church. There she served as minister, Sunday school teacher, and organist, and "pumped, preached, 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 Allans on an annual salary of five hundred dollars. Even with this sum she turned back to the treasury of the church. She realized the inadequacy of what she could do among the hundred families in the parish.

Not far to the north was the Amoskeag Larger Parish of the Congregational Church, developing to meet similar conditions. Dr. Malcolm Hunz, pioneer of the Larger Parish movement, with Amoskeag 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 multiplicity. The Oxford County United Parish, which is twenty miles long and five or six miles wide, has three full-time men—Rev. Arthur C. Townsend, minister of worship; Rev. B. W. Forrest, minister of education, and Rev. William B. Hall, minister of parish activities. On Sunday they all preach, making possible regional 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 which is well beyond the means of any of the three cooperating denominations, the Congregationalists, Universalists, and the Methodists, who contribute toward the support of this unique church. One Congregational church, the larger parish, and one unorganized district where religious services are held in the schoolhouse.

In addition to its services of worship and teachings, the Larger Parish makes possible an extensive community service, which is the particular interest of this study.

No regular motion pictures had been shown in these towns before the Larger Parish attached the problem of community recreation. The staff, equipped with a portable projector, now put on a show in every village every other week. A supper is served at cost by the local Larger Parishites. A family unit of six pays five cents to admit father, mother, and all the children to the movie.

The Crooked River Mining 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 sports. 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 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 about a subject was taken in by a minister. While under observation she almost died of thirst, but would certainly have done so if she had been on the farm. But the hospital staff feed 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 proved that she might be cured. A parish minister got her to the hospital, where a successful operation was performed.

(Continued on page 34)
have had the secret of agitating. We can only organize. We are more anxious about the unemployed that about the unemployed. "Ananias," remarked the preacher, "was not all bad. He merely wanted to make the best of both worlds. He pretended to give everybody. He bore a strong likeness to a Christian of old, who sung with esprit, "Pride, silver and my gold, and a note would I withhold," after which the poet wanted his great difficulty in the collection on the common table, because of the weight of copper.

Enid, Oklahoma.

The liberation of White Temple, St. Joseph, from its mountain invades of debt, has a companion塔 in a similar victory at Enid, Oklahoma. Enid is one of the prairie cities of Oklahoma. But it sprang up in the days when the "run," over boss, over posted, 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. Bart, censured its pastorate, and it is not too much to say that his fine personality was not less than his ability, saved the day. He was pastor five years; and the memory of that pastor will make the beholders of the people feel warmer so long as this generation is alive.

In due time P. H. Chapman became pastor. Here he came to his own. He was just transformed as and given this charge. When Eild undertook the Oklahoma Conference in 1912, we had the opportunity to appreciate 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, camera prosperity that is unit lifting up the city.

"No Beer No Work."

Not for the Chicago Federation of Labor. That slogan fixed upon the Labor Union by the labor interests is repeated by the Chicago Federation, who hope, largely, to lift their own house, and who knows that you can't pay whisky bills and installment on that marriage of the same time.

Elect Mother of Israel.

Certainly among the success of the women who deserves remembrance for their share in the building of the kingdom of God in the west, is the name of Mrs. J. J. Butler. She was a help meet to one of our noblemen men, similar to him. In strength of character and will, in patient well doing, in wisdom and charity, a mother in Israel. The tribute paid to her life in Kansas on the occasion of her funeral service in St. Joseph a few days ago, but recited a small part of what her life means in the building or resettling, of our work in Western Missouri. Surely the memory of such is blest.

And may we not in this connection call to mind another similar character. Mrs. Zena Price Deuel, wife of Rev. J. F. Deuel, an illusor in Iowa, mother of three pillars and faithful brethren and of Mrs. A. B. Griffith. Looking at such lives, we can repeat the words of the heathen philosopher. "Bereft who honors these Christian heroines."

This Issue.

It is needless to convey the hint that the character of this issue makes it vounerable to many abuse, over until next week.

The League of Nations.

The debate and oratory on the League of Nations has kept the minds rather than otherwise. They have distinctly divided between the principle and the working out of the principle. The latter issue was to be studied as thoroughly and expressed more exactly, as to the manner of some League of free peoples, with objectives between them to solve differences by courts of arbitration and not by millions of mangled bodies and wiped uplift of despots. They would have more involved open.

The real debt of the present will not provide a superabundant, but methods of promoting the peace of the world among nations as they are. The placing nations into the war up her old isolation. She must help within the war and that of the central nations, that we may stand together.

We welcome the discussions of the proposed League of Nations, but it is poor Americanism and dubious policy to make such a discussion the vehicle of personal abuse or petty political.

To All Churches in the St. Louis Area.

The report of George D. Barden under appointment of the President of the United States as representative of this Christian country to the International Conference of the International Union of Catholic and Socialist, in the midst of imprisonment, and in the General Assembly of the American Labor Union, was a significant appointment ever made in this United States. The Christian Advocate has its editorial on the theme in America, "A Disarming Diplomat." That hits the nail on the head. His appointment to the Washington, which is the center of the American Life. Without it America might be Bolshevik. There is no republican possible where there is no Christian home. In discussing this offensive appointment the other day with a college professor of distinction, I said by way of complimenting the egality of Christian Churches and churches in this fine business. "We are brilliant. It is impossible to touch the President. He does what he pleases and we can not change him." I remarked that an American, It is true as he said but we are the American people. The President is around and out there. 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 act to save this liberty in which we live. It is not in the name of an American whom home shall be obligated, who shall be free to act and defeat Saracenism, school strength must be more capable of friendship between and reconcile against the enemies of free love, which must restore to the children that home who are persecuted and revered by them, that such CRITICISM was resolutions — 1. Reinstating the appointment of a professional and executive force to manage the affairs of the United States and 2. Decreasing but increasing recall and that this resolution be forwarded to the President at Washington signed by the Secretary of the Quarterly Conference and the preachers in charge. Let the church feel to speak out and recover the dignity of our state and as a duty of our civilization.

Further in view of the fact that the program named above shall be forwarded to the President is difficult to dispose in case of the others, "LET THIS ACTION BE REPEATED" as it shall be still here be such a sentence of public defeat as shall remnant a direct appointment, if the President can be reached by the people, whom President he is, then he is a man to do his work. We have a &ravengers.

William A. Quattle

26 March 1919
Bishop Bashford Passes On.

JAMES W. BASHFORD.

Bishop James Webster Bashford was born in Fayette, Wisconsin, May 28, 1864. He was the son of Rev. Samuel and Mary Ann (McKee) Bashford. He had his A.B. from the University of Wisconsin in 1888; A.M. in 1889; and D.D. from Boston University, 1912. Married June 23, 1901, daughter of Solomon W. Bashford, of Madison, Wisconsin, December 21, 1864. Tufts College, University of Wisconsin, 1871. He was elected bishop of the Methodist Episcopal Church in March, 1894. After he formed his work in the United States, 1891 and 1900, organized June Central Missions. The Bishop was born in the wonderful gift of the Lord. Bishop Bashford had been graduated from Madison University, 1898. He was a graduate of the Wisconsin University, 1868 and 1896. He is a member of the Methodist Episcopal Church, 1894 and 1900. His work has been done in Wisconsin, 1891 and 1900. Organized June Central Missions. The Bishop is a member of the Wisconsin University, 1898. He has been graduated from the Wisconsin University. The Bishop was born in Wisconsin, 1891 and 1900. His work has been done in Wisconsin, 1891 and 1900. Organized June Central Missions. The Bishop is a member of the Wisconsin University, 1898. He has been graduated from the Wisconsin University.

BISHOP BASHFORD CROWNED.

March 18, 1919.

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

A Humble Home, a Small Village.

By MARY M. MANK.

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 houses and the same number of inhabitants. The village is situated among the beautiful hills and valleys of southern Wisconsin and lies just for several miles. A second village 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 on the bird lines, but was considerably further by the road as that followed the contour lines.

The Bashford farm was one of considerable size containing about two hundred acres. A substantial farm home situated on the slope hill overlooking the road and a valley comprising a stream of water was built in harmony with the surroundings.

Mrs. Bashford, the Bishop's mother, whose maiden name was Mary Ann McKee, was the wife of three brothers and the mother of three successful farmers. The Bashford family contained four children: Robert, Wesley, Bantie and Jone. The boys were all educated at Madison University and became prominent figures in the world. The daughter, Sarah, was educated with an interest in botany and was a life-time friend. She had the time, strength and opportunity to develop her mind, she would have taken her place in the world affairs along with her distinguished brothers. She did her part, however, in teaching in the local schools and many a boy and girl owed much inspiration to her life.

Bishop Bashford's mother was one of those strong, physically and mentally pure pioneer mothers for which the West of that generation was noted. Her children were remarkable mentally as well as physically. There was an intense bond between her and her favorite son, Jone. 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 every week. During his visits home he would always speak of her in the old Methodist church at Fayette. This resulted in the old folk stories for the neighborhood, the church was packed to the doors and young Bashford proceeded in giving them food for thought for the next year.

Bishop Bashford's origin, surroundings were entirely those of the farm and laboring man. 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 Burlington, the county seat of his county, for some time. He was superintendent of the schools for the state of Wisconsin, 1891 and 1900. Organized June Central Missions. The Bishop was born in Wisconsin, 1891 and 1900. Organized June Central Missions. The Bishop is a member of the Wisconsin University, 1898. He has been graduated from the Wisconsin University. The Bishop was born in Wisconsin, 1891 and 1900. Organized June Central Missions. The Bishop is a member of the Wisconsin University, 1898. He has been graduated from the Wisconsin University.

The Beginning of Bishop Bashford's Christian Life.

I. B. GREENE, D. D.

My acquaintance with Bishop J. W. Bashford began when he was superintendent of the Wisconsin State University, more than fifty years ago.

He was an unusually bracing and cordial young man, always standing at the head of his class.

His people lived in the Northwestern part of the state. When he was in the spring vacation, 1894, he was deeply impressed by some religious meetings in the state and felt that he ought to become a Christian. To throw off this conviction he said to his mentally rigid mother: "I must return to the University and bring up some special work before the term opens." The second brother replied: "James, you cannot run away from the Lord. He will find you," but he left for the University. On reaching Madison he went to his eldest 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 is 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 custom of the Christmas service that it does not need to look backward for its theme. It has them there, but always the theme new and here. They are the present tense of Christmas. These Bible verses which were written by St. Luke, and a fourth by St. John, seven men who were not appointed for their specialty, called to be artists, in one of the thought of the church, were written with a reason. That is the theme of the Christmas service. I think we need no revision. That is the theme of the Christmas service. We are here to listen to that music, for it is choral music and has good right to abide. There were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, and for the Christmas music, are good right to abide. They were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide. There were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide. They were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide. There were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide. There were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide. There were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide. There were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide. There were gazettes in some days, but more earnestly, there were sermons in all days, and I think that their reverence, their respect, and their thoughts, and their respect for the Christmas music, are good right to abide.

The New Testament has the St. James—St. James. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name. That sounds well on the lips of the church, because it is not a name.
FROM ONE OF THE “CLASS” OF 1904.
By Bishop Burt.

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

We were, however, always conscious of the admiration and affection with which his work was viewed. We revered him because of his geniality and conscientiousness, and we loved him because of his serene character. Indeed, in this vast Church especially will miss him, in all things, in all innumerable ways. We cannot imagine how we can attempt to fill the gap he made when he resigned his position.

A week after his return from the conference the news of his illness was brought to us. We were all shocked. We were all amazed. We were all grieved. We are all saddened. We are all alone. We are all without. We are all without a leader, without a friend, without a counsellor. We are all alone. We are all without a guide. We are all alone.

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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. Like in the churches which they served in the presbyteries 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 1884 when Dr. Bashford was elected to the episcopacy, they are held in warmest affection. The church unites in unisonal 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 Mansfield College, East Falls, Pa., with Bishop and Mrs. W. S. Lewis, they are still active in spirit and in counsel, and the source of encouragement and of help to every good cause. The bishop is especially interested in the centenary movement, and his advice is much 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 dissatisfied 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 for America

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 sure of 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 now revealed in all its horror and the effects of its rule upon mankind grouped in their far-reaching consequences. To give it dominance would...
A GORGEOUS 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 whole day in America’s playground where the Yankee has made his last stand and talk with very moderate incomes can spend their declining years in comfort undismayed by the H. C. L. L.

A short journey in an open trolley brought us to Laramida 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 $46,000—which would mean $69,000 in New England. It is a worthy memorial to a splendid man, one of the purest, most 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 Presidio. A beautiful letter from Mrs. Harteill, 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 riding on Bishop Bashford at the sanitation, about ten minutes’ walk beyond the Harteill 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 spent 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 lifetime to the ministry, one to China, and this house call of all, to suffering.”

“Now,” he added, “how long this trial shall last, will only my conscience, for my times are in thy hand, and I love no care.” We walked the room a little and saw 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 that he may still be given some years of comparative activity. However, he has never considered himself, but his Master, has been very prodigal of his strength. He has saved others. Because he could not save himself. He inquired eagerly about our work, in Boston and was especially gratified when I assured him that her’s house would hereafter make him regular visits. It was a benediction to speak ten minutes with this great Christian who has not been spoiled in the land for thirty 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.

Morton Street, Los Angeles, Cal., Jan. 27.

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, which relates the incidents of those pioneer days. So much 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 Harriet Beecher Stowe of the American Board and her books, and 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 applause was given.

Those who are acquainted with Bishop Bashford’s life and interests naturally aim 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 everywhere Chinese, everybody recognizes. It is only known what he has not given any special attention to the Oregon country. In his first of his historical studies, he had an interest in the subject back in the early eighties when he was pastor of the Methodist Episcopal Church in Ashland, Oregon. He has had 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, which awakened his interest and from there 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 hardships, what fore-sightfulness characterized those early pioneers. Those who are inclined to sneer at the missionaries, 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 annals of the early of the 1840s, such as Jason Lee and Harriet Beecher Stowe, he has found also the ambas­

Chinese everybody recognizes, but few know that he has not given any special attention to the Oregon country. In his first work 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 Ashland, Oregon. He has had 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, which awakened his interest and from there on he made a study of the entire subject, with the result that there has come this critical historical document.
tion of the South relative to the whole subject, and shows how they minister to Southern Methodist views that it recent General Conference took action that means the end of negotiations.

To the contrary, the Atlanta General Conference specifically refused to take that very action. The minority of that section on the subject, which demanded the methodological baronial Church set and its enlarged membership before further negotiations take place, but to he with it drawn in the face of the opposition as the body. That is the plain fact in the case. Says the Texas Christian Advocate.
Snapshots of the Student Mind

SHE WANTED THINGS MADE DEFINITE—By Prof. H. H. Walker

We had been discussing the command of Jesus, Give to every one that asketh thee. A very pretty little freshman lady, sitting on me in the class filed out of the room, and said, "Professor, a girl 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 what to do. I've got 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 modestly, 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 be better to write her and say, 'Dear Miss A., you must be an angel, or else I should not have had the umbrella. Is it still raining?""

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"Oh, then you think," said she, "that Jesus means, Be accommodating as you can."

"The trouble with that interpretation," I answered, "is that it makes one of Jesus' blooded, high-spirited, dashing into a gentle, old family horse that stands without hitching. When you make Jesus mean or commonplace, you have never understood him. The words, Be as accommodating as you can, could usually be interpreted to mean, Be as accommodating as 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 said this command is not always to be taken literally because that would not be possible, and then, when I put it in a sensible way, you say that is too true. And I think I was, too, for if Jesus had meant anything as simple as that he would have said so. But why did he stir it 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 deals."

"But why, then," said she, "is it a sense of anxious perplexity, "did not Jesus tell us what he meant?"

"We answer to that," said I, "is, that divine ingenuity could not have ceased any nearer telling us what he meant. If he had expounded himself in abstract language, and said, Alms manifest a generous attitude of good will toward our fellow men, just so much would have happened. In the first place some crooks 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-

CONTINUED ON PAGE 79

HAPPY HOMECOMERS

Judge D. W. Woodruff, '91, is still hugging at Cincinnati. "Judy" Holger, '21, and the Judge drove up for the game.

Mrs. H. H. Walker spent the weekend with us, and we are happy to report they both had a great time. In the game, as in the evening, he was "called to the front" an advantageous position.

A. J. Whitney, '87, and Mrs. Whitney were looking over their programs. "What women we got is what they are talking about!"

Mrs. Prof. Fulton and Professor Clara Johnson, '72, were among those present.

Miss Foley of the Command Band, Cleveland, came down to surprise his daughter last year, but George Harris, '94, made her go the length of her life to stay a moment.

(Continued on page 79)
Address by Dr. R. H. Walker at Grave of Bishop Bashford

When Visiting Notables of Memorial Service, November 16, 1925

T HE favorite verse of Bishop Bashford, the one he most often read in chapel, and most often quoted before his audiences, was the one having to do with the call of the Lord.

I cannot stand to have my hold, but one thing I do, I pray the things which appear should be true, and the love of things which are false. I press on toward the goal, the prize of the high calling of God in Christ Jesus.

Any one who knows Bishop Bashford knows that in a remarkable and extraordinary sense he exemplified the ideal contained in this passage, for he carried the regenerate ideal of youth down to an old age. The fire burned through the wrinkles, and a dream defining genuine worth of soul was manifest in spite of wasted shoulders and shrunken arms, and all the signs of advancing years. What are the secrets of this checkered bitterness which he emitted into three score and ten?

They were perfectly manifest in all. The course of the man, the fire of his life, which was tremendous. He was a true Grecian, and I think the fact that he had never come close to any man who had any commanding influence for good in the kingdom of God, who had never been anything more than a woman, is a very important part of his life; yes, that it was the ambition of his whole being. And I am very sure that this was true of Bishop Bashford. He did not use some words were his religion was his rest; but, one night in the cabin in we were reading the English, he said to me in his quiet voice, "Walker," pointing to the tablet, "you see, in that building represents a person." He had passed it out of the state of this in the days before the present liberty standard, another generation, and himself.

I think that a person was usually remembering an accident where his father had said to him, "That's a wall for the enemies. Bishop Bashford could raise a wall for the enemies. Bishop Bashford could raise a wall for the enemies.

Another reason for Bishop Bashford was his enthusiasm, his passion, for the people who were there. He knew that it was his duty in his public service to help the people. Bishop Bashford was a man that was loved by all. Bishop Bashford was a man that was loved by all. Bishop Bashford was a man that was loved by all.

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The Advocate

The Sanctuary—VIII

Introducing the Preacher

The right is the power of the pulpit which The Citizen 
Advocate will use on the 3rd of April, Frank Ranson Short, D.D., 
president of Wilbur Methodist Episcopal Church, Portland, Oregon.

Dr. Francis Burgett Short is a 
Dakotaæreian of Panmum Methodist Church. 
In thirty years he has traversed across the 
continent, serving Harrison Street in Ep- 
worth Churches, Wilmington, Del.; First 
Church, in Portland, Ore., Salt Lake City 
and Spokane. He is a graduate of the 
Watterson University and De- 
vere College, and spent one year in Drew 
Seminary. He is now serving the unique 
Wilbur Methodist Church, which worship 
in a Methodist Hospital, Portland, Ore. 
Dr. Short is also chaldar for the J. C. Penney 
Company, one of the largest mercantile or- 
izations on the Coast.

Religious During

A Sermon by FRANCIS BURGETT SHORT, D.D.

"The Sermon delivered at the Lord's suppers was a gem."—Gen. 11: 4.

The religious period that Jewish work and present for the 
most, there is a historical value that is abundant in the 
truth and truth in the principles expressed. All his- 
torical instances are two words which are the rising of 
the sun and the rising of the moon. and one of those 
beginning in the 18th century is the rising of the sun in 
the moon.

The phrase of God's work, in the 18th century, is 
the rising of the sun in the moon. and the rising of the 
sun in the moon, is the rising of the sun in the moon.

For Fatherhood

The taking of the year in which one can account for the 
sun and full moon, is the rising of some new principles and even the 
resulting of some religious ideas that lie close to the world's 
principles is largely in the rising of some principle that goes forth, making 
known to the world. The two great religious periods are such word of 
greater religious-loving principles, those that attract the attention of 
the men. 

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greater religious-loving principles, those that attract the attention of 
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A Doing Personality

The only way in which one can account for the sun and full moon, 
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the men.

A Calling to New Fields

What shall we learn from this Scripture? First, God calls everyone to 
serve in some new field of service. The individual 
has the key to influence in every community. The individual must 
prove his doing by undertaking important, great tasks. This doing 
never more needed than today. 

In days when the word is strong and some great 
service of love in which some expression of care of 
man, will soon end. "Alms practiced in the Lord's last command 
unto him." Alms work where he was commended. Will you?
King Over Death
By Emma Lincoln Cooper

The chime are-dripping tears—
Beneath my lid it grew.
And morning breaths of young maid—
About her eyes maturing.

The trill they had leaped to their song;
A newer song to rise.
All the words at the door,
Out of the mouth—covered head.

But in the lower heart and soul
A low spirit to lurk.
No more led by the original part.
No more the voice of truth.

A shrill, a low, too sweet a breath.
Glad to the most sacred.
Emanciped, a void—
 tears running with a smile.

Her wish to parts into the last.
Of weeks—floated in the
With words—picking life, its
Lover, in the long wave.

Let smiles and birds and joys return.
But leave heart—could sing.
 Triumphant songs of praise to Him
Who saves his own King.

Landover, Pa.

Beginning of Bishop Bashford's Christian Life
By Dr. F. S. Lewis, 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 unusually young man, always standing at the head of his class.

All people lived in the southeastern part of the State. When at home during the spring vacation, 1899, he was deeply impressed by some religious meetings then in progress and told that he ought to become a Christian.

To throw off this conviction he said in his youth: "I must return to the university and bring some spiritual work before the term opens." She seemed to understand and replied: "Home, you cannot run away from the Lord. He will follow you." But he left for the university.

The preaching had been by a classmate brother, Robert, who lived there, and told him that he had just received a letter that told him that he had been called to be a Christian, but he said: "I fear if I yield I shall have to preach, and you know, my vocation has been to become a lawyer. What shall I do?"

His brother replied: "Father and mother here have had something we need not understand and wish you would try it out." So he simply added to his boxing.

He then applied to Professor Parkinson, a minister, making the same statement he made in his brother's talk. The professor replied: "James, I am not a Christian and cannot advise you. I cannot assure you there is no support in unbaptism. 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."

But this was not satisfactory, not what he wanted. Still unwilling to yield, Mr. Bashford went to President W. F. Allen, a young man of winning personality, president of Latrobe University, and told him of the same story and asked: "What ought I to do?"

President Allen said: "I cannot advise you. I am a Christian, educated in Harvard University, and an up to the university in the Methodist cause;走了 several of us by name, and I'll tell you what you should do.

I am sure he did not follow President Allen's advice, and some of the boys knew of his religious meditation on this subject during his residence. The Bishop gave the topic for their talks with a few years ago.

About this time I came to know the President'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 lectured with Professor Parkinson, so I called in front of the building when he bowed until he came out. Then took him by the arm and we walked along, told him what I had heard relative to his brother. He said it was true. I then said to him: "Jim"—as we called him—"you ought to

in his footsteps." Then I added an earnest exhortation, not knowing he was already near the Kingdom. I told him about the student prayer meeting that afternoon in Room 30, Main Hall, and secured a promise that he would attend. I believe he kept, and we parted.

At the appointed hour, I, as "the boys"—seven studying for the Methodist and two for the Congregational ministry—ensured. It was not 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 Champaign, and a classmate of mine, soon in and took the next remote seat in the room.

We simply followed the usual college prayer meeting order. When near the close I turned to Bashford and expressed our surprise in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not answer yourself unless you wish." He rose under some encouragement and closed his talk by asking prayer.

I extended the invitation, and my classmate, Vroman, who 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. R. Huntington, now co-president of Boston University, led in prayer. Damon, Simp, and others followed. At the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Instruction was my roommate. They invited both down to our room, No. 58, North Dormitory, Vroman, having an engagement, excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commentaries on the night, 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 community following the Sunday and do the preaching. Bashford consented. Damon missed the meeting at the appointed time and then introduced Bashford as a new man whom they would be kind to hear. Bashford made his maiden, speech. He was unprepared in those days, by giving an invitation for anyone who wanted to become Christians to make their hands. He told them:

"We are all learners. 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?" His hands went up, and Bashford, not knowing what to do, turned the meeting over to Damon, who was familiar with the situation, and the meeting closed. Bashford told me he believed one or two men was surely converted. This began Bishop Bashford's public ministry.—The Central Christian Advocate.
March 27, 1919

As College President
By Professor R. T. Sisson, Ohio Wesleyan University

The first time I saw him we were students, in our early days, I in another, the next below, in the university, entering a classroom together, to take a test to separate a genius from a common student. He was chosen chairman of the meeting and to be the center of the band, to direct the singing of the band. Our first preacher was Bishop. We described his soul as an instrument of a deep and tender soul. It lasted throughout our childhood years and when we were all grown men, he was our friend forever, as he was ours in his earthly life.

While I served Wesleyan Church he spent a Sunday with me and told the people. When the music was finished, he gave me a lecture and promoted one more for me. In one of our


talks about life's work he said to me that I was in the service of the Ohio Wesleyan University, which is a fine time to accept any honor that may be offered in the new

field. I first met him with some difficulty. I was deeply impressed with the gentle way of going life and with the quietness of the soul, the kindness of the heart, the wisdom of the mind.

As a teacher, he was one of his generation, to do with college life of the students, he was an ever-present guide to the abler life within me.

He was a true example. He was in the leadership of the literary revival. He had been long a very fine man, an honor of the Ohio Wesleyan University. He was a great scholar at work. He was the poet of the college, and the poet of the college, and the poet of the college.

As College President

Although we lost Bishop at the time, he lived in the Ohio Wesleyan University, which was the college of his youth, and in his heart, he was the college of his heart.

As College President

The Christian Advocate

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The Christian Advocate

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A Five-Talent Life

By John F. Godwin, D.D.

James W. Bashford has lived his five-talent life and entered into the rest of his Lord. To one who knew him, it is not so much his work that was served. He was a prepared man, an adjusted man, a providential man, a Christly man. Modest as a maiden, his counsel was sought by statement of different nations and by ecclesiastics of various consecrations. Simple as a child, his conversation was allowing to youth and edifying to both philosophers and sages.

He was a man of wide horizons, but deep penetration, and the factbook because he lived hereafter, once covered by himself. With him the human was greater than the official. If he had been a missionary, his official number was always found in the humblest, but, unconsciously, instructed all who heard him. In every thought was the eternal purpose, which he learned. The Lord taught him to think, and the thought of the Lord made him think. His teaching was an analysis of the eternal purpose, which he wanted to understand the country, even at the close of his first quadruplets, like...
June 23, 1919

NORTHEASTERN CHRISTIAN ADVOCATE

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 features of the church activities, there will be a meeting of 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 Florida, Chicago German, Illinois, North Indiana, Northwest Indiana, Rock River, Brevard, Michigan, Southern Illinois, St. Louis German, Wisconsin, Iowa, Upper Iowa, and Indiana.

This splendid host of instructors and specialists promises 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 the Garrett Biblical Institute for the work done in the rural pastors’ school equivalent to one full year for the satisfactory completion of the four courses. Pastors who are interested, and who desire further information, should address Ralph A. Felton, Room 316, 111 Fifth Avenue, New York City.

Training for Greater Efficiency

While 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 concern still is the backbone of our national life. The demand is that it have the very best leadership in its social and religious life. To help meet these needs and to assist pastors in presenting benches of doctrine in rural Methodist Episcopal parishes is the aim of the summer school for rural pastors at Garrett Biblical Institute, Chicago, Illinois, August 11-30.

The college faculty are giving freely of their time and talent to those who are seeking problems that will aid them. (Rev. L. Vogt, superintendent.) Departments of Board 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

I N this city we always lived for his care. This church was built partly from the funds of our donors. From this point we naturally expect the Lord's work in the church. The church has already been completed. From this state we expect the Lord's work in the church. We are now entering upon a new era in the church, and we are not just out of the struggle, but are living in a new era.

In this city we always lived for his care. This church was built partly from the funds of our donors. From this point we naturally expect the Lord's work in the church. The church has already been completed. From this state we expect the Lord's work in the church. We are now entering upon a new era in the church, and we are not just out of the struggle, but are living in a new era.

The church is not just a building, but it is a place of worship, a place of prayer, a place of fellowship, a place of service. It is a place of worship, a place of prayer, a place of fellowship, a place of service. It is a place of worship, a place of prayer, a place of fellowship, a place of service. It is a place of worship, a place of prayer, a place of fellowship, a place of service.
a young prophet and power, running to its vital application through all the grades of life, from the lowest clay up to God. He took the supernatural, applied évolution to its operation, and made man see it. We cannot conceal our regret that he did not more prosper in these vital realms.

Barnabas the Statesman

You would all agree that he was a statesman, not simply an ecclesiastical statesman but a world statesman. His study and reading in the large world movements, his profound and most prophetical in their grasp. He was things in the large and the long, saw movements, covering comments and commerce. Four years he had visited the world and the east at his time when he began to direct the ministry of the Church. He knew his time around the Mohammedan. He knew the vagaries of the development on the Olive branch. He knew what those kings and princes would continue to clash around and grab those power. But be Heaven, as not many have done in Church or state, that vast program that he so unrolled in the Parthenon. He wanted to be the statesman that civilization that will be developed in the lands whose shores are washed by the southern sea. Over those waters, with a high head, his last generation as he sailed in 1964, over the years he became more and more, till he became the vision of Asia's future. At last, in the last four years of his life, he fell on very, very, Enraged toward China and the whole Pacific, the side of his youth, after those thirty-five years of perfect heart and life, the presence of his companions and guide. This one and simplicity gained arown her to themselves and depth that we could see in it, well.

But I will undertake to make a case for his statesmanship on order of the following four studies which he has left: first, his study of the races and their relation in the world as a test, galvanizes men in the Mediterranean; second, the impact of the Chinese Missionary in the Mediterranean; third, the study of China's Missionary in the Mediterranean; and fourth, his vision of China's Missionary in the Mediterranean. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made. The study that was ever made.
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 on this account it is not surprising to read into the narrative reviews of his life. If one will to give this paragraph 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 unacquainted, and his first experiences in his classes and the giving 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 on 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 really earnest, serious-minded lads or young men at their time or in their early manhood, he was inclined to be skeptical, and, attending a state university, at a time when Christianity was lightly considered, 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 doubt of the subject of religion and his right relationship to God.

On one of his vacation periods in his college course, which was spent at his village home, he attended, a series of revival meetings, and was brought under deep conviction, and in fighting against it felt that he must do for his home and the Church where such strong Christian influences were being brought to bear upon him. He explained to his mother that she must come 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 dictate 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 energy, not only with yourself, but with others. 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 a struggle and hard fight against the will of the 111. Bp., he came out of one of the dormitories, into the light and the whole plan of his life was changed. He ceased to be a moral coward and considered 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 college, 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 1887, resulting in an epidemic of typhoid fever which caused many deaths, including his next and other relatives. He was present in the university with his father and witnessed the illness and death of many of his classmates—of that year's class—of one who had just been graduated from the university. He explained to his father what he was doing there, and how his mother had told him when he was a few years old that when he should do when he was a few years old, and then he was Jesus. By this time, he was utterly unable to describe what he saw and heard, although he had a dim, vague vision of it, but most vividly remembers saying to him, "Your work on earth is not yet done." He again put to his plea that he was tired of his earthly life and he was going to school because he was much wished to remain. The third time Jesus looked at him kindly and replied, "Your work on earth is not yet done." Then another, "I will go to do it if I only may come home immediately when it is finished." The promise was given and immediately he was taken, the fever left him, and he progressed rapidly to complete recovery a new man, with new insights, a new vision and a new purpose in life.

After his graduation from Wesleyan 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 Peoria, and suggesting that he give it his prayerful consideration.

After considering 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 went to the missionary board that he did so feel as 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 would be seeking to escape this call for he could never see any answer to it but the call to China persisted in his mind, and not further entering into 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 1895, which, however, he finally declined, having that his life work was to be missionary evangelism, but when the chairman of the board of trustees of the Ohio Wesleyan University—having espoused the selection of a president in charge—called him in Rahab, where he was then serving the Delaware-Mount Lebanon Episcopal Church, and heard him of his program of city evangelization and missionary work, he committed it in his heart and mind and believed 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 position had more influence in deciding him to take up the work at Delaware than any other arguments.

During the quinquennium 1901-1904—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 while the General Conference, which was to meet at Los Angeles May 27, 1904, seemed to mark a milestone, 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 bishoprics and he had failed of an election, though receiving a large vote on each ballot. He came to the next meeting in the old Parlor, where the conference was held, and before the fourth ballot was called and handed unto a one withdrawing his name from the cross-rows and requesting me to present it to the conference. I stood it, and turning to him said, "No, no, desire not yes. You were lacking only nine votes on an election on the third ballot last evening, and one of the tellers, a railroad friend of mine, told me there were twenty-three deleagte ballots which were not counted, and your name was one of the twenty-three." He replied, "Very well; I will try to get you that, for my best friend, do not wish to be esteemed the bishop." The fourth ballot was taken, and he was elected, receiving many more than two thirds of all the ballots cast.

What it came to the ascertainment of the bishop in their episcopal redemptions for the quinquennium following 1904, being a member of the commission on the episcopacy, I spoke to Bishop Bashford with a view to persuading his preference as to a place of residence. He told me he wished to be assigned to the Peoria church. I explained with him, in a way, willing him to the chairman of the quadrennium-1905, and by close attention to the chairman, which was then assigned to the Peoria church. He explained with him, in a way, willing him to the chairman of the quadrennium-1905, and by close attention to the chairman, which was then assigned to the Peoria church.
Our Own

Helen M. Wilson

Wouldn't have me try in tilest letter,
Making still more dear my past place,
'Though I live unseen and all unpraised,
Says In Him who smiled in waking me;
Not to be taken if gladly, briefly,
I am just the best that I can be
Little meandering in the graves,
Bowed I at your bow, rebuking speech
Never may I speak, my fair ideal;
He if it or he had behind my reach.

Verse may I feel the world holds better
This little spot which waner away
He also learned my wild something worthy
Which he put into my hands alone

John was really warming to his subject
She is truly ministrant of all concern
he declared, that
She is truly ministrant of all concern
we lives in a much more deep and intense way
She is truly ministrant of all concern
till they are doubled and fold
Of course there are exceptions like
Public Harmony, but he
Women's intuition is a man's need
Men more really know than women
What the women in their homes do to
They have many and many subtle
And ingenuity when they are without it
But they have many silent omissions
But it may mean to me
This is the truly wise meaning
Of the prose of our own Cyril
For a moment
I suppose you say to yourself
There is so much of a mirth
The pull it be with the typical
Nature of the period after the
But then a truth was clear
And I am still considering
How the Men and Women must have mastered my

A BAROMETER

That where the birds are singing,
I feel like singing, too
When it's wet and rainy
I almost (c), do you?

Can one ever settle me
to make sure that? it's
No matter what the weather,
I feel just the same
More probably, in all

Nature Reflections

EXCELSIOR

A VEN
I love you
Alva was not present,—nothing of a small size, mind you, non่น, noneness..."
Bishop James Whitfield 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 completed even the three-score and ten, less he might have marked in his first appearance in a Wisconsin parsonage, May 29, 1849, being the son of the Rev. Samuel and Mary Anna Moseley Bashford. He completed the classical course in the University of Wisconsin in 1873 and graduated from the School of Theology at Union University in 1875. He began his ministry in Boston, was ordained in 1878, became pastor of the Ashmont Church in 1881, was transferred to Portland, Maine, 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 II. Payne, found a true 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 years, 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 he could not be tied nor restricted though the workman never made himself prominent—he had no need to do that as the manner of man is whether of choice or necessity.

During the fifteen years of his presidency of the college Doctor Bashford was faithful in service in an administrator of the property and resources of the school and singly as a business man 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 emulate, estimate learning, to deify science or historical investigation or even criticism. He was a genuine student in the sense of a scholar's contempt for observation whether of plot or unsubtle. 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 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 1894 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 of Shanghsu but for the greater part of the time at Peking. He went 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, 1910, and the following is the last paragraph of that book: "We close our volume as we began: To-day our eyes are upon the wether of Europe; to-morrow 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 feets to Christ because he alone can furnish the guidance that will clear the rocks and the streams 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 millions of people. His visits to America brought vision and wisdom and benevolence 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 Christ'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 sincerity 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 empire in which He calls his children to reign and to reign and to reign and to reign. 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 career would still have been of largest service to the Church could he have survived these critical days of reconstruction and readjustment in Church and State three can be no question. But his last months were full of pain and weariness, heroically borne as became a saint and a prophet—but God has given him 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 Eight when she were married in 1876, has been in an eminent degree companion and co-worker in all God gave the Bishop to accomplish. She has also been a fellow sufferer with him in his needs and weaknesses terres "the little while between."
Take all phrases of the kind "live wire" may get overworked and lose much of its original suggestiveness and force. But that is not what we have in mind—the overwearing 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 and highly useful, "A 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 drawing 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 rents. 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 rents, 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, backing fifty rents to the boys and matching hands 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 living-cup or a golf-cup or ten dollars for a present for some political hero 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 thousand-dollar dinner, with everything dished 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 note. Hereafter no tips on Sunday less than fifty rents. Go 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 rest of everything else is going up, and religion is above par.
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'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 the Christian service in city, and in rural sections, among natives and among the many nationals 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 Western Building, the home of Zeta Beta Theta. Young 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 Theological 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 world-wide, growing need, and spiritually unprepared, the cities, forming with a population that has become estranged from the church, the polyglot populations, among whom live the most of the country's social centers and with which these areconditions that confront today's leaders. There are conditions that confront today's leaders and must be met by the church. Nothing but a thoroughly trained leadership, knowing the problems of American life in cities and in rural sections, at home and abroad, can hope to meet adequately the situation.

The Department of Religious Education and Social Service, with Prof. Walter C. Veblen as director, is chartered for the purpose of training men and women who will dedicate themselves to this work, to train them in the field of the world's, greatest need, devoted 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 work of the Christian denomination.

In its extensive course work will be conducted especially for four groups of students:
1. Life-work volunteers who seek to begin courses which will prepare them for professional service in some department of the church.
2. Non-English speaking students who seek to fit themselves for work among their own people.
3. Uneducated 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 on the local church.

The new department is a vocational school. That is to say, it seeks to provide solid practical training. It occupies in the religious field the same place that technology occupies in other departments of education. As Professor Meenan describes it: "The method used in this department may be compared to Langdell's "case" method, which has revolutionized the teaching of law, or to learning by association in the methods of training officers in the armed forces are developed out of first-hand contact with actual problems in the local parish, in relief or municipal work, in community building, club work, etc., instead of attempting to build a legal or skill on a general plan of studies theory, this department develops theory in the midst of the actual functioning skills 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 serve the men and women who are enrolled as students, regular practical work. Thus they will come in touch with the problems of the community 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 Church, close by the home of the Beacon, and diagonally across from the Boston Public Library. There should be no more attractive place in the city of Boston than this. The building leased at 9 Hilton, street on Beacon Hill, will be the temporary home, for it is a five-story field building, overlooking the Charles River and Boston Common, presenting elevator service and all conveniences for comfort and study. Harris Hall at 10 Beacon is found to be the most suitable. It is an attractive building accommodating seventy students. The difference has just been purchased by the Department of Christian Education. Harris Hall has been used since the 1909-10 school year, and the Ohio Students for Christian Education, the College of Christian Workers, and the New England Theological Association have been used for the last year. It is not used for the school department. Only from this, the department makes large use of Morgan Memorial, as a matter of fact, Morgan Memorial is in a very great extent the laboratory of the department. It is the place where much of the practical work is to be done.

President L. H. Martin has been particularly fortunate in his choice of men and women for the department. Prof. Walter C. Veblen has been possessed of equal recognized skills and vocational information."
James Whitford Bashford
BISHOP WILLIAM FRASER MEGWELL

I...
An excerpt from an article in Zion's Herald, which discusses the life and contributions of a prominent individual, possibly a religious leader. The text references the individual's works, influence, and legacy, highlighting their contributions to the community. The article also mentions the individual's work with the Church of Jesus Christ of Latter-day Saints and their efforts to spread the gospel and promote spiritual growth. The focus is on the individual's impact on the community and their role in fostering a sense of unity and purpose. The text is a celebration of the individual's contributions and an encouragement for readers to follow in their footsteps.
Successful Home Missionary Work

The quarterly meeting of the New England Branch was held in Boston on April 21st. The meeting was well attended and a number of important matters were brought before the society for discussion.

The president, Mr. Parker, presented the annual report of the society for the past year. He stated that the society had made good progress and that the work of the missionaries had been carried on in a satisfactory manner. The report was read and approved by the members present.

The treasurer, Mr. Boston, presented the financial report for the past year. He stated that the society had made a small surplus and that this surplus would be applied to the support of the missionaries in the field.

The society then went into committee to consider the report and to make any necessary changes. The committee reported favorably on all matters brought before it.

The society then adjourned to a meeting of the missionaries, who met to discuss the work of the past year and to make plans for the future.

New England Branch Geets

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Well-Attended District Meeting

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March 27, 1919

The Essayist
policy of making it appear that he endorses what he specifically condemns. Further, you have failed to give the readers of your editorial any kind of view 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 Lenin's ideas as opposed to American workmen, which does condone bloodshed in the "class struggle," and in the same strength reflects upon the Allied soldiers who perished in the Great War, which to Lenin, as to other pacifists, was essentially a private quarrel of "the bourgeoisie of international imperialism."]

Why have you made so earnest a point in the pages of the Bulletin that Professor Ward has approved? He made this approval explicit, and at the same time he drew further distinctions between aims and methods, which distinctions you have ignored in your attempt to entrap him. Do you wish us to make clear the extent of the confusion in your mind as to the time, place, and methods of interpretation that you have committed a gross injustice that you should be

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Bishop Bashford

The first copy of the Christian Advocate of last week contained this "Personal":

Bishop Bashford, who is recuperating in southern California, expects to be on the road in a few days. This will come as a happy news to Methodists everywhere.

Before the edition was off the press it was necessary to substitute the following telegram from Pasadena, Calif.:

Bishop Bashford died at his hotel yesterday.

E. R. Leadbeater

Though the Bishop had been seriously ill with a baffling disease for many months, and at times had come very near the extreme of "the last gasp and whose certain next word is death," his amazing vitality had so often brought him safely through, that his friends were eager to believe that he would be "all he was in a few days" they wrote, and even when the subdued letters were coming from the press his spirit remained in God who gave it, "more than we could bear.""}

James W. Whitehead, Reader, sent the following and his telegram on last week's Advocate:

This was our last letter: He was born on a farm at Fayette, Wisconsin, May 27, 1859. Like most letters that are written in that way, he had his own way to make, and he made it. Graduating from the State University at Madison in 1876, and reaching out for one year as tutor in Greek and Latin, he was called to the study of the ministry.}

"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 at home in his inspection of a day school in Providence, an institution where the methods are on the American plan. His friends, when they met him in the street, would say, "How is the Bishop?" and when they met him in the room, they would say, "How is the Bishop?"

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 Atlanta, and only a friendly loan from a fellow traveler, bound for New York, enabled him to reach this destination. He preached the next Sunday and paid the loan out of the honorarium. While studying theology, he also studied music 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 honored its laity against "foreign born," though to admit this Middle Westerner who had proved his ability to make two hundred of his own and one of his own gentleman, he was pastor at Aurora, Ill., three years; at Aurora, III., three years; Delaware Avenue, Buffalo, N. Y., three years. Everywhere the same result. The simple gospel proclaimed with fervor and lived with grace a compelling combination. Everywhere a church revived, reorganized, moving out to take up its responsibilities in 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 positions. The last was Ohio Wesleyan, in 1890, seek
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 cooperation 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 his. They were always together in spirit and it will still be so, and she will have a sweetly serene content in the prayers which flowed from countless hearts and lips, American and Chinese.

V

Dr. Robert E. Speyer 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 signified 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 in the souls and bodies of individual men, but a lever which should pry wide solutions out of their sockets and set them moving in new orbits. It is a 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 advice to the directors of the great press associations helped the newspapers to understand and interpret the larger issues of the day in relation to the Orient.

He promoted all rational efforts toward unity and cooperation 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 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 in his own people. He was a representative American, who kept in closest touch with America, and was to be the last citizen of two continents.

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 sufferings, 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 exultant nature through to success with almost everything that he undertook. When his kindly manner gleamed after multitudes turned to follow in his train.

And perhaps the greatest of all his qualities—was
In this place we naturally listen for his voice. This chapter was
written during the month of May and was intended to be read by
students and scholars. It is a reflection on the life of Bashford.

Bashford: Philosopher, Statesman, Preacher, Saint

An Address Delivered at the Funeral of Bishop James Whitfield Bashford, D.D., LL.D., in Grey Chapel, Delaware, O., June 8, 1919, by Bishop William Francis Moore, D.D., LL.D.

The life and work of James Whitfield Bashford, D.D., LL.D., as
philosopher, statesman, and preacher, is a model to all who seek
to emulate his integrity and dedication. His life was marked by
great achievements in the fields of philosophy, politics, and
religion.

Philosopher

Bashford was a philosopher of the highest order. He
embraced the principles of philosophy with a
steadfastness that was admired by all.

Statesman

Bashford was a statesman of note. He
worked tirelessly to promote the welfare of his
people and to advance the causes of justice and
democracy.

Preacher

Bashford was a preacher who
spoke with passion and conviction. His sermons
were powerful and inspiring.

In conclusion, the life of James Whitfield Bashford, D.D., LL.D.,
shows us that dedication, integrity, and passion are the
hallmarks of a great man.
preparation as ever was made. The study was called "The Oregon Missionaries" and even more so than any other I have ever known, I was interested in the fact that the volumes on China, Macao, Whitman's life was an isolated group of stirring and yearning individuals who were free from the light of the great and significant principle. He saw immense meanings in the event.

Nothing in our news and motion pictures is new. Britain fought with interest to one more than the battle-line of the Orient. When Belshazzar came to Chang, India was our immediate mission-field. In a few years he had done more than any one else in living or dead to set China on thought and service. What China's future is to be is no one knows, but one can see in the color of the Orient, the spirit of the world, the true energy of the Orient. In the Orient, Africa, the Americas, even Italy and Spain, all struggle for the East.

My principle, my thesis, the Orient of the Orient is the Orient. The Orient of the Orient is the Orient. He never took for granted that, because he had been doing it long, it could be done. Every man must understand the Orient of the Orient. It is no easy task to learn, to learn the Orient of the Orient. Every Oriental thinker, every mind, every heart, every lip, every thought of the Orient of the Orient is the Orient of the Orient.

But the Orient is not the Orient of the Orient, it is the Orient of the Orient of the Orient. It is the Orient of the Orient of the Orient of the Orient. It is the Orient of the Orient of the Orient of the Orient of the Orient.

**Preacher**

We would agree here today, in saying that we are a superfluous preacher and evangelist. For him there were different, certainly not exclusive, interpretations.

What a glorious thing real preaching is, in itself, and what a glorious thing it was in this man's parable! Finally this was the thing he did, the thing he did best. No man ever worked harder upon his enemies to make them worthy of the capricious Preacher. He never took for granted that, because he had been doing it long, it could be done.

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The supreme mind must, therefore, understand the Orient of the Orient of the Orient of the Orient of the Orient. If he ever worked harder upon his enemies to make them worthy of the capricious Preacher, he never took for granted that, because he had been doing it long, it could be done. Every man must understand the Orient of the Orient of the Orient of the Orient.

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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 over-master a foe,
Wherever a soft hand of pity outreaches to succor a need,
Wherever springs blessing for cursing—the Master 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 by the President of Bishop James Whitfield Hitchcock at Delaware (Okla.) Wednesday, June 14, 1189, by Bishop McPherson.

In this place we naturally listen for his voice. The temple was built partly that he might have an adequate home from the pulpit we naturally expect to hear his words as much like himself as was possible. He was, and his words were, in the measure of his own divinity.

In the years of his youth, he was a student of the Bible and the classics. He was deeply versed in the depths of the prophets and the psalms and the epistles. He was a man of the book and the church.

In the years of his middle age, he was a scholar and a teacher. He was a man of the mind and the heart. He was a man of the spirit and the soul. He was a man of the body and the blood.

In the years of his old age, he was a counselor and a friend. He was a man of the aged and the young. He was a man of the sick and the well. He was a man of the poor and the rich.

In every age and in every place, he was a man of God. He was a man of Christ. He was a man of the church. He was a man of the world.

He was a man of the church, and he was a man of the world. He was a man of the Bible, and he was a man of the classics. He was a man of the mind, and he was a man of the soul. He was a man of the body, and he was a man of the heart.

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June 26, 1959

by James M. Cain. In the story, the central characters are drawn into a web of deceit and murder. The novel explores themes of corruption and the price of power.

The story begins in the city of Chicago, where the protagonist, businessman Leonard Chamberlain, becomes involved in a criminal scheme. Chamberlain's life is marked by a series of betrayals and cover-ups, as the characters around him are forced to make difficult choices.

Throughout the novel, Cain's writing style is praised for its vivid imagery and its ability to capture the stark reality of urban life in the 1920s. The book is known for its complex plot and its exploration of the darker aspects of society.

In addition to its literary merit, "The Postman Always Rings Twice" also achieved notable commercial success. It was published in 1934 and quickly became a bestseller, remaining on the bestseller list for several months. The novel was later adapted into a successful film, starring John Garfield and Lana Turner, which further solidified its place in popular culture.

Cain's work has had a lasting impact on the literary world, and "The Postman Always Rings Twice" remains a classic of the noir genre. Its themes of crime, corruption, and the human condition continue to resonate with readers today, making it a timeless piece of American literature.
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 fact that at the denunciation of our existence in the new day and widely use its resources. Among other things, they have emphasized the importance of conversion. This is as it should be.

But if any minister thinks that this means that he is to turn over the traditional sermon heard and by that means resolve 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 places 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 percent of the people who became 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 truths which he must learn in youth or never be educated.

It might be a little easier to say the same things of religion. There are saints who began the active Christianity life as adults, but they are few and most of them had a religious training which had been resided up to the time of becoming active Christians. People may become religious in every period of life, but we are not 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 preachers 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 true also of all modern religious movements. One thing is evident in all: the method of promoting the revival and the phenomena attending the same have never been repeated. The fundamental truths have been the same, but the ways of presenting these truths have been different.

Love is evidently the same essence in any day as that which characterized the church of our grandparents, but we wonder if the modern young woman dressed in the head style of our grandparents could possibly attract the same admiring college. 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 supported by the Master's words to His own disciples: "No man putteth new wine into old 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 on their heads 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 First World War has destroyed the lives of more than eight million men. The universities of Europe have been drained of their students at the expense of the coming generation. Oxford University alone has lost in the war 2,294 students. Twelve of the past four years of students at Oxford University have been expelled 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 reserve force waiting 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 great number of words and finance to meet the demands of the old men. A clever capitalist has pictured the great company of young graduates marching confidently toward success, with their diplomas flashed upon their heads 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, groaning that so many are ahead.

In the right spirit there is fun in climbing. The different task well done has its own pleasure. The great failure of modern life is that life means largely despicable 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 not to gain. Unless one can find happiness in his work "he will probably find it nowhere."

To all who come forth from the schools this year we extend a hearty welcome and congratulation upon the opportunities which are before them, and commended to them the words of President Wilson in his Memorial Day address: "There is something better, if possible, that a man can give than his life, and that is his living spirit to a service that is not easy, to resist calamities that are hard to resist, to stand against purposes that are difficult to stand against and to say: 'Here stand I, one vented 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.'"
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Memorial Address.
(Continued from page. 3.1)
and his achievements; his work, his endurance, his offering, the splendor of his experience with his undying hope, his abiding love. We know that this is the same that saints are made of.

Seven men of my own age have been called together. Together fifteen years ago this week, the members of the same group were called to be one with the holy spirit, would like to think it was... and until this year, we have held Bashford in a place by himself in our lives. There were six of us — and Bashford. And our special, dearly loved within his, it is not easy to go on writing him. We shall have for his voice and look for his radiant face. We shall keep for his prophetic counsel and his inspiring call in unceasing faith and hope, it must be interesting for him to be in a land at last, where his stopped body can stand up as straight as his noble soul, and that must be used to be in a church where he will not be free himself to choose again that paralyzing cough that I think he must have felt many years in every instance. The lessons of the tree for the budding and blossoms of the soul, the kind to him. It is good to think of him in a land where he can really know his soul as he always wanted to. He used to laugh about his two accomplishments of amused modesty, the claim he is expired to make in a better world than this, a world more friendly to his vocal possessions. In the world it will be used to see him again.

California Christian Advocate
Nothing — to us thou wast still
Cheerful, and helpful, and true!
Therefore to that it was given
Daily to serve with thee.
And, at the end of the day,
Decaying, lie, deep in thy bosom.

When the bishops met, the other day,
For their spring session, the printed program contained the names of the bishops and their names of their residences. The chief relics of many lands were in the box. A half dozen lines from the top of the page:

"James W. Bashford, in the City of Life."
Mr. Burrell was a graduate of San Francisco University, where he received the degree of Bachelor of Arts. After graduation, he entered the ministry and served as pastor of several churches in the Western States. He later became Associated Director of Missions for the Western Conference of the United Methodist Church. Mr. Burrell was known for his dedication to the mission field and his support of various educational institutions.

SPECIAL NOTICE
Students at the Southern California School for Boys, located in Los Angeles, are invited to attend the dedication of the new building on Saturday, January 25. The dedication will be followed by a dinner at the Methodist Church.

FOR THE CENTENARY.

Charles Beaman, James Maxwell,
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FOR THE CENTENARY.
Bishop James Clifford Rushford, 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 1870. From the Boston University School of Theology he took 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 pastorate of Methodist Churches in Boston and Cambridge, Mass., Portland, Maine, and Buffalo, New York, from 1875 - 1889. In these churches and on the lecture platform he attracted much 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 Hweih.

His work in China has necessitated extensive travel through countervale 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 them 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 Exposition in 1893, when he was named 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 Wuching.

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.

MAY 10, Bishop James J. Hefter (Shanghai, I. L., U. S.
H. May 27, 1847, F. Lyot, Missouri, U. S.; m. 1873,
David W., daughter of Ira J. Parke, N.Y., N.Y.; Graduated,
Missouri University 1877; A. M. 1879; Theological School,
Northwestern University, I. L., 1890; School of Theology 1890;
M.D. of Chicago, Ill., Boston University M.D.
M.D. 1893, Missouri University, 1894; Pastor, Methodist
Church in Shanghai, Boston, Massachusetts, Mass., Portland, Me.,
Buffalo, N. Y., 1875-92; President of Wabash University,
Chicago, Ind., 1884-1904; Created First Methodist
"Higher Education," etc. Address: Shanghai, China.
SKETCH OF BISHOP J. D. FASTFOOT

Some one has said that Bishop Hashford 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 $40,000 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 T'angking, Chungtu and Peking.

He is a missionary, statesman and shows this clearly in the breadth and statesmanlike handling of Methodist work in China.

Bishop Hashford has had cordial and helpful relations with the Chinese officials in the critical time of China's transition period and has brought to bear his influence on policies.

Oct. 1, 1918.
SKETCH OF BISHOP J. W. BASHFORD.

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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 $2,000,000 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 ease. 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 Nanjing, Chantung 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.
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 fairness.

It was he who led the campaign of the China Centennial Movement in 1907, when $600,000 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.
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 lifetime 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, 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 have had the privilege of fellowship.

We know indeed that a Prince has fallen in Israel.
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
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 optimist and cheer possible only to the hidden life.

Then Ex-President Roosevelt died and 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 B. Bashford goes marching on, and through the multiplied channels of the many lives he has touched his works do follow him.

S. S. Paul Leest,
Shanghai to Hongkong,
May 12, 1919.
of the Bishop at the morning devotions were extensively heard by large numbers of thoughtful men, sometimes deeply moved by what they heard. Again and again, as some examiner subject, like Methodist Revision, or Missions, or Episcopal Elections, was pending, the Conference addressed itself to prayer. Those 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 ratios, one wonders if there's a reason. The editor of the Daily Chronicle thinks he has it. His paper did not take a hoe hand in the fight of 1911 that brought in prohibition. The editor shares the notion that paralyzes the voting arm of some other good people. He thought the honest people were right when they said that the law would stifle liberty and that business would go to the dogs. So he sat still on his tripod and made it harder for others to do the hard work of voting Washington dry—a State worthy of its name. Forty months of prohibition have changed his mind. "This paper is ready at ten seconds' notice," he will say in 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 special laws prohibit this driving or storing law; prohibited thirst. Reckoning has not stopped. Close to one thousand persons a week get permits to ship liquor into this county, as the law allows. Reckoning such as these thousand permits at the maximum, the total amount would have given each Spokane citizen at one year ago just six ounces 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 symbolise the work of a man in forming his
Sunkite saloon of a year ago, and six ounces of whisky, and seventy-five bullets here 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 1913 and 1914:

January 50, 1,315, drunk, 501; vagrants, 441; disorderlies, 526;
February 1,315, drunk, 501; vagrants, 441; disorderlies, 49.

The county jail has had one hundred cells to let that had tenants a year ago, and the poor farm has lost one fourth of its hogs.

Add to this that unemployment is less, destitution is less, poverty less, than twelve months ago; divorces are fewer; collections are better; dive house closed; while crops are not to be found; businesses and holdings have declined; the part-time jobs vanished; papers, clothing merchants, and shoe dealers report gains in business, ranging from 5 to 25 per cent; new business blocks are being built; the banks held millions more in deposits than they held last April; and hotel rates, $1.50 at that time were now going over the ceiling of the new law, are soaring because they turn surplus goods away.

The dry way is the way of economy, of safety, of right conduct.

Wise Mammon

American banking houses have never faced such opportunities for developing international businesses as have been thrown open to them by the dry. They have been hard put to it to secure trained and experienced men who could be interested in this work, and have been forced to cooperate with the colleges in and to conduct special courses, giving in selected young men the necessary practical instruction in manufacturing and PVC as well as financial operations used in foreign commerce and banking. The immediate success of the project suggests

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.
than to attempt to build from the ground up. And the
need for such preparation is vital. When will the Meth-
ods 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 finan-
cial 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 quadrangle was unanimously adopted. It com-
municated several lines of denominational action on which
it is proposed to concentrate the energies of pastors and
laymen. Intensive work in specified city centers, means
of increase in membership and benevolence, the utiliza-
tion of week-day opportunities for the religious training
of children, the advancement of Sunday school pupils upon
church service, the sympathetic cultivation of the Meth-
odsist students in the metropolitan colleges are some of
the objectives to which this influential body pledged its
support.

The Christian Advocate was inaugurated, and it was re-
solved to work toward the end of doubling the circulation
in this area within the quadrangle. Such a definite
forward movement is absolutely necessary if the Chris-
tian 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 quadrangle, if the Dis-
trict 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 minis-
ters whose subscription lists are always growing to tell
how they go about it. Here is one minister’s way:

1. I announce from the pulpit and to individuals that if
we adopted The Christian Advocate in the most versatile,
adopted country to the Western world as an American
would wish to have Chinese writers interpret America.

Ways That Win

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isters whose subscriptions are always growing to tell
how they go about it. Here is one number one:
1. I announce from the pulpit and to individuals that
I have joined the CHURCH of Christ. In the most versa-
atile, interesting, and modestly Christian weekly published in
American.
2. I have tried public pleading for the ADVANCE, which as a
rule is the least efficient. Then I am accustomed to carry
a copy of THE CHURCH of Christ in my hand when making
pastoral calls, especially announcing from the pulpit that
when the people see me with THE ADVANCE in my hand it
is an invitation to subscribe without delay. By doing
this, I have secured new subscriptions without speaking a word
concerning it. Personal effort is the certain way to success in
securing new subscribers for THE CHURCH of Christ.
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 H. Hope
Saint James Methodist Episcopal Church, Lynbrook, N. Y.

Bushford's China

China bulks so vast in extent of territory, range of
climate, number of population, and antiquity of civiliza-
tion 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 A. W. Hoadley, whose China: An
Interpretation is the outgrowth of twelve years of resi-
dence and seven thousand miles of travel in China, the
resulting of five hundred volumes upon the subject, and
numerosous conversations with Chinese of every social
and political station. His aim has been to represent his

Surely, those who desire to be fair in judgment, who be-
lieve 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 all men, and acknowledge in the teachings of Con-
duction, Buddhism, and Taoism, and especially in the use
with the Chinese have made of these doctrines, a presi-
dential preparation for a higher and wiser destiny than
this race has yet reached. "Let them once accept by
faith Jesus Christ as the Redeemer, Sufferer, and Saviour
of men, let them once experience the new birth and the
indwelling Spirit, and the Chinese may yet lead the world to
that 'gospel doctrine, in which the whole creation
moves.'

When the reader turns from institutions and religion to
the political history it will be impressed at once with the
truths 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 Re-
public, but contends that the new life in Christ in the
minds of individual Chinese is essential to its permanence.

In treating of the relations of China and Japan Bishop
Bushford deals with a world-problem in a way that should
command public attention. He contends that the over-
slavery of China by Japan is not vital in 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 tempo-
rarily 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 into the National
Stage, and hence 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 meet. "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 justifiable 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 asked his
life on the truth of his thought.
Methodism's Commencement Day

By Walter A. Morgan

Not infrequently Methodism's Centenary Day is celebrated with great ceremony and excitement. In the past, Methodism has been remarkably successful in reaching all classes of society and setting up new centers of Christian life and work. Methodism has always been a great force for good in the world, and its influence is likely to increase in the future.

Methodism's Centenary promise for the Knights of Handicraft

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 women 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 Handicraft.
We did not preach to the many; out of the many came Louise and
Troy; and among the many they
found their followers. It would
have cost us a good many thou-
sands of dollars to have reached
all of Little Russia in America with
home missionaries, and all Russia
with foreign missionaries. We saved those thousands
—and then spent millions because Russia failed. God
jilted us if we have not learned a lesson from our neglect
of the immigrants within our gates.

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 suffi-
ciently 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 gen-
eration of children affords an opportunity to make this
world new.” 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 settle in 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 Meth-
ods 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. Leeves, 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, 1889, 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 he ought to be a Christian, but he said: "I fear if I yield I will be lost to the church 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, and 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

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 and 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. F. 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. 30, North Thirtieth Street. Vroman having no engagement excused himself. Bashford came in 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 and said: "Pray with me and help me 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
cept 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 boy's 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 this struggle above referred to. The Bishop gave me these facts only a few years ago.

About this same time some one told 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 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.

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 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 one who wanted to become a Christian to raise their hands. He told them, "We are all sinners. I am one y'other, you only have made a start but am not yet fully in the Kingdom. 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.

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 work.

At the death of his father, the family was left with limited means so the Bishop and his two older in-laws cultivated land, raised
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 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 certainly 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 124 votes) at Los Angeles in 1864, 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 season of Thanksgiving, 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 1845, and graduated at its university in 1862. But he specially started East (drawn by strong affiliation for the atmosphere of Boston Hill) and graduated from the School of Theology in 1868. Two other graduations here are to his credit (for he prepared to be fully equipped), one from the School of Oratory in 1870, and one from the School of All Sciences, and the degree of Ph. D., in 1878. 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' probation in full and ordination by Bishop Merrill. After one more appointment with us—three years at Auburndale, "fitting a heavy debt at the latter place)—he went on his wider way to Chestnut Street, Portland, and Delaware Avenue, Buffalo, where, 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, as an evangelical, evangelistic preacher, an effective platform orator, a vigorous

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has happened since detracted in the slightest degree from the enthusiastic admiration which is felt for him every where. 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 '88 he organized the China Wesleyan Thanksgiving, resulting in special contributions of $60,000 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 commend 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 1869, 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 useful 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.
office on this account that his election met with choice honors and popular acclaim. And he seemed to preferment of any kind, neglect to be waited upon, was his policy. His election, said this: 'We have an aggressive evangelistic temper.' He was a cultured writer, a leader in the educational affairs of the church in this country, and his ministry was of exceeding great acceptability, and in 1880 he was admitted on trial by the Spiritual/Missionary Conference (Bishop Merrill). After May 20, 1904, an election was held, and he was chosen Bishop. He was a thinker, a cultured writer. He came to the Adventist church in the years that went by Chestnut Street, and more, in the years that went by.
June 5, 1919

The Class Spirit of '76

The class of 1876 in Boston University School of Theology (Bishop Bayard's class) has had a close bond of friendship all these years through the celebration of the class letters, the Bishop never failing to write his letter wherever his journeys might take him. The first class reunion was held in Chicago, in 1899. The second at Saint Louis, in the year of the World's Fair. The fortieth anniversary was celebrated at Boston. Three years ago, Bishop Bayard was the class president and his circular letter to the members, announcing them to the reunion, is so characteristic of his glowing personality and so representative of the joyous, combative, chip-calling college and western, reminder that the spirit of '76 is still at work, that the letter is so fresh and fragrant and a memory, of his former letter, bears his name. The letter of Mrs. Mary N. Flaherty, of American, Mich., whose late husband, the Rev. Francis W. Flaherty (A. B., '76), of Ocean, was a member of '76, please the letter at our disposal.

"Here I am in Boston, reading the class letters. I have received a varied year's worth of experiences in large classes and busy hours of family friends; but Bayard and myself have been spied on each other and we have very much for which to thank God.

"The class letter. We shall have time to tell of our experiences and talk over our past and our present and our future in Boston for our fortieth anniversary, June 5, 1919.

"Let every member determine with a mighty resolve to be present. I am not sent any invitation from President W. O. Thompson to deliver the commencement address at Ohio State University, June 6. I especially want the privilege of delivering the State universities of America. They can be turned in the right direction. But the present day has not the assignment John's letter [Dr. John Fisk, Dean of the], which has been sent to China, where I have already been President Thompson telling him that the letter is an equipment for the next year. I cannot possibly write the original equipment for the latter. It was to the Ohio State Univ. written for some other time, but our class will have only our fortieth anniversary.

"Let us make it a friendly affair, not converting too much into a program, but keeping ourselves free to sit down and talk over the years we were students together.

"You know that in some ways, that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year. It is in some ways that was the other year.
during 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 II, 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 cooperation in Christian work. For the impressive measure of this cooperation 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 wisdom 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 universality was unanimously adopted. We have either unity 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 we saw 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 Friends, but we are all new men in Christ. The Churches must take the best from each other. I hold that we must adapt from the Unitarian greater intellectual hospitality, from the Friends 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 statement of which can end the question, 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 willing. "We must have either a united, national and independent Protestant church, or we must have a group of denominational nationalities independent 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 build church control many thousand miles distant. His ideal was for international churches with sufficient power 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 creation 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 phase 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. George Gross, "what many are now seeing only dimly, that the future of Christianity is not to be sought only in India, nor even with Japan, but is tied up with China, and the nation that makes friends with China 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 Yangtze, but the Yangtze, not the Hudson, is the seat of power."

With his group 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 present form of government that is now coming to be the ideal of the 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 even the Father fell, he wrote: "Military, whether in the form of a German army, or a British navy, or a French Napoleonic military, either as Japanese Shintoism or Russian autocracy, or the white men's claim to dominate the globe, is doomed under a divine providence in which God has made 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 abolition of militarism and the proof of white supremacy. Bishop Bashford served that a long time ago.
The Advocate

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

every luxury. The little house

that Evelyn called poverty stricken,

but it was charming. Evelyn, the home

form, Thanksgiving dinners preceded

over by his grandfather, office dif-

ferences, promotions and various other

and through them all Evelyn lived

like a fairy or witch. He was glad

when daylight came, though the

upper world still lagged. As

he was shaving a thought struck him

and without sleepless to brush to

stroke the father. His face

He had told her he might

be late in helping with the

dinner on account of a long-dis-

the telephone.

“Anything happened at home, Wil-

liam?” asked Julia as she

passed him in the dining hall on her way

to breakfast. He had told her he might

be late in helping with the wonder

dinner on account of a long-distance

call, and she could not help ask-

at the question.

“Is there a little matter of busi-

ness?” said William as he bent

“I think that is my call now. If

so, I can go right down with you.”

Neil Vincent and Anna Reed met

William and Julia at the door of Mrs.

Croft’s cottage, and their faces be-

tacked anything but a thanksgiving

spirit within. “What do you think

happened?” they said in one

breath. “The most dreadful thing!”

“Somebody stole the turkey!”

shouted Julia wildly.

“Worse than that!” said

William and Julia looked and their

countenances fell likewise. Mrs.

Croft had paid upon every jar of

dried spices designed to be “worthwhile” by the

couple, and the table was

covered with more or less appropri-

ate articles.

She took Mrs. Carter’s coffee

and traded it at the store for all that

candy!” said Anna, almost

in tears, indicating the pin-up filled

such a mixture that it was

impossible to sort it and get it

in the grocer. “And look at the fruit-

cakes! All out into pieces, so that

what’s left of it will dry out. I

could sit down and eat, she finished

with a look of tears.

“But what did she do but get Mr.

Hicks to work on her cayenne and clover-

berries,” put in

Neil too much disturbed for tears,

“One would think the old lady had

been made to luxuries instead of pov-

erty. Cheating for dressing

the turkey instead of plain brown.”

“3rd angler!” said Anna with

a final smile. “She took the

fourth and traded it for mushrooms.

If she had left the run untouched we

might have managed it better, but she’s

not into every single thing. Shh!

Here she comes now from her bed-

room. Good gracious! Look at that

dress!”

The Family Circle

Old Mrs. Croft’s Thanksgiving

Hilda Richmond

“Where are you going for your

Thanksgiving dinner, William?”

asked Julia Shephard as she

walked homeward from the office

with her old school chum, William Marshall,

one rainy October evening.

“Home, I suppose?” said William

shrewdly.

“My mother had no use in Hattie’s

times when they had that trouble with

little Joe, and the old house is closed.

It’s me for the boarding-house this

‘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

Mrs. Croft, and we need some help.

No, not money help, as William

hastily fluffed out a rather flat

edict, ‘and yet money help too.
You don’t know Mrs. Croft.
She’s a poor, forsaken old lady

who helps Mrs. Becker with the diswashing

sometimes. She lives in a tiny

cottage just back of the boarding-
house, and it’s only a quarter of

time until she lands in the poorhouse.
Her mind is not quite right, that is,

she gets remnants at times, but
she’s a delightful old soul for all that. She’s

set her heart on a splendid Thank-

sgiving dinner when she hasn’t

money in her pocket, as well as

and I have been living sleeping nights

figuring out a way to satisfy 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 din-

ner, and that would pay her rent,
then we’d have enough food for

several weeks. We won’t take che-

ries, so it’s hard to help her.

‘Capital idea!’ said William.

‘Don’t you see we have

it seems to me I’ve seen Mrs.

Croft somewhere before,’ said Wil-

liam again, and again to the other

workers. ‘I can’t think where, but

surely I’ve met her somewhere.’

‘It’s catching the confusion of

your Mrs. Croft,’ said Julia when

he had made that declaration in her

times in one evening. ‘We’d better

hurry home at once.’

‘Laugh if you want to,’ said Wil-

liam. ‘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 talk-

ing about getting old.’

The others laughed, but William

refused to smile. ‘You know very
well, Evelyn, that we will he old be-

fore you consent to marry me. You

are so afraid to give up that good

position of yours and try anything

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

area where some 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 estimate

ten dollars a month! Think of it!

What would an up-to-date part-

ment cost?’

William had no mind to enter

into the discussion of housekeeping

either, as he and Evelyn had been over

that time and again. William was

expecting a sale in salo, but then

there were a little dull with his front

questions were shy. He was

secret, however, that Evelyn was

making a mistake in putting all their

money, and she was just as re-

sponsible, the beholder-wolf

she would rush

and listened to him.

In fine shape for

1 Julia, hurrying in

drawn with a vase

bark, and Mrs.

led in three pounds

of turkey pie, and

in to bring a fruit

Well parted that

some of the good

then she, off

be turkey left from

you fathered on

and plenty of

everything will keep

After the rest

food in the jar

keep the world

of the year, and

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By BISHOP McDOowell

I can hardly bring myself to the point of speaking of Bishop Bubbish as though he had passed out of this life. We all have our peculiarities, but when I came from Ohio Wesleyan in 1852 to Bubbish, he was then a recent graduate of the school of theology and of the school of theology. We became friends almost immediately, being interested by the same ideas of theology. Afterward Bubbish did much to introduce me to the literature of the times, which was my one study. I have always been interested in the literature of the times, and I believe it has been a great help to me. I have probably read the most elaborate works of my reading in the University of this life. I cannot agree with the rest of the world in this respect, and I believe that any man in his time has brought into the world importance.

Personal words. I thank God upon every remembrance of you. For your fellowship in the gospel our lives are much better. Ivey and my friend, we are much better for your fellowship in the gospel, from the first day up. I have given to God the best part of my life, and the best part of my soul. I have not often given to God the best part of my soul, and the best part of my life. I have not often given to God the best part of my soul, and the best part of my life. I have not often given to God the best part of my soul, and the best part of my life. I have not often given to God the best part of my soul, and the best part of my life. I have not often given to God the best part of my soul, and the best part of my life.
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 Methodist Church

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 problem of Italy at the peak of Monte Mario, where the new Methodist College in Rome will stand, he said, “Whoso Presideth has joined together neither Knaves nor Emperors can put madness.”

The community houses, or case di abbandono, 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.

They, many of them, are returning, only a battered wall.

Others find their homes 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 Po to the Carso. No matter how hurriedly the Americans 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 it.

In the Alps region, where the snow is deep and food almost impossible to procure, the absence of glass means a great deal of suffering.

Tentative plans outlined for Naples, agreed upon after a study of the city, include a new building with large grounds for the Casa Materna (orphanages), 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 one-half of the Italian families 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 to become adapted to their new life. The establishment of the Board of Home Missions and Church Extension will be asked in the work, so that the leading immigrants will be met by representatives of the Church.

The Roman college, 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 step 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 “Halla Boiana,” will be founded a case di abbandono, which will be to the soldiers what the case di maternita is intended to be to the civilians. From the warehouse at Trieste it will go motor trucks bearing all of the new Italy a very real expression of America’s interest.
November 23, 1922

A rock-ribbed of 100 tons, crowded with a hundred Pilgrims, it was tossed about like a cork on the wild Atlantic. Sailing in mid-ocean by a long 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 the battered Mayflower cast anchor. Here Dorothy Bradford met death by drowning, and Perngrime 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 as into a civil body politic for our better ordering and preservation."

Will any 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 Sweeney Miller

On 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 Christian, very little thought of country creeps, nor is there any religious sentiment in the observance of July Fourth. But we can not even think the word "Thanksgiving" without little groups of fragrantly-scented Pilgrims filing through Indian-trimmed forests, along rail fences from which started game whir up, on their way to meeting, with muskets and Bible, twin evidences of their civil and religious freedom. At this point in America’s history, patriotism and religion were one.

I fell to thinking 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 slated by popular orators, that Patrick Henry arose on March 6, 1775, and from his pew in that disdained little Episcopal sanctuary uttered the immortal words which kindled the newest fires of the American Revolution, “Give me liberty or give me death.” Above the pew, patriarchy has placed the following tribute:

"Illustrious son and first governor, Patrick Henry, Patriot, 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 moved them to surrender themselves to the defense of liberty.
May 25, 1776-1789."

On another wall of the same shrine is a memorial to a patriot-preacher who served Henry Parish a hundred years before the orator was born. The story of this rugged reverend may well have been a developing factor in the young patriot’s career, as he heard his elders relate the life of


It was from the latter arch of another church—Old North, Boston—that the signal which was a sequel to Patrick Henry’s exclamation floated out the fate of a nation that April night in 1775.

Only his patriotic steadfastness mingled with faith in the God of the nations comforted George Washington to carry 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 into one afternoon through the sparsely populated Virginia countryside between Fredericksburg and Richmond, we came upon the little settlement of Spotsylvania, a most melancholy village, especially in that hour of fading daylight. The land looked unproductive, the houses, dilapidated and in poor repair. Flat by the roadside was a grassy "square" in the center of which a courthouse in prevailing southern architecture seemed in dream 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 Moravian Valley flashed into our minds in that twilight hour at Spotsylvania, churches whose hallowed altars, upturned tiles and shattered altars were eloquent of the timeliness of man’s desiccations. But we thanked God and took courage as we left 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 role for the Church today? In hours of peace, when there are no wounded men to house in sanctuaries, no signal lights to uplift, no kindling incense to illuminate; no music to dedicate our service flags to subdued with stars; no hymn to chant "for those in peril on the sea" what is the direct duty of priest and pew toward the nation? At least, to establish creative correlation on the free moral issues of the hour; to supply spiritual courage to perform "the tasks in hours of insight willed; and to see that early gloomships on looming problems are fulfilled alacrity.

I doubt if better motive for the Church’s present patriotism could be found than this phrase from the address to the assembly of Henry Parish: "Who devoted his life to upbuilding the founders of Virginia in Christian religion and conversion of the Indians," Johnstown, Pennsylvania.

"The true public treasury is the popular conscience, is the public spirit, the result of manly traditions and of the education of character."—Charles Wagner.
The Advocate

Bashford-Seer and Statesman

Paul Hutchinson

On the title-page of the latest Methodist biographical work, "James W. Bashford, Pastor, Educator, Bishop" (by George B. Glenn—The宣传教育 Press), but within in is to be found the portrait of a man who was once the Seer and Statesman. It has become almost a habit to speak of Bishop Bashford in these terms. Doctor Cane gives the documents that prove how true was his right to both titles.

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. "Prohibition! Here must have bitter reproaches whose names began with "B"!

There is a Methodist preacher in Nebraska who claims that he was forced into retirement in 1822 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 1855 and "set out to master the literature on the subject."

Woman suffrage is still a reform, viewed ad amn in many quarters, although in that same day Bashford had seen his way through to a position where he could say that it "rests upon the fundamental principles of Protestantism, the freedom of the individual to work out his own destiny and take the consequences. Nay, it rests on the fundamental principles of the Bible and of divine government." When he became pastor at Jamaica Plain in 1857, 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 impetus to a movement that is a long way from stopped even yet. Far deeper was his insight when he saw that the danger that lies over 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. "Indulge, 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 meets the problems with which men are confronted. "You will never be called to be the prophets of your age," he told his 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 committed to you. Truth is not a commodity to be put up in packages called sermons and dealt out to people, in return for which they are to receive their applause and support. Truth is a battle with the truth, and I hate 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 1856, there came flashing out of an article in the Methodist Review these11 alluring words, describing our time: "Many are feeling through overactivity 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 pitfalls in the path of "foreign" missions than Bashford's: "Our danger as missionaries is that the Chinese people will employ 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 predilection to keep our hands on the work everywhere and the tendance of the Chinese toward conformity will encourage this almost unconscionable effort of the Chinese to build a caste in the collective organization around this foreign religion and incline 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: "One sixty-nine years today. 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 bad. I believe we shall witness the sprouting of naives and joyous vegetation and the planting of their place of eddive grains and vegetables until this globe sustains twice its present population and becomes an Eden again; and the destruction of disease pass until health will become not only the normal but also the usual state of the man."

"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 set of books and substitute for it cooperation and cooperation of all existing denominations on a basis of equality and with the sovereignty of each surrendered to an ecumenical council with arbitrary powers only. But next to and above Christianity nothing can be the task of Christianity everywhere to conciliate the world of the Fatherhood of God and the brotherhood of man. Win men's hearts by love manifested in service, and they will ably join in, as 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 Cane, "it meant stimulating reform, intro-
Pioneers of Life

By E. L. King

Bishop James Whitford Bashford of China 1849-1919

Bishop Bashford was a very different type of man from Doctors James. Though raised in China in difficult circumstances, he was able to rise above the difficulties and persevere, even to the point of being nominated for the governorship of the state at the age of twenty-four. He wished a neighbor pastor, college so, but this man rendered what the bishop said that the Bishop had become deeply beloved of all who knew him, a man of genuine goodness, of spiritual inspiration and insight. His mother was noted for her good sense, business ability, and gifts of leadership. His own mother always understood that his spiritual and practical leadership was therefore only natural.

Education did not come to him without a struggle. His Greek had to be studied when plowing, studying at the same time the important subjects which he had seen as he went around the field. But he had an insatiable desire for knowledge and a strong will to win a good name in work, and a great ambition to excel. These elements which entered into his making. Even in his childhood he was deeply interested in spiritual imagination and insight. His was a combination of scholar and preacher, a man of many parts and a great ambition to excel. These qualities expressed themselves in the very real.

Bashford's generosity beamed on itself, but his parents. His father, who was a combination of farmer-hunter-preacher, was deeply beloved of all who knew him, a man of genuine goodness, of spiritual inspiration and insight. His mother was noted for her good sense, business ability, and gifts of leadership. His own mother always understood that his spiritual and practical leadership was therefore only natural.

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Convincing Testimony

As for me, I think that one religion is as good as another. It's merely a matter of taste and tradition. What's so good, said the other man. Christianity is so emotionally attractive. But what has it ever really done? It has broken down 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 transcontinental train. A man seated across the aisle who had the air of a foreigner suddenly leaned forward and said very politely: "Travel. But your remarks, which I could not help hearing, deeply interest me. May I say why?" "Surely. Go ahead," the first speaker replied, looking seriously at the foreigner. "Thank you sir. I am an Armanesian. I was born in Bliss. Bliss has about forty thousand people. Have you a town of that size you can think of in America?" "Just the size of your town," said the second man. "Take your town then, and call it Bliss, and say of your town those things: No hospital, no doctor, no dasties, no church except the mission and the Armanesian: no press, no telegraph, no school system, no transportation, no nurse, no public school. And that is your town, here in America. That is, you understand, my town of Bliss in Turkey. The one bright spot in the Christian missions which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which more than ten thousand of these were massacred, the missionaries in Bliss, aided by those in Van, at the risk of their lives, saved me from terror and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were buried 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 stripped off its golden 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 diplomatically commented favorably to two missionaries the other hour learning some wholesome truths about Christian missions and the horrors of the Cross, The Youth's Companion.

The Most Companionable of Books

By Dr. Henry Van Dyke

Born in the Naoli and clothed in Oriental form and imagery, the little walks the ways of all the world with feather feet, and enters land after land to find its own every way, to learn and to speak in numbers of languages to the heart of man. It appears in the places to tell the morning story, in a servant man, High, and into the excusable to assure the present 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 world of peace for the foot of self, a world of comfort for the spirit of darkness. It opens the gates to the multitude, and its courtesies are whispered in the ear of the lonely. The world wakens to the sound of its feet. The world as a matter of fact the height of its feet, the world as the high service of Jesus Christ, is the heart of everything he did or said.

LIFE SUMMARY: Born May 29, 1849; completed college, 1873; completed theological college, 1876; married Miss Field, 1876; pastor of five churches—1876-1881, 1881-1887; president Ohio Wesleyan University, 1889; elected bishop, 1894; died, March 21, 1911.

QUESTIONS: 1. Give the main ideas under each of the five heads of this chapter.

6. Where one 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 position than as a simple pastor?

8. How did Bashford come to an end so surprisingly, in understanding a people so hard to understand as are the Chinese?

9. Could he not have done more by stirring in America and training young men and women as missionaries to China?

10. Mention some verses in which Bashford w-as a Pictures of Life.

BIBLIOGRAPHY: Grieve: James W. Bashford, He editor Book Concern, New York, 1922.
THE OREGON MISSIONS
The Story of How the Line Was Run Between Canada and the United States
By Bishop James W. Bashford
Size, 12mo
(434 x 7 1/2 inches)
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 1818-1846. Includes an index with names of denominational and governmental persons, the book is an historical study of great value.

JAMES W. BASHFORD
Born in Fayette, Wisconsin, he received the B.A. degree in Th. and the B.D. (1904) and D.D. (1907) at St. Louis University. He was a student in the School of Theology, Oxford University, 1902-1903. He was a graduate of the School of Missions, Chicago Theological Seminary, in 1903-1904. In 1904 he was a professor of Missions at the University of Wisconsin, 1907-1908, and 1910-1912. In 1909 he was a professor of Missionary Theology and Missions at the theological seminary of the Wesleyan Methodist Church. In 1912 he was a professor of Missions at the Yale Divinity School, and in 1913 he was a professor of Missionary Theology and Missions at the University of Wisconsin. In 1921 he was a professor of Missions and Assembly studies at the University of Wisconsin. He has been a visiting professor at various universities and seminaries, and has published Books and Manuals, China, Japan, and Korea, China, and Korea, China in Migration, for the World, China in Interpretation, and The Oregon Missions.
Missions

STORIES and sketcnes of India in transformation. The very shaken place of the modern day is her. Their social and religious structure and climate are from this. The authors have lived with the people of India and wrote of what they really know. Their material is open to more interpretation and challenge.

BRENTON THOBURN BADLEY

Brenton Thoburn Badley, Born in Gonda, India, of American Baptist missionary parents, 30th October 1876. His father was the pioneer of his generation in India, founding the Lucknow Christian College.

In 1899 he returned to America, studied three years in Simpson College, Indianola, Iowa, then completed his college courses in the Ohio Wesleyan University, with the B.A., and Phi Beta Kappa in 1897. In 1899 he returned to India as a missionary. Ten years later returned to the United States as a professor, then served as principal of the Lucknow Christian College. He has written several books and pamphlets, including "The New American Bible," the "Hindu Domestic Life," the "Mission and the Missionary," and "The History of India." He has also traveled in the United States, Canada, and Europe. He has been a reporter in New York City, reporting news to India.

INDIA,
Beloved of Heaven
By
Brenton Thoburn
Badley
In Collaboration
with
William MacMillan
Buck
James J.
Kingham
With Introduction
By Bishop
W. F. Oldham

Size: 12mo (5x7.5 cm)
Pages: about 200
Binding: cloth
Price, net: $1.00
Pioneers of Life

BY E. L. KING

Bishop James Whitford Bashford of China 1844-1919

Bishop Bashford was a very different type of man from Pastor Love. Though born in China, he was a square as he could ever be. He was tall and very well built, with a kindly face and a pleasant manner. He was always ready to help anyone in need, and his whole life was devoted to the service of God.

He was a great preacher, and his sermons were always interesting and thought-provoking. He was also a great scholar, and his knowledge of the Bible was extensive. He was a man of great integrity and honesty, and his integrity was admired by all who knew him.

Bashford was a great lover of nature, and he often spent his spare time outdoors, exploring the beauty of the natural world. He was also a great traveler, and he made many trips to different parts of the world, always bringing back new knowledge and experiences.

Bashford was a man of great compassion, and he always looked out for the needs of others. He was a great friend to the poor and the afflicted, and he always tried to help them whenever he could.

Bashford was a great man, and his life was a shining example of how one man can make a difference in the world. He will be missed by all who knew him, and his memory will live on for many generations to come.
4. Purify. Bishop McDowell called him "our shining arbor, with all the soul of love burned out of him; as while a well as our generation has seen, or the angels have welcomed to the way to the shining One."

5. Lifeless. A faithful friend of his, Bashford said, "he was not a great man, but a man with a great heart."

6. Field. He always looked upon his mission field as his home, and he helped to make it his. And in the choice of a position less than that of a foreigner at the same time but at the time of the great mission, he was in a position to make the choice of the place that would be best for him. He was the most faithful of all the missionaries to the Armenians, in which over three hundred thousand were involved, the missionaries in this, by their lives, by their example of faith and trust, were greater then, as God shed Himself in this world to save the world, and to be a pattern for us to follow.

7. Harvest. This was his most prominent trait. As a boy, he proved, against all hope that his life was possible to the possibilities of a child's picture of God and the world. His faith and trust were also marked. When facing problems, as a Chinese river boat, he went to bed in an absolute confidence, whatever the outcome, and slept like a child. He faced huge obstacles with an unshakable belief that with God all things were possible. His biographer says, "It was his faith, his trust."

8. Woot. Well, work has a great deal to do with character: The original meaning of the word "work" is to take care of the world. If separation from work then, leads to moral impotence, impotence in itself may lead to moral sin. That is the true idea of Bashford's. His biographer says, "He was the most jealous man of any discussion of some I have known."

9. Palace. This became the most prominent trait. As a boy, he prayed against all hope that his life was possible to the possibilities of a child's picture of God and the world. His faith and trust were also marked. When facing problems, as a Chinese river boat, he went to bed in an absolute confidence, whatever the outcome, and slept like a child. He faced huge obstacles with an unshakable belief that with God all things were possible. His biographer says, "It was his faith, his trust."

10. 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 he begins with the multiplication tables he will wind up with the Sermon on the Mount."

11. He was a prophet or a bishop was his commission: preaching was his calling, something natural to him. Whatever his work, he was primarily a prophet. He aimed to satisfy one of the greatest needs of men, the fulfilling of spiritual strength to live up to the light that they have. Always he looked upon himself as a "man of God's lives." His teachers urged him to be teachers of personal and public subjects. Winning men to high service for Jesus Christ was at the heart of everything he did or said.

12. Summary. Born May 29, 1849; completed college, 1870; completed theological course, 1876; married Miss Field, 1871; pastor of five churches; 1875-1876, 1878-1879; professor Ohio Wesleyan University, 1903; elected bishop, 1893; died, March 30, 1915.

13. Questions: 1. Give the main items under each of the five heads of this chapter. 2. Where on earth do man do more good— as pastor or as teacher? 3. Was Bashford wise in declining the nomination for the governorship? Might he have done more for the temperance cause in that position than as a pastor? 4. How did Bashford come to excel so surprisingly in understanding a people so hard to understand as the Chinese? 5. Could he have done more for the temperance cause in that position than as a pastor? 6. Mention some sources in which Bashford was a leader.


Convincing Testimony

"As for me, I think that one religion is about as good as another. It's merely a matter of climate and race and tradition. That's all," 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.

The world is small, and travelers in America may expect the unexpected. The two men rode on a transcontinental train. A man seated across the aisle who had read a newspaper suddenly leaned forward and said very politely: "Parson. Put your remark, which I could not help hearing, directly in the fagazine."

"Surely. Go ahead," the first speaker replied, looking curiously at the magazine. "Thank you sir. I am an Arminian. I was born in Bilia in 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, and call it Bilia; and say of your town these things: No hospital, no doctor, no dentist, no school, except the mission and the Armenian; no grass, no sorghum, no water, no water system, no library, no town property, no store, 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 war opening against the Armenia, in which over three hundred thousand of them were involved, the missionaries in this by their lives, by their example of faith and trust, were greater than, as God shed Himself in this world to save the world, and to be a pattern for us to follow.

The Most Companionsable of Books

Born in the East and raised in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters lands after man into its every story. It has always learned to speak in hundreds of tongues to the heart of man. It comes in the place to tell the message that is in the heart of the man's life. And now the Bible is being translated into at least forty-six languages of the world, and it is being translated into the world's tongue by all the peoples of the world. It has been translated into all the languages of the world, and it is being translated into all the languages of the world. It has been translated into all the languages of the world, and it is being translated into all the languages of the world.

The entire Bible teaches with the thought that God loves and seeks the salvation of all men. It teaches that God loves and seeks the salvation of all men. It teaches that God loves and seeks the salvation of all men.

The entire Bible teaches with the thought that God loves and seeks the salvation of all men.
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 1874 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 1909, and LL.D. from Wesleyan in 1912. September 24, 1878, he was married to Jane N. Field, daughter of the Hon. W. W. Field of Madison, Wisconsin.

He was ordained to the Methodist Episcopal ministry in 1874. 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 1894 to 1904, and in the ensuing year organized the China Centennial Thanksgiving, which resulted in a contribution of $100,000 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.

Young John in his ministrations of the work in the Orient rendered invaluable service, both to the cause of Christianity and to China and Japan. He will be, perhaps, never known 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 had been largely done, though he continued a number of missionary campaigns in the United States. He was an author, having written a number of books, biographic, "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 1915.

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 sympathy of his faith was very marked. The first revolution of his mind was as one of the foremost leaders of the old Circuit 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, D.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 agents 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 industriously, 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 colleague 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 vindictive; 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 front of other's face 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 carefully 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, purity in thought, 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 polemical and opinionated arguments that offend the social, national, and racial injustice and hard. He was probably a missionary from the day of his birth. He received the witness of the spirit and the consciousness of a regenerated life while pleading with and praying for an extinct priest. 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. McConnell, D.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 1875 to Boston. He was then a recent graduate of the School of Theology and of the School of Law. We became friends almost immediately, being introduced by the late Dean Latourette. 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
March 27, 1919

CALIFORNIA CHRISTIAN ADVOCATE

I should use few words to describe him. He was a scholar, a philosopher, a convinced, an engaging and a saint. The extent of his teaching throughout the world and the depth of his influence must be seen. He has probably left the most delightful series of books on the meaning of that man among us who has ever been itinerant in the world where he found it in.

He had a philosopher's grasp upon things he read and learned. He had the marvellous simplicity and the power to see the principles involved in facts and events. They were not just isolated and unrelated in his mind. It was because he was a scholar and a philosopher that he took such pains to make sure the reader of one of the books in him told me that Bashford brought the whole of China to his mind. This understanding of Chinese history, Bashford's bias, his mind had brought to that important country.

Raymond and I had a pleasant conversation about a book, insisting that he had to be there. The interest in order to live up to the people as it should. We had heard that Bashford was a great man on the staff. He has watch perhaps one thing about him that you by. It was his influence that he had been so long before he was assigned to the Chinese or anything about the importance of the Pacific region so long ago that we can hardly remember when he began to argue that this was an important part of the world to which he gave his life. It will be hard to see him. I am myself with the utmost self-confidence. Heaven knows what happened if it should go.

A COLLEGE PRESIDENT

By Hollis M. Walker.

A great Fleming of personal affection is the first emotion which one has when one remembers the character of James W. Bashford. The writer has seen the sunny smile — if there were a sunny smile in his character, as one of his students, he had watched them through years in the different different classes, he has seen him to teach to like planting a man into a booth of sapling. And it is what he has observed under these conditions which gives him his persistent enthusiasm for the great Bishop.

What several students called Bashford's pretense? All analytics in character to me are a little hard, and you some kind of an individual. Lothair I. Stone, from whom he received a life-time and enthusiastic affection in philosophy, so that all eulogy had a philosophical background. This gives a certain distinction and suggestion to a man's work that can come in no other way.

He was fortunate in having been trained in a school under masters that taught him the worth of every time in the making of the Bishop. The Bishop was a man of modern science and philosophy. With other men, he was fondly and treacherously held. Among friends, Bashford saw the battle against evolution and the modern condition. With the Bishop, Bashford was always expanded in an eager and enthusiastic spirit for a way in which the Bishop. Christian could not ask more in a time of expanding and stirring, but could even now, as the incipient for the imponderable. What someone precludes his students, one in him for this trenching in the art of turning the artillery which was being by that Christian from the means for its serious advance.

The man who had his talk, either in public or in private, could realize that he was walking at liberty. He, as he gradually unfolded his movements, would be so square for him. His whole capacity of talking in a measured way and phrasing into a discussion of an economic problem with the eager interest and ready grasp of a president, and thus

But in addition to this intellectual enfranchisement, James Bashford had that type of mysticism which was utterly at home in an old-fashioned campus. And it seems impossible to understand this combination that gave him his unique power in the Berkeley church. All who were close to the administrative work of Dr. Bashford when he was president of the Ohio Wesleyan University, was impressed by his men. He had a very effective influence in Lincoln to his power to submit to contradictions and criticism. He seemed to have little or nothing more than one seen a certain pressure as the all-powerful, the inalienable right of the college, and when, then, when some professor quickly brought forward a new fact with which the president did not know a thing about, Dr. Bashford, without the slightest attempt to have his face, or urge in any wise, would immediately surrender his position. As the result of this attitude of mind, President Bashford realized all the exceptions which any one had a mind. Many executives gave it time, largely because there was that man who came with suggestions as rended as an upset who thinks that he knows more than his superior. Not so with Bishop Bashford. He somehow succeeded in making the whole faculty feel a responsibility for the college administration as if it were his own. He had a remarkable sense of humor, and this sense of humor he would use to draw the students to himself, and save 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 at the Ohio Wesleyan University, the president of Zanesville, who was to be his successor, was present. This was the Commencement procession, went down because Bishop Bashford hearing his name, turned to his latest hat on the field of God, and it would be wrong to include himself in this group. The player, who had not developed in their religious thinking, and who might be supposed to have been induced to the meeting. He then succeeded in having every influential young man present commit himself publicly on the side of the event, and then, after the young man was through with his little talk, the president would get up and say the day by his address handling of the after-meeting. I said aloud, although I did sense this applying for the work. The young man who did not try to speak to students in the event, it was I, it was the introduction of another Augustinian, and very great friend.

Some great ones appeal you and pause you by their superior. Bishop Bashford was such a radiant and apparent man from the moment one came out from his presence feeling that they had talked their best. He seemed to identify every one, and well, high to have a certain personality manifest in his handling of a college faculty. His method was, without regard to the student body: give a brief address, appeal to a group of men who had not developed in their religious thinking, and who might be supposed to have been induced to the meeting. He then succeeded in having every influential young man present commit himself publicly on the side of the event, and then, after the young man was through with his little talk, the president would get up and say the day by his address handling of the after-meeting. I said aloud, although I did sense this applying for the work. The young man who did not try to speak to students in the event, it was I, it was the introduction of another Augustinian, and very great friend.

The Bishop would send a notice to a school and say that you are welcome to come.

I don't think I have never come in close contact with any man who had been so strangely effective in doing most things for the Kingdom, in whose leadership there was not only not to mention, but the central activity. Here was the source of the Bishop's power. He knew the long yard. All administrative problems, all questions of the appointment of men to places of responsibility, were taken before the Lord in the morning, and he would report, as he received reports, that with the Bishop. Bishop Bashford was a man who believed in the Lord. Bishop Bashford kept the Bishop's name on a shelf for many weeks. This did not give him any advantage against receiving any new light from his brethren the next day.
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 given rise to the careless thinker which are wholly misleading. Again and again writers have said the Church must stop all that which is evil and give a constructive program of life. But what kind of a constructive program can be formulated which will be the positive side of character, although in a proper sense both are and are the result of the exercise of the will.

It was the prophet Isaiah who said to the people of his time, "Come 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 begins to do evil, he will not learn to do well. Paul, in writing 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 have life, and be made perfect therein, 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 but we too strongly emphasize the negative side of conduct and character must learn much about the positive side of character, although in a proper sense both are and are the result of the exercise of the will.

CHURCH LOCATION.

ENTIRELY too little attention is given to church location, especially in our large cities. Yet the difference in location is often the principal cause of the success or failure of a church. This is as true of a church as it is of a business house. It would be unfortunate if the wise and provident were to place 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 a capacity house 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 in the Coast. The same story may be told of churches in Birmingham, England; Sydney, 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 tell 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 avenue of advertising has been used to make it a success. At one time the street was limited 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.

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 need 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 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 suitable 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.
Bishop James Whitford Bashford

Student, educator, writer, preacher, administrator, statesman, prophet, saint, the eminently useful servant 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 Mc Kee Bashford. He completed the classical course in the University of Wisconsin in 1873 and graduated from the School of Theology at Boston University in 1876. He began his ministry in Boston, was ordained in 1878, became pastor of the Asbury Church in 1883, was transferred to Portland, Me., in 1884, and from there to Buffalo, N. Y., in 1887. Here in 1890 the trustees of Ohio Western University, seeking a successor to Dr. Charles H. Payne, found a holy 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 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 workmen never made himself prominent—be had no need to do that in 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 dey science or historical investigation or some criticism. He was a genuine student and had a scholar's contempt for dogmatism 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 valiant services of very many of them.

His election to the episcopacy by the General Conference of 1901 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 evolution 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 in 1917 to the United States and after a brief sojourn at Shanghai was transferred to the Bishop's residence in New York for the remainder of the episcopacy. He had returned for a few months to his own church at the beginning of the World War but did not return to the field after his re-election to office. But even in America his mind and heart were 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 in America brought vision and wisdom and direction to the regions visited, the Conference he held or attended, the episcopal and missionary board meetings, the General Conference and the whole Church. In the small debates, the verbal entangling, the merely personal or factional controls he took little interest. His mind 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 intensive and illuminating. He loved Methodism for its adaptation to world needs.

The simplicity, sincerity and sanctity of his faith were equally marked. He was 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 classics, wholesome sort.

That he lived so long after he seemed to have made his way he knew that the vision of that book: 'To-day our eyes are upon the valley of the shadow, to-morrow we shall be wrestling with an empty hour 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 voices 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 had 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 in America brought vision and wisdom and direction to the regions visited, the Conference he held or attended, the episcopal and missionary board meetings, the General Conference and the whole Church. In the small debates, the verbal entangling, the merely personal or factional controls he took little interest. His mind 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 intensive and illuminating. He loved Methodism for its adaptation to world needs.

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Like all phrases of the kind "live wire" may get overworked and lose much of its original suggestiveness and force. But that is not what we have in mind—the overwearing 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 excited above measure and also lost 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—"may 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 take 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 actually connected with the sources of truth and sympathetically joined with those who ar2e to receive it. Sometimes a wire gets powerfully charged with a single truth or two and goes thundering 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 panic—nothing anything else.

In the promotion of religious 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 lot of revolution above, nor were they religious enthusiasts for humanity. They were preachers of righteousness and slaughters of the very best type and their writings are yet alive and highly useful.

The world has no use for "dead corn" but it has been much hindered and hurt by "live wires," loose at one end, which hit here and there, making a smirking flash of light, but doing no effective work. Of such live wires we need all beware, especially those who are forwarding great movements and are on the lookout for successful propagandists. * * *"BUNCH OF CHEAP SKATES"
The Christian Advocate, Nashville, quotes a timely speech made by a hymn when his pastor gave him permission to raise money by 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 over his crowd in the fashion indicated below, incidentally gathering in six hundred and thirty-one dollars.

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 let me go with it with me, as you have been doing with the Rev. John Jones over there; he drops in thirty cents, because it is all the change he has. I have a hundred dollars, and we tips the waiter 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 voluntarily to our Church and its work over and because it has thrilled us in that way, and it has become a habit. You'll give twenty-five dollars for a boy's club or a umplug, or is dollars for a year's subscription. You talk of what happens, be at it or else. When you see anything about it. The trouble with the Church, I am with you. They have a habit of getting up a traveling show, with everything done by the women, and churches are doing them a favor if they will and pay them three five cents. I have asked the pastor here to let me reform this church, I am going to raise the same. Herefore no tips on Sunday less than fifty cents. Grown through with no less than five dollars on special offerings and make your minds right now to double or treble your yearly offerings. The rest of everything else is going up, and religion is above par.

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new 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 embattled 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 End Visiting School, and is a lecturer on "Methods in History" at 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 revision and dinner of the band of Tillotton Seminary will be held at the American Hotel, Boston, March 28, it will be a victory celebration. All present and former Tillotson students who have been in military or naval service in the present war, have been invited to be the guests of the occasion. The speakers announced are Principal C. L. Pitman, L. C. P. Raymond, Rev. of Newton Center, who has won the Crete de Guerre and a Binghamton Medal; Commander Guy E. Davis, ship's "Eagle," captured a German submarine, and Rev. Hollis H. Gresham, who has been in Young Men's Christian Association work in France.

We have twice 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 useful product of Christian civilization. We owe the Jews, the Mohammedans, and the French for the world we now know. He does not wish to win, but to seek the good of others. He seeks to give and not to take. He seeks to benefit others, not to gain for himself. He is a friend of righteousness and equal right. He is a friend of all who seek his benefit, not of those who only seek to harm him. His love is free, not forced, and his friendship is true and unbroken. He is a friend to all, not a friend to himself. He seeks to give, not to take. He seeks to benefit others, not to gain for himself. He is a friend of the poor, not of the rich. He is a friend of the weak, not of the strong. He is a friend of the humble, not of the proud. He is a friend of the simple, not of the complex. He is a friend of the pure, not of the impure. He is a friend of the just, not of the unjust. He is a friend of the right, not of the wrong. He is a friend of the truth, not of the lie. He is a friend of the good, not of the bad. He is a friend of the just, not of the unjust. He is a friend of the right, not of the wrong. He is a friend of the truth, not of the lie. He is a friend of the good, not of the bad.

The Epworth Herald at recent date speaks of a world of willing workers in the army of publicity again now in the field of public service, making the lives of citizens famous. Publicity is a most powerful thing, but the fact of the matter is that it is being overdone. Every organization and many churches have a special publicity age 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 what he will send down his office and the cause which he represents, "a good publicity secretary," says The Epworth Herald with jealously, "will often ask himself, what shall it profit a man to gain the whole world if he lose his soul in a mountain of unbroken words?"

Prof. William Pickens, vice-president of Morgan College, Baltimore, in addressing a large audience of Trinity Temple last week, asked, "What light has the great war thrown on the character of our everlasting Negro?" He declared that a great race does not create character so much as it imitates character. "In 1840" the Negro was the most undesirable element in the Southern States. He now declares that the Negro is the most valuable element in the same States. No such sudden contradictory change of character is possible, and even on the individual, much less in the race.

New Secretary of Massachusetts Bible Society

In ten days, George H. Spencer, B.D., of Mount Holyoke Theological Seminary, will take the degree of Doctor of Divinity. He will then become the new secretary of the Massachusetts Bible Society, in the place of the late Mr. Samuel C. Varley, whose long service of more than thirty years has been spent in its service. The new secretary will be a valuable addition to the society's staff, and will bring to the position a wealth of experience and knowledge in the field of Bible study and distribution. His appointment is a testament to the society's commitment to excellence and dedication to the spread of the Word of God.

Memorial to Bishop Bashford

In the Sunday morning service at Central Methodist Church, Portland, Ore., on February 10, a memorial service was held in honor of Bishop Bashford, who served as the 18th bishop of the Western Conference of the United Methodist Church. A memorial address was delivered by the Rev. Dr. W. R. Young, who served as the bishop from 1909 to 1928. The service was attended by many members of the congregation and was a fitting tribute to the memory of a beloved leader. The service concluded with a prayer for unity and for the continuation of the work of the church.

Rev. George H. Spencer, D.D.

The twenty, and widely known through his work as a missionary, Spencer will bring gifts to the church that will make him a valuable addition to its staff. He is known for his ability to communicate with people of all backgrounds and cultures. Spencer is the son of the late Rev. Harry S. Spencer, who served as a missionary in Japan for many years. His son, now a student at the University of Tokyo, has followed in his father's footsteps and has shown great promise in his studies.

In his address, the Bishop showed the debt of the administration of the church to Bishop Spencer, whose leadership and guidance have been invaluable. The Bishop also spoke of the need for unity and for a continued commitment to the mission of the church. The service concluded with a prayer for unity and for the continued work of the church.
FOLLOWING THE REAL CHRIST

THERE IS a most unanswerable person to the world today. There is need for reflection in this solemn statement, which ought to search our hearts. Most of us believe in some sort of a Christ; but is this the real Jesus, or simply a supposititious Christ, imagined but not verified, built up of dreams and not initiated by deed? It is comparatively easy to err in consciousness, the name of a religious leader who fulfills our own ideas of what ought to be, imposes no duties which we, with our temperament, are unable to carry, and who tolerates our vices, if not in theory at least in practice.

Failing to find his form among other religious sects, the seeker may have to seek him in the strange, the unanswerable, the real Jesus. He is not in the church that we build or in the church that we control, but in the church that we serve as the host to his graces. He is not in the religious language of the world, but in the language of the individual.

In the man-side of this, Jesus as a man, and Jesus as a man-side of this, Jesus as a man, and Jesus as the San Francisco of the church, is the center of all that is real Christ, but the recognition of Christ is ever rolling-while it demands the one indispensable thing: 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 names. As preacher, educator, and bishop, he wrought with disinterestedness and steadiness the impress of his personality upon the life of the church. In his approach to the great mystery of the full measure of his strength, he was thrust into the center of world affairs in the Orient at a time when the entire East was reeling out of the deep abyss 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 reared the mighty spiritual edifice, 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 servants.

He interpreted all things in the terms of the kingdom. While he enjoyed an unusual degree, during his residence in Japan, of his work as a bishop, the consciousness of the highest standards, and his advice were sought, not only of the different persuasions of states, he never forgot he was an ambassador for Christ. He would be helpful to China, which had overthrown the monarchical system and was reaching out for a new form of government, but at the same time in the spirit of Christ, seeking to ameliorate the spiritual factors which would make a great and lasting change.

If his work at Japan, in the midst of the keenest trial and suffering, left one with a vivid impression of his spiritual greatness, it was also with his gifts of public speaking, of diplomatic ministration, of an unselfish character, and the sense of the most far-reaching nature of his influence on the world, that his influence was felt in every part of the Orient.

His judgment was such that his advice was not only followed, but his influence was felt in every part of the Orient. His work and his influence spread from the Orient to the entire world. He had a stronger hold, and true voices were as potent in the entire denominational scheme of things as his. The St. John's Business of the bishop was also the much-beloved of the whole church.

James Whitfield Bashford was born in Boston, Mass., May 29, 1849, and was therefore now entering the seventieth anniversary of his birth at the time of his death. He was a son of the Rev. James Bashford, his father, dying when the future bishop was yet in his youth. Educated at the University of Wisconsin, he looked forward to a career as a lawyer. The call of God, however, was pledged upon him during his college course, leading 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 1870 and supplied for a time the old Second Street church in Boston and later First Church in Jamaica Plain and the church at Ashburnham.

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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, Associated with Him in the Work in China

March 26, 1919

ZION'S HERALD

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TALL 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 encouraged 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 led the Methodist Episcopal Church and believed that it was one of God's best agencies for bringing in the kingdom. He was sincere and a master in the 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 honored unanimity, even 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 fortifying 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 colleague, yet he never exasperated or criticized, but acted on the assumption that the policies determined were cardiacly 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 human race. 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 words, and 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 interceding Jesus. From that hour until the hour of his death, whether in pulpit, 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.

an enterprising movement which was eventually to sweep over the entire world. But that thought that they were not divinely led in their decision to send this gifted son of the church in that foreign field. "God moves in a mysterious way His wonders to perform," and when the apostolic did come, and nations were being born in a day, Bishop James W. Bashford was there upon the ground, held in high esteem by the nations, and by the brethren, ready to wield that shaping influence which was of such transcendent importance.

For fourteen years he has given himself to that work, under his leadership the missionaries from China and of the entire Orient have increased in numbers, the church has grown in its strength, and Christianity has come to be held in an influential place in the life of the nation. In his own church he sought the help of others in the making of new China. He saw beyond the mission station, insisted upon a sense, and therefore he found the influence of the glad message and the educational plans to touch the entire life of the people with the highest form of Christ's ministry. To him as to no other man is due the development of Christian work in the whole East.

It is not significant that he was an influential factor in the death of Bishop Wilson S. Lewis to be a stimulant to laboring in China, and in the entire body of Bishop Herbert W. White to take up the burden of leadership in Korea and Japan. He thought in world terms and brought in the spirit of the Master to bring the whole East under the beneficent influence of Christ and the civilization that brings life alone.

Bishop Bashford was married to Jane W. Field, daughter of Hon. W. W. Field of Madison, Wis., in 1876. They have six children. Mrs. Bashford has been in precarious health for some time. In this she swerved in her 40 health, they were obliged to return to this country. Tardiness he seemed mislaid to her and the great joy of having her somewhat improved. A few months ago, however, a disease which has been and causing some trouble for years, became acute. It took the form of the hardening of the lungs. Those who knew Bishop Bashford speak of it as he was troubled with 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 calmly held the doctrine of immortality. Often, in conversation with children Lewis, and others who were near to him, he planned for the future work which meant so much to him. He saw in the Christian, to which he gave the entire strength of the remaining months which he had to this.

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 downtrodden, a son of God, has ended his earthly career. China will mourn in him the loss of a friend, the entire church, a brother in Christ and sympathy. Bishop Bashford will mean the going of one of her noblest sons, of his loving and the sense of loss, in the church and without, in America.
ZION'S HERALD

March 20, 1919

Faithful Member of the Vermont Conference

REV. ALBERT GREGORY, the Vermont Conference, whose death we referred briefly in a previous number of the Herald, was born in Brandon, Vt., April 2, 1848. He removed to the United States at an early age, because identified with farming and later learned the trade of minister 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, Huntington, and Mansfield, East Burke and East Haven, Albion and South Albion, St. Johnsbury, St. Johnsbury Center and East Lyndon, Lanesboro and East Discount.

Because of ill health he was granted a medical retirement in 1912, but continued to reside in Lanesboro, settling 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, in which work he gave much thought and care. He was a member also of the board of trustees of the Alden Bath Memorial Library. In the fall of 1914, Mr. Gregory went by a large, instantly-elected representative from Lanesboro to the State Legislature. Although at the time he was retaking 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 8.

Mr. Gregory was married twice, his first wife being Marion H. Gohmann of Barton.

The New England Conference received substantial gifts from him, the Preachers' and Missions' Society of the New Hampshire Conference being given $5000 only a few days before his death.

Funeral services were in charge of Rev. John L. Irving, pastor of Lafayette Street Church, who invited Rev. N. B. Fisk, a former pastor. Burial was at Hampstead. Mr. Irving married in 1858 to Mary P. Towne of Hampstead, who died in 1881. Two sons, George E. of South and Charles C., of Hodgkins, N.H., and two daughters, Mary A. and Ada S., survive.

Mr. Irving was a true Christian gentleman, a man of strong and consistent religious convictions. The position 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.

Long and Faithful Life

NEW ENGLAND METHODISM lost one of its ablest laymen last month when George W. Lane died in his ninety-first year at his home in Salem, N.H., from cerebral hemorage. Mr. Lane had been identified with the Lafayette Street Church for more than thirty 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 Hampstead, N. H., and, after engaging in business in that town for many years, removed to Salem, where he conducted an extensive board and coal business. He remained active in 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 later George H. Lane

The Lafayette Church for men. Stately in character and splendidly 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, 1866, and as a young man came to Cambridge, where he united with Grace Episcopal Church. He was married to Ella E. Riddle of Cambridge in 1891. They resided in Somerville about four years later. As a young man Mr. Stetson was for five years in the bookkeeping department of R. H. Stetson & 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. John's Lodge, No. 34, F. & A. M., Cambridge; Brantford Lodge, No. 4, F. & A. M., Cambridge; Simmerman Lodge of Masons; the Friendly Sons of St. Patrick; and the Somerville Typographical and Graphic Art Union.

He leaves his wife and five children, Ruth L., a son, Robert S. and three daughters, Mrs. Mary E. Goodwin of Arlington, Mrs. Mrs. W. G. Goodwin of Arlington, Mrs. J. B. Goodwin of Haverhill, and Mrs. John P. Lowell of Dedham, N.J.

Services were held on Saturday afternoon in Park Avenue Church, his pastor, Rev. George B. Deale, being in charge, assisted by Rev. Benjamin J. Stetson of Wakefield, a friend of the family. Several selections were rendered by the Stetson Male Quartet, all the members of which were his personal friends. Interment was at Mount Valera Cemetery, Cambridge.

The late Rev. Albert Gregory

To them five sons and one daughter were born. The daughter died in infancy. Mrs. Gregory in 1888, and one son, Warren, of Somerville, Mass., about two years ago. Two sons survive—Albert and Harry, of St. Johnsbury, Charles, of New York, and Daniel, of Lyndonville. In 1912 Mr. Gregory was united in marriage with Mrs. Ella Sibley Merrill, who has faithfully cared for his invalid 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 his pastor, Rev. G. W. Douglass, Tilton, and a number of friends attended the service in a body to pay tribute to their departed friend. He is remembered as a faithful minister of God.
THE EPWORTH HERALD

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 confounded 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

Always a big boy, the name of James Whitford Bashford is known to Epworth, to Methodist Methodists, and to Methodists everywhere. He was a big boy in his childhood days, a big boy in his youth, and a big boy in his old age. He was a big boy in his work, a big boy in his play, and a big boy in his service. He was a big boy in his humor, a big boy in his knowledge, and a big boy in his wisdom.

Bashford was a big boy in his childhood days. He was born in a small log cabin in the woods of Tennessee. His parents were poor, but they were happy. They worked hard to give their son a good education. They taught him to read and write, to add and subtract, and to spell.

Bashford was a big boy in his youth. He went to school and college, but he didn't like school. He preferred to work. He worked in the woods, he worked in the fields, and he worked in the city. He was a hard worker, a good worker, and a successful worker.

Bashford was a big boy in his old age. He married and had children. He was a good husband and a good father. He was a good citizen, and he was a good Epworthian. He was a good Methodist, and he was a good Christian.

Bashford was a big boy in his work. He was a doctor, a teacher, a writer, and a missionary. He was a good doctor, a good teacher, a good writer, and a good missionary.

Bashford was a big boy in his play. He was a good athlete, a good musician, and a good reader. He was a good athlete, a good musician, and a good reader.

Bashford was a big boy in his service. He was a good Epworthian, a good Methodist, and a good Christian. He was a good Epworthian, a good Methodist, and a good Christian.

Bashford was a big boy in his humor. He had a good sense of humor, and he used it to good effect. He was a good Epworthian, a good Methodist, and a good Christian. He was a good Epworthian, a good Methodist, and a good Christian.

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Bashford was a Big Boy Bashford
Another neighbor wanted in a year and did not have the cash. Bashford went to him to plead for credits. This man offered to let him go on condition that young Bashford would sign the note along with his friend. Bashford urged his father for a week and the worth-while clothes of his son in the eyes of the men. He was not business. The story of the young man was brought, and Bashford agreed. When the note fell due, the father could not pay it, and Bashford told his stepfather who advanced the money. But the boy spent all the money working for 25 cents a week to pay for that one. And there was no need that he ever achieved.

The story of Wisconsin required that man honor in his school and get his grist. A man's boys were allowed to run and they damaged Mr. Fauble's grain. Mr. Fauble was a neighbor of Bashford. Young Bashford told the mechanic that when the boy came home to drive these men into his stepfather's fields. In the meantime the boy had built a pen and fenced the corner. This worthy bled and were and threatened but Bashford was courageous and did not beat. After four days, the owner had closed off and came home with a apology and asked the boys to go free.

Eating Western State University in 1867, Bashford was allowed in the freshman class—out the other of his college Prentice—Parvin. The man was a man of language, and it was agreed that if he could not keep up with his class he was to retire without em- phasis in the next class. He never retired, except at two years with major marks long having mastered his core for the first day.

Having never heard Greek pronounced, when called upon one day to read a word, he could not pronounce it to the hatter. The latter asked him where he got his pronunciation. Bashford finally reached him the "e." The teacher declared that he was unusually well versed. Bashford was so humbled that he asked why he would stand at the head of that Greek class before the next one was the "Iliad." This story long marred that he could not understand himself the "Iliad." The teacher laughed at the story. Bashford was so humbled that he asked why he would stand at the head of that Greek class before the next one was the "Iliad." This story long marred that he could not understand himself the "Iliad." The teacher laughed at the story.

Some brought in customary comments. It shamed from dominant conception a duty, which he held long exalted, yet which had never shamed the mastery in his life. Political positions. What husky American chap has not

**THE BOY**

You can do anything with boys, but to do to express his religion, it will mean very little to him.

Every wise boy will respond to a worthwhile task.

If a boy is trained to serve his Master during the "teen" years, 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.

He dreamed of being governor of his state, United States, senator, and finally president of the republic. Young Bashford even reminded himself with vexation.

Over against this ambition a call to the ministry had hummed him from earliest childhood, and now it began open and violent combat with ambition. The light with ambition was not a battle—w a campaign.

He had made the great assumptions in a series of experiences that were historically known as community, several that was a failure, before but one boy of eleven, had entered.

But the backwash of his experience had hummed 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 his own home town, he had a buoyant spirit and returned to the university at once.

More than once since together for on the train a preacher met him and strangely talked to him about being a missioner, and it was thought a visit among the last place to appeal a man into the settled calling; but the spirit of the campaign before the return of the other students from their vacations was not a good place to run away from himself.

A few events were all neatly seen one of the famous men on the hill told and told him how the Christmas meeting was negligent against itself and needed help.

Then came Monday at eleven in the street, and young Bashford decided to ask for prayer, but the wanderer who watched a tree and none remained.

Bashford went away, and on Sunday he had not escaped from it.

He went to a prayer meeting held in a recreation room and decided to go forward to the front seat and ask prayer. But upon entering the room that, sat women of the junior class on the bank one man was a good fellow and had keen interest, but helping a man in a religious meeting was not others. But Bashford stayed and made his respect, and to his entertainment walked away and he was not to be a Christian, too.

Bashford did not like through that night, and his friend. Bashford visited a store because he was waiting to preach, and Bashford asked him to go along and preach in the jail next Sunday morning. Although the preacher claimed on the part of a man himself, the preaching was done and ten presents were delivered. Bashford was given an expression, beautiful, and he went out into the country to exercise it.

He was sracked with repaired floor, and all boys were asked for his recovery. He had even given a preacher a tea for the funeral, and as the universe went, that he had passed away, and in a funeral address was right. Three doctors consulted, and one of them thought the patient had one chance in a hundred. And what he had turned the rest over to him.

A conference shall come and Bashford found himself in the other world. He greeted 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, but Christ did not refuse the request but said, "Your work is not yet done."

The lay ministered his strength, and that he might remain Avon and Christ's "Your work is not yet done."

Bashford yielded and asked that he might return home as soon as his work was done. The request was granted. Upon awakening he knew that this was a purely subjective experience, no objective reality, but it made a profound impression upon him and became one of the convictions of his life.

The next year he stayed out of school to earn money for his brother in college. He taught school at $50 a month, played with the boys in recess who called him "Tom," and filled his days with other buttons and the talk. One day he was announced to preach at a church on the prairie with an organist. Terrified by the thought that someone would notice him he did not go. Many people, however came, and he felt that humbly that he asked to have another appointment made for him which he kept. But the folks failed to come that time, and he never did clean out to hear him in that neighborhood.

An appointment was made for him to preach in another church right away, a church that came and called all day Sunday, and his mother regretted he not to go. He went and found nobody there. Blacksmith's house was a shed he started a fire and two neighbors saw the smoke and came. One of them was a man who had heard the father preach under similar circumstances. Last year. So Bashford went through the services at the house were filled. The news of it spread, and very soon he was there to preach the house was crowded.

One of the occasion he invited the fiddler to the altar and then said, sing that the under the old fiddle, the floor fell, the stone was rolled, and there was general confusion. For what, the floor was but a short distance above the ground the stone was lighted and several were converted.
In her first school which had no name teacher for lack of need, Bush had a great change. The morning was a great change. However, the teacher did not seem to take much note. The main of the state was to have a chair. Bush decided to sit on the floor in the corner of the room's dim light and turn his back on the window. Bush then looked to his right to the school board.

Then Bush decided not to look around further. Bush sat at the door and the door hit him. He stood up and turned his back on the floor. The school was burned at the back of the corner but there was no one in the corner for the next thirty minutes.

She noted one of the older boys was missing many fees. At the edge of the school he read a lot of noise. The older boy given him by his mother to stay in attendance. She stood looking fairly in the same way. Bush told him she was there to help him and the quiet cooperation and suggested Mrs. Lynn, whose mother he would talk to.

Then she held the leaflet he wished to help him. In the box a handkerchief and a letter. Bush had never been a handkerchief, but it was he could keep ahead of his star and pay.

The letter was the last of one of his letters a drinker graduate. He had to come with that box was sent to school or not, and the boys never again talked.

The other was the son of a member of his board. He sent to score him to put him to hard work in his own in another in the morning till for a month. In the box that boy poured with horrible apology before the school. He followed all the boys later on followed Bush right into the university.

A colored boy invited into Bushethe house. Bush watched carefully eye at the same table and when Bush had a 10th child, he took to the board, became the junior at the nine. When a new term opened being these the first case, the letter boxes were closed on the 1st of June. Bush called to the board on the 1st of July.

Grace, a small in the third, and she was the half of the way. Bush then taught it was not a good packet, and it was the most a friend of the school. Bush taught it. Bush read until the 80th page and then jumped right into the study of the ninth. It was the colored boy's job, and he was back in the next.

Bush stood up at the school board and then wrote to the board. Bush talked to the police of the board and on the board. Bush stood up as one of the students of the school. Bush stood up and said "Hello!"

WHAT'S THE USE?

By B. E. S. Stetson

Say, what's the use of dressing up in all your Sunday clothes.

When neighbors move across the street.

If you do, why, that's what you are.

And yet you call it a-e-a.

It's not our style at all.

I watched the moving man go by.

And then I spotted Joe.

And one of my own: mother which—

Just up and said "Hello!"

We've played together ever since.

As clumsy as can be.

And though, of course, we have our spats.

Joe's topknot's red, you see.

But what's the use of dressing up?

I surely doesn't pay.

Just say "Hello!" and maybe grin.

It's nicer that way.
The Parables of Safed the Sage

The Parable of The Waste-Paper Man

I RODE upon a railway train. And I opened 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 beheld, 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 Pears, and boxes that had contained Crackers and Jack, and bits of Newspaper, and Baled Programs; and if there be any programs; and if there be any further notion of the Parable, then here is the Preamble: or, The Waste-Paper Man.

And I considered this, and said, One sleeper destroys 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 gathered the papers were many, and this man is but one; but he goeth straight to 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 that crowd that didst eat Crackers and Jack and yell Rah-Rah-Rah and scatter Papers, make a big stink in the world, but the world doth little note nor long remember the beneficent work of the Waste-Paper Man.

And I considered there were good and quiet souls in whose presence all Scandal don't die; who take up reproach against their neighbors, but who go quietly through life quieting False rumors, and healing life's little ills, 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 lacerated this Planet since first Adam and Eve did feed Fruit to the Elephants in Paradise and forgot to pick up the Bag; and how the soul of the Infinite Father hath been averted through the long ages over the way we have mustered things up. And I considered the Patience of Him who bare our sins, and put them behind his back, and carried 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.


THE EPWORTH HERALD

LETTERS TO THE EDITOR

One Approach to Better Books

To the Editor:

I want to tell you of an experience I had the other day that made the most of all my books, and made me so happy that I wanted to share it with you.

I was reading a book that I had been looking forward to for some time. It was one that I had heard a lot about, and I was excited to finally read it. As I turned the pages, I found myself getting more and more interested in the story. I found myself laughing at the funny parts, and crying at the sad parts.

But what I found most surprising was how much I learned from the book. It was not just a story, but a true account of someone's life. I found myself relating to the characters in the book, and I found myself learning from them.

I realized that this book was not just for entertainment, but for education as well. It was a story that taught me important lessons about life.

I realized that books can be so much more than just stories. They can be a source of education, and they can be a source of joy.

I want to share this experience because I think it is important for people to realize the value of books. Books can be a source of education, and they can be a source of joy. They can be a source of entertainment, and they can be a source of inspiration.

I hope that you will take the time to read books, and that you will find the joy and the education that I found in this book.

Sincerely,

[Your Name]
THE EPHRASIS HERALD

By A. L. Bashford

How many youths would petition returning for the wedding day to raise a church debt? However, we would not say that he put off the day until he was free on time. But he did shrewdly his wedding vacation for his little church.

The former pastor at Jamaica Plain said Bashford that he succeeded to sell the church and pay the debt. Bashford approached 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 $7,200 and thirty members, none amounting to his own home. Some of these members owning much.

To the distress of that little congregation, Bashford started right after the debt. It is a vousieter and makes better reading than some things. Please Americ. Upon Bashford's return with his bride, Bishop Foster invited him that he had been scheduled for appearance in Emanuel church on a salary of $2,000 a year.

Bashford located the lodge open by permitting to become his little congregation. He was invited by need to help collect the subscriptions that had canceled the debt, and stayed on at Jamaica Plain on a salary of $200, $300 of which he had supplied himself.

For the three hundred had an uncertain way of returning to him before the year was out. A junior in the school of divinity was offered him and rented $300, and the treasurer of the church gave him the same again as increased salary. Finally over the young bride and groom had their postponed honeymoon in Europe.

But a youth who can be depended upon to turn down a half half down college presidents rather than give up the price of a desired people.

And when a parent does lead him to a great university, here is a boy big enough to be followed by two of thousands of others upon the steps in after.

Here is one who will be great enough to keep his feet to withal his name from turning to the splendor of a fall back when a friend whispers, "Here is your letter to go to China!"

Here is a boy great enough to give up and place none amongst to be shepherding Christ's sheep on the plains of the Moun-

Here is the late Bashford, who never knew but to manage the impossible, and the miracle accomplisher!
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 issued the evolution wild horses, and broke him, and made him jump on the gospel plane. 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 analysis 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 club professor I used to go into his presence I would hardly 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 I 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 lead ore.

Another peculiarity of Bashford was that he had the breathing 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 the fairness of the other fellow, that was his idea of shrewdness, although he never cost his pearls before swine.

As a money raiser he was almost shockingly 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 reckless generous and unselish himself, and had a tremendous faith in prayer as a cause of getting money. One night in the gloaming as I called up the ascent to our large and beautiful Gray Chapel he said to me quietly, "Liker, every stone in this building represents a prayer." He had prayed 7 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 popularity of Bashford was that he never left an enthusiastic behind. After he went to China he wrote to the president of our Board of Trustees, "We 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 effort of help on your endorsement 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. G. T., the president of the Board, said to Mr. H. G., another of the Trustees, "I am determined to give $25,000." and Mr. H. G. 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 majesty of a statesman and the penetration of a philosopher. He was 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 too hood 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 revivicism. I remember one morning he was 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 hypnosis; it was simply faith and love.

In a peculiar way Bashford adjusted himself to different types of mind. He could pray in the street with the seakore of a campingout and feel absolutely at home, and then take a train and if it set down by a great labor leader or economist, he could converse with him of his intelligent and passionate interest in the problems that he was facing, the point being that Bashford was a unique mental organization 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 these words of Paul which expressed the central sin of Bashford's life, "That in all things He might have the preeminence."

[Signature]
which remains suspended like an ever-present half-open lid, while the glow pours along the path. There are hundreds who have stood awe-struck upon the walls of Halemaumau, who will be gratified to know 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 pauses in my command.

William

The Beginning of Bishop Bashford's Christian Life

REV. L. S. LEAVITT, D. D.

My acquaintance with Bishop J. W. Bashford began when we went students at 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 southeastern 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 told to his equally adverse mother: "I must return to the university and later on some special work before the term opens." She seemed to understand and replied: "Jesus, you cannot run away from the Lord. He will follow you." And he left for the university.

On reaching Madison he went to his eldest 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 it is yet: 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 will find a much happier life and be more useful than you would be otherwise."

This was again disappointing and not what he wanted. Still according to policy Bashford went to Prof. W. P. Allyn, a young man of charming personality, professor of Latin and of comparative literature, and told him the same story and asked: "What ought I to do?" Professor Allyn replied: "Mr. Bashford, I cannot advise you. I am a Unitarian, educated in Harvard University. You go up to the university. In the Methodist boys failing several of us by name and they will tell you what you should do."

I am sure he did not follow Prof. Allyn's advice and none of the joyous blaze of his religious instinct or this struggle along referred to. The bishop gave me these facts only a few years ago. That 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 21 Main Building, and several a promise that he would attend. It I believed he would, 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 president'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, rose and took the most prominent 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 why you think of Christianity. You need not commit yourself unless you wish."

He rose under some encouragement and elated his talk by asking prayer.

I extended the invitation and my classmate, Vroman, also arose and said he would to take with Bashford and become a Christian. Then I said: "Let us all kneel and pray for these new students."

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, turned himself. Bashford came with us. We locked the door and after reading appropriate Scriptures and commending on the name, we knelt and gave one united 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, conveyed to him, and prom­ised to attend services with him in the nearby 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 have. 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 I 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 made me believe one of these men was actually converted. Thus began Bishop Bashford's public ministry.

Los Angeles, Calif.
Inspiration from the correct and corrupting doctrine of class hatred. That has been the staple of Lenin'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 Lenin. Certain parts of the letter were omitted for fear that their publication might involve a violation of the censorship law. But what is printed gives us a quite adequate and, of course, authoritative exposition of Bolshevism. "Working-men the world over," Lenin tells us, "are breaking with their betrayers, with their Goomers and Schodeman." "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 sense 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 now have concerned with the task of overthrowing the bourgeoisie, only facts or features will be based on the formal equality of the bourgeoisie." For true democracy, Lenin has only contempt. He speaks of the "incredible paradoxes, constantly full of bourgeois democratic and parliamentary phrases" and of "the bitter fact of formal parliamentary demagogy."

Whatever the American apologist for Bolshevism, a man who not only believes in "free love" but has practiced it, and who has said that "the coercive family will pass away with the coercive economic system."

These fundamental tenets 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 inevitably passes by in silence. Instead, we are told that "the aim of the Bolsheviki is clearly the destruction of the 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 in the command to assault Israel to destroy the Caananites!

The attempt to represent Bolshevism as in any sense a "scriptural" movement can hardly be taken seriously. Only blind leader of the Mind men 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 stood today as the two antagonistic representatives of Antichrist. Protestantism, 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 these 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 partisanship, 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 "undeniable ethics" of the labor group as well as "manifestations 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. Murfin

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 can do much to make impossible future war plans. They provide for open discussion—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, impairing our nationality; that we are taken too far in entangling alliances with European nations; that we lose the right in our own terms of immigration, etc. if these objections are correct they are serious; but these difficulties can be removed without falling in the main purpose 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 more 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 decide themselves unambiguously and definitively to their respective nonaggression 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.

Christendom, 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.
Bishop Bashford has a place in the Pantheon of Methodism which is all his own. When in coming time we count the names of our great characters, one pearl will bear Bishop Bashford's name. Stained to be a confident of staetemen and a ruler to Israel, he never learned the humble heart, never his will to.server others, never his naturalism, his sincerity, his singleness of purpose, never his contact with the living Christ, who was to him both Compassion 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 that there arose a comprehension of its sufferings lead, his ethical earnest, and hunger, all broadened and deepened with the years. It all made his very same an orator to faith among his force in China. A paragon of faith and sincerity 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, insuperable, human, perfected by suffering. It is he when the chariot has swept out of our sight.

Bishop Bashford's story is too well told by those who knew him perfectly, to need retelling here. Dr. Lewis, who sends us from Los Angeles—where Bishop Bashford died, his recollections of Bishop Bashford's childhood, accompany it a letter from which we learn that the bishop has been on a farm, that his father's death left his mother with quite a family and small means; that he lived on a farm by the month for small wages; at other times he was a student or taught school to assist the family and meet the expenses at 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 surrounded away from a railroad, and new after story says has acquired a population of perhaps one hundred and fifty. It was from such a humble start that God's light soared to become the counselor of mandarins and proconsuls, a recruited leader of a church of millions.

The article by Mr. Marcy is also first hand; his grand mother was the sister of Bishop Bashford's mother. Thus our authors are offering pictures, a freehand and a waist in the making.

The lure of books possessed Bishop Bashford from his earliest recollections. His father had a library of a Methodist local elder, and orphaned him, the lad poured over the father's few books when others were at ease. Till his death, Bishop Bashford wanted books; he wanted knowledge and truth. Methodism has not had a leader more determined on accurate knowledge. Every article he wrote, every book he wrote, is tested and accepted with care, evidently gathered with ethnological patience and weighed with a philosopher's insight. Take his "Our Missionary Plan for the World." It was born of a burned desire of a burning volume. The Horton's "The Bible a Missionary Book," which for a day or so is in the midst of a chivalry of ideals in Franklin, Ohio, fell into his hands. His own book is a story home of information. Well were it if we were in our course of study; well were it if the work were more immediately commended to our common praise. Of course the book is inspirational; of course it excites spirituality and pray:; but we are seeking of Bishop Bashford's unceasing passion for knowledge; for facts correctly synthesized and then borne to the rest of Christ. The book shows the man.

It could not have been more than forty miles as the crow flies, from Fayette to the State University at Madison, and there young Bashford matriculated while in his teens, returned to school, was, by A. D. twenty-four, his A. M. at twenty-eight, in that time a graduate also of Boston School of Theology. That year he was a pastoral supply in Frankfort; two years later he was at Jacksonville Florida. At thirty-two he was pastor at Ashtabula Ohio. It was then we believe that

Laurence J. Henry, a country lad, rode twelve miles and back on his horse, on a hot summer day to hear him preach, that seemed until 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 the inner light ever about. His very life was an exhortation and will ever so remain.

From Ashtabula he went to Portland, Maine. Of those years Dr. C. G. Mellen speaks elsewhere. From Portland, to Delaware Avenue, of which Dr. Charles Edward Locke writes. And then at forty-one years of age he was placed in the presidency of our great Christ College, the Ohio Wesleyan. In me he found Edward Thomas, Frederick Merrick and Charles R. Payne and fellow of L. D. McCook, White, led, and Williams. We thank Professor Stevenson, of Ohio Wesleyan, for his tribute.

Well do we recall seeing him during these years standing on a nest military down the great chasm unexpectedly springing 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.

Bishop McDonald today throws an interesting shaft of light on Bishop Bashford as Bishop in China. He says even he has not seen when his colleague first felt his course impressed in China, when interest which never chatted and left him with one possession, one that in all his Episcopal career—China. His colleague Bishop Lewis, who four years later also was taken from a calling residence into the Episcopacy and went to China, related at the historic St. Louis meeting of the General Conference at 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 led led the host to the very borders of the Promised Land of which the Confessory can for that vast section of the world's population, and just as the moment from the intensive campaign that has cost China millions of dollars, he went, as Moses, upon the mountaintop; by faith he caught a glimpse of the glory which is to be, and then he saw, he was not, he is not, any longer in our capital. But the ivory tower, in the Promised Land, he is alive, absent, whilst the church follows on. Oh that she may make haste. Oh that she may make good a good confession following his glowing quickly.

Bishop Bashford was thought to have returned to America last time for reasons of Mrs. Bashford's health. As it turns out he is in the interest which never chatted and left him with one possession, one that in all his Episcopal career—China. His colleague Bishop Lewis, who four years later also was taken from a calling residence into the Episcopacy and went to China, related at the historic St. Louis meeting of the General Conference at 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 led led the host to the very borders of the Promised Land of which the Confessory can for that vast section of the world's population, and just as the moment from the intensive campaign that has cost China millions of dollars, he went, as Moses, upon the mountaintop; by faith he caught a glimpse of the glory which is to be, and then he saw, he was not, he is not, any longer in our capital. But the ivory tower, in the Promised Land, he is alive, absent, whilst the church follows on. Oh that she may make haste. Oh that she may make good a good confession following his glowing quickly.

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A HERO, PROPHET, STATESMAN,
BY BISHOP SHEPHARD.

Bishop Bashford was a man of most unusual quality, a statesman, a hero, a prophet, and a statesman in one. An educator and administrator and constructive man in the history of China his career is almost unparalleled. He will be remembered for his宏业, for enlightened vision, and Christian optimism.

In his farewell sermon to his congregation in Portland, Maine, almost exactly thirty-two years ago, he exclaimed:

"To me by far the greatest thing connected with my deprives that I go away with many whom I love out of the church, and, I fear, out of Christ. . . . I have a text in 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 we will not continue here forever. We have to serve for an enterprise, to establish a business, to build it up, 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 lessons. As I may set into none of your faces again until we stand together before the judgment. I urge you as a brother to heed this message from the Lord."

These are the words we hear as he disappears up the hill. Oh leader, the chariots of Israel and his horses follow. Farewell. Your mantle, who is able to wear it? Farewell. We know oh, as you followed Christ.

The funeral was held in Los Angeles, on Friday.

**Changed Dates of the Intensive Drive.**

From Ordinary Headquarters we learn that in order to cooperate rather than conflict in the Victory Loan, the dates of the Intensive Financial Campaign of the Century have been postponed from April 27 to May 12.

The Joint Centennial 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 Goss that the Intensive Financial Campaign be postponed until after the Victory Loan.

A message was wired stating that the Century would postpone its financial drive in order to cooperate if the directors of the Victory Loan so desired, and a delegation was sent to Washington in order to confer with Secretary Goss who gave a full and sympathetic hearing.

On Thursday, March thirteenth, Doctor Taylor received the following telegram from Secretary Goss:

"I have just been advised that the Joint Centennial Commission of the Methodist Church, South, and the Methodist Episcopal Church have determined to postpone their Century drive to the end of May. In order that no interference may be had with the Victory Liberty Loan campaign, it is necessary to cooperate more completely than was at first possible."

In this regard, the official date for the Century Financial Campaign is fixed for May 18 to 25.

**Not a Mite Would I Withhold.**

Dr. Norman H. Bean, preaching at Glasgow, Scotland, from Acts 5:1, said recently the early Christian church had a passion for winning souls. Theycentered in prayer: "We

From Bishop Leonard.

James W. Blackburn, pastor, educator, author, bishop, was one of the greatest souls ever given to the world. In the Methodist Episcopal Church, he was both beloved and beloved, and through bond in his exhortation, was at all times kind to the Church of Christ. He was one of the warmest personal friends Bishop Bashford would readily endorse the above statement. He died a great man, loved and admired by Christian people in two hundred-people in China, as much as in the home land."

When you make the devout in the sunset, China doubly needs you now.

We observed Bishop Bashford at the great World Missionary Conference at Edinburgh. It is not an exaggeration to say that he was easily one of the four or five most in-
James W. Bashford, Bishop, Saint.

Memorial Address Delivered at Ohio Wesleyan, 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 he repeatedly must have heard his words as in many a lecture and hundred sermon we did for many years, while he poured read and heard in saintly listening, speaking, on this campus we naturally look for his presence, his smiling face, his clovered yellowing, stirring, clap; here we naturally listen for his hearing seeking voice. His eloquent, enthusiastic, breath, and even his well-delivered attempt to sing. If he were in white 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 speaker that will be borne about him.

You will understand and appreciate my effort to speak without seeking to say any word of personal proprietorship in him. He did not belong to me, but to all of you. We all will understand my difficulty. For he did belong to him, as he belonged to each of us.

You will also understand the self-restraint 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 speaking of this man.

Four years ago I went from this university to study theology in Boston University. One day Dean Lathrop said to me, "You ought to know Bashford, one of our recent graduates." He is specializing in the fields ofowed philosophy and poetry. Shortly after began a friendship with ever widening reach, ever deepening want, ever increasing desire. Even so, I can not now speak of him for myself alone or chiefly.

His biography need not be quoted, nor the external facts of his life repeated in detail. He was a student all his life graduating from the University of Wisconsin and Kansas University and honor being bestowed with degrees from other universities. He was a pastor for a number of years, president of Ohio Wesleyan for 12 years, and a bishop for fifteen more years.

While he was justly interested, as others of us have done, in nothing else. He believed then that the pulpit was the greatest of all, in, religion. He never did lose his conviction as to its importance. Like many other men, he left it, not merely or from choice, but only after repeated demands for service in other fields. Bishop Warner once said rather vividly to one who had refused a half dozen educational services, "Perhaps the church has some right to say where it wants you to serve it."

When Bashford came in the presidency he was convinced that for him this was the greatest possible sphere of power. So for the years of thought in the years he made it. He says here what he was here. "When I first came to the episcopate, he did as others have done, truly persuaded himself that this position gave him supreme call to supervise and a supreme opportunity for usefulness. There is no ever tradition of views or commitment of purpose in those changes. In each place he believed he was in God's plan for his life and in that position the value, the force, made great provision and decided it, filling each without having his eye or his heart all the time on another. He did not look forward with desire or back with regret."

Of course it is known to his friends that thirty years ago he really wanted to be bishop of South Africa and believed himself adopted to that ministry. More than once he has said that God's will in this matter had been much wiser than his own, both for the church and for himself. He likewise wanted to be a teacher, just as Bradford Raynor did. And the world sent two great teachers, when these two men, friends, always were kept from fulfilling these dreams.

But Bashford actually was an administrator all the best years of his life. It is true, but not unimportant: in those years he learned the powers of the administration, the administrator, in the church, and blessed the church whose presidents and bishops are wise and capable of the administration of the difficult, important, and delicate duties of these offices. But thirty blessed the college and the church by whose presidents and bishops are wise and capable of the difficult, important, and delicate duties of these offices. The church is' the light of the world, the Church of the world, the Church of the world, the Church of the world, the Church of the world, the Church of the world, the Church of the world, the Church of the world.

The term "a successful business administrator" will not fully cover the heights and reach of a life like this. He was a good administrator here and yonder. He was not an imperious, barking on the loose in holdings and judges to their confusion. He had lots of what men call good sense, and knew how to use it. He cherished his here throughsome envious and confused paths in which a man might easily have got lost. He was neither extraordinary skillful in persuading men to give money to good causes nor has he left material monuments, and well organized structures here and there, of which any man might well be proud. But after all, that was not the prevailing atmosphere or the dominant note of his life. Treasures and triumphs might easily differ from him over the bidder, but when he walked in here on the latter part of day or monthly before day and saw the gates of the life open before men's eyes, men forget the smaller 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 been as a teacher or author in either self. His mind did not refuse unenlightened ideas or unspeakable theologies. He did not care for pleasant information. Individual facts and opinions he held up against or both into the well-organized system which made the philosophic and theologian's backbones of his one, free from often sentimental panic. The coming of a new view did not disorganize his mental machinery. He was not an enthusiast at a time when many of us more timid souls were afraid of evolution with a story, but the mind and the man, with the war story of a world with such a principle in it, in the library of civilization. Without pretending expert knowledge in that field, he saw and not to its working principles and worked for the proclaimed of the gospel of the blessed God. And again, he made plain people feel the thrill of a little that had come into being as ever was. He was able to present these two principles in a way of disorganization of the in the firm system of his truths, in philosophy and theology, his evangelistic use of them in the true natural way in the world, served him from all suspicion of heresy even when other men were under heavy clouds of doubt. He had the spirit in which philosophy and theology ought to be made and taught. He bought all things to the test easily and firmly held fast in what was good for life. He did not search the past, nor disregard the values of the ages and the races. He was the all in his philosophy and theology, working a war of life for men and society. The supernatural was not a stick with which to adorn a text of orthodox, but a divine principle and power running in its vital application through all the grades of life, from the lowest close up to the highest. He took the supernatural, applied evolution to the creation, and made plain men see it. We cannot overrate that he did not write after these vital results. Phillip Brooks laid an unenlightened book on Faith and Life, a book he liked and did not write. He wrote the chapter outlines as follows:

- 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.

Bashford was one or the tow. I could keep when I think of what he has written in philosophy and theology.

You would all agree that he was a statesman, not simply as 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 China in the large and the long view, new movements covering centuries and covering centuries. For years he had studied the world conflicts. We used to joke a bit of fun at him when he began to discuss the ministry 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 in the Atlantic sphere. He knew perfectly well that for centuries yet human interest and passion would continue in that province upon those two areas. But he saw, as no man has done in church and state, that vast panorama that is so vivid 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 1894, ever true to his name 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 asleep with his eyes turned toward China and the music of the Pacific in his weary ears. There, beyond that wide Pacific, the voice of his youth, after being for forty years of perfect love and life together, sits today in sweet loneliness and holy peace. There sat love and sympathy, rather around her in tenderness and depth that we would often if we could.

But I will undertake to make a case for his statesmanlike on either of the following four studies which he has left us: First, his study of the races and their relations in the world as first published years ago in the "Bibliotheca," second, his latest volume on the "Oregon Mission," an extension of an earlier essay on the "Romance of Modern Missions"; third, his address in the General Council at Wilmington, when the walls of the big building seemed to crowd one cold white world view and white lines swept up and down before us; and fourth, the stupendous work on China, as genuine an interpretation as any made. The study now called "The Oregon Mission" shows the same fine grace upon facts and as does the volume on China, Marcus Whitman's life was not an isolated piece of daring and endurance. Bashford saw that in the light of large and significant principles. He saw immense meanings in the event.

Nothing in our own and Asiatic history is by any means brought with interest to our race than the fate of China. When Bashford went to China, India was the conspicuous mission field. In fifteen years he has done more than any one else has done or will ever do to save China in our thought and interest. What China's future is to be no one knows. But as sure as the sun shines, we limited future along the broad lines laid down with joyful hope in Bashford's largest book. The closing chapters are a noble study in the philosophy of history and the goal of humanity. He saw the thing that has real and large, Statesmen of America, statesmen of Europe, and statesmen of Asia, as they use the new, vast strength of white and yellow races, after the victory of the world war, will be driven again to the facts, the interpretation, the generalizations. The lofty principles of Christ who saw China and the worldwide race problem in the light of Christ's omnipotence. Dr. Arthur Parry told me that Bashford brought to China the most extensive and the most accurate knowledge of China that in his opinion any man ever earned in 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 superego 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, holy in his image and in his spirit. Then it will be seen, and remembered how prophecies were the visions, how clearly taught the consciousness of the divine of this Christian state man who worked for us here, who has been brought the life in the earth of the world.

We would never hear today in saying that he was a superlative preacher as a teacher. But he was not different, certainly not less effective. 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 things he did best. No man ever worked harder upon his sermon 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 tournament. Here to this holy place of the presence of the Lord upon him. Here successive generations of preachers saw him walk safely through the tangled thicket of modern propriety 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 his life he validated the flavour of men, helped dissolve the exuding desire of sinners, helped them to realize their moral temptations, let them into the ways of service and life. And all over the world men and women who disliked and entered into the deep places of fellowship with God. Preaching was always a great occasion with him, whether here on these high Sunday of the monthly sermon or the annual conference, whatever in the Annual Conference, the occasion that takes the bloom off all other preaching occasions, or in its village church. The site of the audience did not make the greatness of the occasion to him. The site of the gospel is the supreme Church. The supreme Church 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 knew how to make the power of his mind and the life of his spirit, never meaning, anything but to his own and for all the best kind of intellectual freedom, real intellectual courage, and integrity along with unselfish 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 proclaimed as God gave him utterance in reward for his intellectual passion and his spiritual endeavor.

years since, at these annual conferences, he spoke of the preacher under three heads: the preacher's art, the preacher's truth, the preacher's personality. Let us modify and adopt the same headings when he spoke of President McKinley under the same heads: the statesman's art, the statesman's truth, the statesman's personality. Every one seen at once where the obvious comes from. We all agree with that first published years ago in the "Bibliotheca," and the words he used are: "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. Not one could look upon his spoken, realize as he rushed through swift, breakneck sentences, full of humor, full of light, full of heat, full of gore, without knowing perhaps that unconsciously was speaking of himself also.

The Breath of it.

We will do well to look at the history of our land and see what it is the Congregational Church undertakes to do with the millions it is in revenue. It is nothing short of world-wide reconstruction, through hospitals, orphanages, schools, social service, and evangelization.

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, Sunday schools, and other buildings; 164 missionary residences; 452 native residences; 152 orphanages; 51 secondary schools; additional equipment for twenty-five universities, colleges and other educational institutions; 56 mission residences; 1,000 native residences; seven presses; 65 hospitals; 24 dispensatories and other buildings; 111 studios by resident ministers. As to the forty million dollars for work in the home field the plan includes: 2,386 new buildings, 1,359 residential buildings, 2,149 parsonages, 45 special buildings, 2,364 missionary residences, 725 supporting missionaries, 302 language pastors, 158 directors of educational services, 404 native workers, 1,112 orphanages, 46 superintendents, 136 district missionary aids, 45 district evangelists, and 115 other workers. Moreover, the gruelling care has been taken to see that the projected undertaking will not conflict with the established work of other denominations, but shall be for those who are not present members of any other churches.

This is all to be undertaken in the most businesslike manner. Every penny is to be economically expended and accounted. The business roll of the Congregational Church will be as carefully looked after as the details of the campaign for getting the millions have been. The Church was astounded of this success; but it is equally satisfactory to have the assurance redoubled in certainty for the present pension being managed out of headquarters.
James W. Bashford, Bishop, Saint.

(Reprinted from page 115.)

What art he had, art of saying things, art of saying things, art of understanding things, art of understanding people, art of persuading people, the real art that he had, that he had to be one at home in which all the people understood the art of his truth, the art of his truth, the art of his truth, the art of his truth, the art of his truth, the art of his truth. That is, art of understanding, art of understanding people.

What a personality he had, the true personality. He was not known to be a man of the people. He was not known to be a man of the people. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality. He was not known to be a man of the people. What a personality he had, the true personality.
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 if 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 excited feeling, and see it for what it really is: a means of effective religious activity. And let's stop locking upon it as a source of getting something from an unwilling God and recognizing 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 nearest thing 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 eye is 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 binds things which can not be realized in any other manner come about; energy, which hitherto prayer would have, is by prayer set free and operates in some part, in its objective or subjective." Or, as Dr. Henry 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 outgoing 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 sought in my heart, the Lord will not hear me." Such 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, outstrip the imagination. The new 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 Thousand Churches," broadcasting of the slogan "Prayer Heals Things Done," the enrolling 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 25, and for Passion Week that follows.

Palm Sunday in this Centenary year, in other words, will be the rechristened Intercession Day, and it will mark the beginning of seven days of universal and sustained Methodist praying for the greater enterprise in the Church's history. In the sermons that Methodist preachers 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 to a Million People Praying? An earnest call to 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 Methodists enrolled by Easter Day, a week later.

"Desiring to participate by prayer in the worldwide work of the Church," reads the enrolling card, "I hereby enroll as a member of the Fellowship of Intercession, and will pray for the triumph of the Gospel in our 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 compact.

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, Calif., where he had been resting for a period following the overtaxing 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 number of the Board of Foreign Missions, a prominent Chinese, a colleague at Ohio Wesleyan University and one of his college colleagues who accompanied him on his travels in China as secretary.

"One Who Walked with God in White"

By Bishop Luther B. Wilson

In May, 1913, the action of the General Conference gave to me the honor privilege of being invited with the bishops of our Church to visit some of the places I had preached, and to spend a few days with them in relationship to their work and their responsibility. Bishop Bashford has been one of the most kindhearted, helpful and self-sacrificing men I have ever known. His wife, who took a large part in the work of the church, was always kind and helpful, and her sacrifice was of great value. Bishop Bashford was a man of great worth, and his death is a hard blow for the church. He was a man of great worth, and his death is a hard blow for the church. He was a man of great worth, and his death is a hard blow for the church. He was a man of great worth, and his death is a hard blow for the church. He was a man of great worth, and his death is a hard blow for the church.

China's Saint James

By H. C. Huang, of Kowang, China

The work of our beloved Bishop Bashford will always remain in the memories of all who knew and loved him. Even though he had left the earthly scene, his memory will be preserved in the hearts of all who were privileged to associate with him in the work of the church.

March 27, 1919

"St. James the Less"

The Bishop and his wife, who were the loveliest people I ever knew, made a deep impression on me. Their kindness and hospitality were such that one felt at home from the moment of meeting them. Their home was a center of spiritual life, and their influence extended far beyond the bounds of the church. They were always ready to open their doors to those who desired to come and be with them. They were always ready to help and comfort those who were in need. They were always ready to give of themselves for the welfare of others. They were always ready to be a help and comfort to those who were in distress. They were always ready to be a help and comfort to those who were in distress. They were always ready to be a help and comfort to those who were in distress. They were always ready to be a help and comfort to those who were in distress.
March 27, 1919

In our heart to have at this spiritual time this beautiful life taken away from us. Words
work of this good man. I have
only the beautiful picture before me; the
man, free from sin, and in a life of Bishop Backlund stood.
the Lord makes boring. Bishop

As College President
By Prof. R. T. Severyn, Ohio Wesleyan University

The first time I saw that we were students
in one class, I was another, the next below,
and in the last, the next student, and a

CIRCUIT HINTS BY WEATHERMAN

long talk about the intellectual atmosphere
of Ohio Wesleyan University, which I respected,

A Man Who Banked on God
By Harrison Ellson, Who Was His Secretary in China.

To write the brief personal impressions of Bishop James W. Backlund
that will be published in the first annual publication of the
our little circle, Bishop Backlund,

The Christian Advocate

At first glance the second impression of Bishop Backlund

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To write the brief personal impressions of Bishop James W. Backlund
A Five-Talent Life

By John F. Goacher, D.D.

James W. Bashford has lived his five-fold 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 presidential man, a Christly man. Modest as a maiden, his counsel was sought by a cross-section of different nations and by ecclesiastics of various denominations. Simple as a child, his conversation was alluring to youth and edifying to both philosophers and sages.

He was a man of wide horizon, yet he had deep penetration, and the far-off things because he lived beneath the sky and clouded by selflessness. 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, and 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 helping those who knew him was a beneficent emollient to human frailty and sages.

His life was subtle with these records, and his love for his beneficent emollient to human frailty and sages.

The volume of his life on earth is beautiful, fragrant, inspiring. Baltimore, Md.

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An Honor to Alma Mater

Bishop Bashford received the honorary degree of Doctor of Laws from his alma mater, the University of Wisconsin, at commencement in June 1919. In conferring the degree, the University of Wisconsin paid its highest tribute to its distinguished graduate. This degree was the first given by the University of Wisconsin to any resident of the state who had not attended the university.

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Funeral of Bishop Bashford

James W. Bashford, D.D., was born in Pottsville, Pa., on March 23, 1873. The funeral services of the late Bishop James W. Bashford were held at First Church, Baltimore, Md., on Friday afternoon, March 28, 1920. The services were conducted by Dr. Frank M. Larrabee, rector of the church, and were attended by a large congregation. The services were broadcast over the radio and were also broadcast over the network of the Associated Press. The body was taken to the church and was laid to rest in the Eastern Cemetery, Baltimore, Md.

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Bishop Bashford’s Chinese Name

In writing an English name the Chinese, these characters, who not only express more specific English words, but also express an appreciation of personal traits.

The first of these characters in Bishop Bashford’s name, James, is the personal name, and it stands for the personal,andidentity of James W. Bashford.

The second of these characters, W. is the name for the year in which Bishop Bashford was born, 1873. The first character of the year in his name, W., is the character for 1,000, and 1873 is the year of his birth.

The third character of his name, Bashford, is his family name. This character is the name for the place or family name. Bashford is the family name of Bishop Bashford.

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Bishop Bashford’s Catalan Name

Bishop Bashford’s Catalan name is James W. Bashford. This is the name used in Catalonia, Spain, where Bishop Bashford spent much of his early life.

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Bishop Bashford’s Chinese Name

Bishop Bashford’s Chinese name is 范恩福. This name is derived from his English name, James W. Bashford.

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Bishop Bashford’s Funeral

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Mrs. James W. Bashford

The telegraph brings news of the death of Bishop Bashford, a native of her home in Los Angeles, Calif., at the age of 73. After physically, and at times seriously troubled with pulmonary trouble, she had several her husband, three seasons labor and heartache, and long and hard, and in the end she was stricken suddenly with a fatal cold.

James W. Bashford was born in New Hampshire. He and his wife settled in Los Angeles, Calif., where they raised their family. They were able to afford an excellent education for their children.

Mrs. Bashford will be remembered for her kindness and charity. She was a devoted member of the Methodist Episcopal Church, and her contributions to the church are remembered with great respect.

Her death is a loss to the Methodist Episcopal Church, and her contributions to the community will be sorely missed.

In memory of Mrs. James W. Bashford, who passed away on January 2, 1917, a memorial service will be held at the First Methodist Episcopal Church in Los Angeles. The service will begin at 10:00 a.m. and will be followed by a procession to the cemetery, where she will be laid to rest.

The family asks that in lieu of flowers, donations be made to the Methodist Episcopal Church in Los Angeles. Donations can be made in the name of Mrs. James W. Bashford and will be used to help support the church's mission.

The bishop's legacy will continue to be remembered through his contributions to the Methodist Episcopal Church and the community. He will be deeply missed by all who knew him.
Bashford—Seer and Statesman

Paul Hutchinson

On the fifth page of the last of Methodists history, on the second page of the last of the Bashford—Seer and Statesman, it has been noted that Bishop Bashford is referred to as "The Bashford—Seer and Statesman," and his work is noted in the following terms: "Dr. Lewis gives the slenderest shade that press has thrown on Dr. Lewis's life and career, but he is right in his treatment."

James W. Bashford

Bashford—Seer

From the day that he was a missionary in Boston, young Bashford had said to his own people, "I am a man of God, and I will live as long as I can, and I will do as I please, although there have been few preachers who have the power of the figure of God, who have held such an effect on the people, who have the power of the figure of God on the people."

James W. Bashford

Bashford—Statesman

When the figure of God was granted, he was commended to the church and the world. Bishop Andrews declared the

Bashford—Seer

Dr. Lewis goes the slenderest shade that press has thrown on Dr. Lewis's life and career, but he is right in his treatment."

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James W. Bashford

Bashford—Statesman

When the figure of God was granted, he was commended to the church and the world. Bishop Andrews declared the
I have found bringing the idea of making a new picture... and the practical problems involved from which the very best results possible will occur.

The principle of the effort to make, in entertainment pictures, always the pleasing, correctly historical, educational, etc., has been admitted, and the effort is better made with renewed endeavors. 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 plants at the members of our association be used for experimentation, and that the educators, at the country, and the producers, join in the movement to make certain that the production of pictures for classroom work which will be pedagogically, scientifically, and psychologically sound. A committee of men educators appointed by the National Education Association, together with the kindred co-operation 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 about limitless demand of the future, and meet with pedagogic pictures which measure up to the standards fixed by the educators themselves. This will no doubt result in an imitable contribution to the pedagogic forces of the country. Along with the development of the classrooms in the producing plans for the intelligent, equitable, and complete development of the whole educational field.

Further, the producers have taken definite steps to make this further possible of the motion picture as an instrument of international unity. The aim making certain that all films which are sent abroad, whereby they may be called correctly pictures American life, ideas, 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 current depletion of the film and holds of our men and foreign people, each to the other, will go far toward bringing the better pictures, or pictures which it is urging, because we would not set to be in the position as advertising or seeking publicity, for any particular pictures, yet do want to call your attention to same of them as the type of picture. That at seeing it 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 folk might see them. There are a great many of such pictures, some of which are:


I am very hopeful for the future. It is a huge undertaking and I again most earnestly ask for your suggestions and your active help. In return, of course, we thank in patent. 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 film, effort for better and still better service by motion pictures, shall be constant and that from this effort will come an accomplishment that will mean the hoped possible usefulness.
Jane Field Rushford

BY W. L. Y. DAVIS

FROM AN ADDRESS DELIVERED AT THE SEMINARY

Jane Field was one of the young women to be instrumental in the first steps under the newly established regime of coeducation in Wisconsin State University. Music was opposed to the entrance of women. Even the teachers were uncertain of the wisdom of the step. The alums were resentful against it. They were fearful that women should be admitted into the library and the chapel.

Into this list of objections come Jane Field and her class, the group of students who after all became the wife of Jesse F. Lewis. Jane then devoted the task of getting some things concerning the mind of Jane. Jane Field graduated with the highest honors of her class, composed of girls and men and women in 1871. The leader who led hereupon appealed to the esteem of women after the academy to her duly.

James W. Rushford had already graduated from the same university with the highest honors of his class.

While in the Wisconsin State University, a young woman, still and suddenly, beautiful in the moon of her literary studies, her mind as brilliant as her face was beautiful, passed as wonderful as her mind, down into a dormitory that had been kept clean and furnished in young Rushford's best and fitted with the light that never grew out.

Another youth came to Rushford and asked whether he thought it possible to him. Jane Field, Rushford advised him, and I think something like John Tilton, he decided to set upon and advise. She talked over the idea in her mind, as she had found her inspiration, and he found his balance wheel.

The poet of Lincoln Park, Rusk, told Rushford, that he was going to be in the United States, that he intended to get a book and to pay a debt. Rushford exclaimed he was not sure he thought to write his books, but to sell it. Then Rushford was asked if he could love it, and if the publishers, he got it, and also a debt of $150, and only thirty months, a month away from working. The little book was delivered to the publisher shortly after the debt. About this period the marriage of James Rushford and Jane Field occurred, and with it Bishop Finley notified the backgrounds that

she had been appointed to a Minneapolis pulpit with a salary of $200 a year. The bishop was overjoyed in the hope of the step. He was a strong advocate of the disadvantages of the preliminary education of the University. He was informed that he was to be the deacon at the time of the subscriptions already taken to raise the debt, and he reported his duty in that he had paid himself.

A subscription to his young brother, was to write in a letter, that he did not know how to raise the sum. Rushford turned all matters of finance over to key.

Peter was a big man who ran down a tall hall whose college presidents, rather than give up another president to a desired people. And here is a little woman who could entice him to such devotion and share the sacrifices.

She was present with the University Movement. Her gifts went to the South Memorial Church, the church that needed college, the land to meet it, and as much as it could bear in the liberal in large accommodation and paid up. Yet nobody knew the donor. She reenlisted the Ohio Wesleyan University, and yet she was not prevailed in her affection, for the University of California was benefited of almost as much. She had a large gift upon the Peking University in China, as a memorial. After the gift had been made, the Methodist University of Canada, making asking that it might be transferred to the Methodical Academy of Canada, might be under the control of one College. She hesitated for her Bank, that might not be put, she was not intercommunicated in her sympathy. She was so good a neighbor that she accepted the Bishop's widow's position from the church.

A member of the League of Interfaiths, she wrote beneath her pledge, "For this will I pray:" 

1. My family. 
3. My world, family, and kingdom.

in her thought book we find, "Life is a call to write on a transcript on the purpose of life, and sacrifice and self-sacrifice are the means of life's victory and all." 

Bishop and Mrs. Rushford 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 at the world's.

At the General Conference held in Los Angeles, the vote for Bishop was carrying James W. Rushford close to election. Mr. Rushford was rather doubtful about accepting it, should it come, and was at the point of change and withdrawing his name, "James, you should not refuse," Bishop said, "you may be the Lord. That gave to me the courage to go to the Church. I am to the Lord. That gave to me the courage to go to the Church.

During Mrs. Rushford, last spring, the Bishop had a busy time, as she had great difficulty in smoking, and passed with every breath. She said in the first of her, "It's good to have a friend to go with me to the grave." Said the friend. "You remember that word, Bishop, I feel the change and a good?" "Yes," she said, "Where is it?" "Well, you know in Psalm 30:5, Sequential and Principal score being over the first, and Principal being over the second, Principal always, clergy, clothed with the" and it is good." "Yes," said, "Mrs. Rushford, it is good.

On the afternoon of her departure, she asked to be preparing to the journey, she met the unexpectedly expected and said, "I hope it will not be delayed.

She arranged all her business affairs with a calm deliberation. She even notified this service, and gave directions for the burial, when and where.

She said, "We will see you again." She never called, but in another world, she never called, but in another world, she never called, but in another world, she never called. The hope was not to be better seen. She said, "In a better land."
Looking Toward the

This department will review and, as far as
apparent, discuss the state of church in the
province of Szechwan.

The Episcopacy from the Stand-
point of the Chinese Lity

by IRA KAIN, M.D.

Your discussion of episcopal supervision
for foreign areas is very interesting. Perhaps
it may not come easily for a more Chinese
form of episcopacy, that is, to have bishops
in China and some of the surrounding
countries, the question becomes
one of the largest missionary fields of
the Methodist Church, it becomes very
important one and not at all a narrow one
in any of its aspects.

To whom is this question most Vital?
It is not in the native church? How many
complaints come from the Chinese? Not to
my knowledge. Our bishops see the needs
of the church and do their best to serve
us in the episcopacy. The same is true also
for the American field in this period of
history and the whole world. And when
Austroj can give up, America will never
take the day. But she must take
up, for by sharing the burden now, she
is helping that of her own sake in the
future.

1. A Christian China will never
be able to fight for the world, and
Austria, as well as
China, is the foremost champion of peace
for the world. Let us think the Lord for
our type of "rubber stamp" bishops. They
have faithfully and at the cost of their own
lives, stamped upon the peace of God, the
love of Christ, and the binding of the
Holy Spirit.

2. It is due to their leadership that we have
advanced so far, and nor may they be
both able and willing to do so. We
must follow in their footsteps. At the early
stage of our development? If one man has
his 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 here turned his efficiency for leadership
among us. A North China mission would
always be fighting from the northern standpoint
and a Fujian man would see things from
the southern standpoint, and each cannot
see why the other is not more progressive.
What outstanding preacher, or writer, knew
of present in China? None who has been
heard or read outside of the confines of
their own district.

We must admit that American
missionaries have more
experience in handling
our people.

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Bishop Bashford's Boston Lectures

BISHOP BASHFORD, without question the leader among American apologists, is at present delivering a series of addresses at Boston University School of Theology on "China and Japan." The results of these addresses are soon to appear in book form. The collection of these addresses is of special interest, as they include the latest in Chinese scholarship and thought. The addresses are a welcome addition to the literature on China and Japan, and are sure to be of great interest to students of these countries.

China and Japan

The question of China and Japan has been a topic of great interest in recent years. The relationship between these two countries has been a matter of much debate and discussion. Bishop Bashford's addresses provide a fresh perspective on the relationship between China and Japan, and offer new insights into the complex dynamics of their interaction.

Bashford's addresses are a welcome addition to the literature on China and Japan, and are sure to be of great interest to students of these countries.
OUR CIVILIZATION IN THE CRUCIBLE

Lent serves to place emphasis upon the spiritual life of our world. 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 peculiarly 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 sin along which we were travelling.

Nietzsche's superman who dominated the philosophy of Germany was, under another name, 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-eminent 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 whole 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 are seen to be but by-products, and are revealed in their final weakness, entirely improper to save humanity. From the battlefields of Europe and from the mourning homes of the many grieving 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 position, wealth, culture, and all were secondary leadership, irrespective of color. This, then, is the lesson in these Lenten days. Life must be based upon the spiritual and evaluated in spiritual terms.

It is a lesson not simply in the large, but one to be learned individually. The nations are not the only offenders. The church has not been altogether free from condemnation. The church of Christ has always been a kingdom of priests and not of kings. Because it, too, wanted to sit in the sun of the world and to have its portion in the wealth, the comforts, the glory of the world, it is no wonder that it has been in that crucible and that it has been changed. The church has been overcome. But it was only for a time. Out of it He came finally triumphant.

Already the church has given him splendid white leaders. When the time comes that their leadership is in the crucible it should be given the same—it and we are not discussing now whether or not that time has arrived. Then let it be a general superintendency of the church. Nothing less than this will save it.

Our civilization is like the Crucible. We must face and realize the fact that we are being changed. We must not be afraid to see that we are not worth what we were. Then let us accept the lesson that we must give up the things we call products of our modern civilization. Only then shall they be able to save themselves. It is true that 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 see its end 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. Young—"I 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 Grays 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 of the general superintendency on the foreign field holds in its relation to the church in the other races and languages; and his position, wealth, culture, and all were secondary leadership, irrespective of color.

Do you believe that there is subterfuge in electing a Negro general superintendent and assigning him to work among the Negroes? The day has come for 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 Denmark and native bishops for our work in Italy—native bishops for our work in Africa and for our work among all the races of the 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 distinctive great importance between a limited episcopacy in the election and official standing and limited bishops in their jurisdiction who are unlimited in their standing. It ought not to be any sufficient 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, pastor of the Oddfellows 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."
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 these offerings 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—was part of a program of restraint voted by the Executive Committee of the Board on June 16, and made necessary by the shortage of World Service receipts during the four months of the fiscal year ending Oct. 31, 1932.

These reductions are but part of the drastic measures whereby the Board will reduce by $900,000 the missionary appropriations last November for this twelve months period. The reductions begin in the Board's fiscal, with 30 per cent, off the salaries of clerks and stewards, in addition to a 10 per cent, salary cut in November, and after deductions at home line expenditures.

The Committee was also obliged to make an average deduction of 10 per cent in the small allowances 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 mid-year 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 money available for the foreign missionary enterprise of the Methodist Episcopal Church is the result of the following situation: the figure, after supplementary designated gifts for specified appropriations, because they do not affect the deficit.

In the report of the Board for the six months ending Oct. 31, 1932, the receipts of the Board for the six months of the five years, were $842,596.

This is a decrease of 36 per cent, of $2,800,000. It must be remembered that last year's receipts were $2,900,000, followed by those of the preceding twelve months.

In the same proportion of decrease, 35 per cent, or $1,500,000, remain, the year ending Oct. 31, 1932, or a total of $1,000,000.

The regular appropriation for the year 1932 was $1,700,446. The appropriation for 1933 would, at this constant rate of decrease, be only $1,000,000.

But this rate of decrease means not only a reduction in the amount of appropriations for 1933, it means also a new debt of $600,000, or Oct. 31, 1932. How can this be met?

The Board cannot expect the banks to continue to lend it. It will have to be paid out of the 1933 income. In other words, the $600,000 debt must be a first charge against the appropriations of $2,000,000.

This leaves only $400,000 available for regular appropriations in 1933, as compared with $842,596 in 1932. This would mean a cut of 74 per cent, in the already heavily suffering funds for foreign missionary service.

With this 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 continuation of this situation through the coming year will mean to the cause of Christ in the foreign fields, represented by the Methodist Episcopal Church, the millions of people, without adequate funds, for good and holy work, and without funds to return them to America, the sums of money raised for teachers, pastors, and hospitals, the living or inanimate of all kinds—churches, schools, and hospitals, schools, and hospitals, schools, and hospitals, schools, and hospitals, schools, and hospitals, schools, and hospitals, schools, and hospitals.

The Board must continue to be the hands of the church, the organization and enterprise built up by the sacrifices of a country.

With what Methodist aid the church lives in the missions and the foreign 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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June 29, 1932

I N the fall of 1914 I visited Tokyo, Japan, in the interest of the Chinese Church, for which I have had the responsibility since 1902. Bishop Harris asked me if I would be willing 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 J. Havens 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 Tientsin, from the rear and thus violate the sovereignty of German. During the interview Count Okuma said, "There will be no war with China so long as I am Premier." Again he added a little later, "China 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 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 request the 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 waited very carefully Count Okuma's pledge to me. Dr. Hioki wished my judgment most fully as to the wise attitude for Japan to maintain toward China, next toward Russia, next toward Great Britain, and loyally toward the United States. He spent the entire afternoon with me asking questions and listening to my statements upon the subject. I tried to show that the wise policy for Japan was to maintain peace so far as possible with all the 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. Tsui and told him that I came with a message from Japan for the truthfulness of which I was 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 Tsui carried this news to Yuan Shi Kai and then came to me for a second interview. At any rate, Admiral Tsui 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 probably keep it if he could, but that 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 I could not make any stand against a Japanese invasion, while I would not lose the coast routes and Peking, nevertheless he could wage a war as the Americans had waged against the Revolutionaries in the Spanish War and the war waged against Napoleon or the war waged in the recent war against Great Britain, and in one Chinese general and his followers against an invasion from Formosa; that he could destroy railroads and all that was valuable to the enemy, Communally falling back and waging guerrilla warfare; and that if he ever 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 people could subdue the Chinese people.

I learned afterward from Admiral Tsui that this advice furnished Yuan Shi Kai great comfort, and that he talked over the plan three or four times with Admiral Tsui 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 sent 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. R. Lowry of Peking telling me that the Chinese Government had called for me and desired my immediate return to Peking. Dr. Lowry said Admiral Tsui had informed him that Japan had made 21 Demands upon China and that the best seven of these, called Group B, 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 give, I seemed to me wise to hurry for the meeting of the Executive Committee and see if I could not devise some plan for interfering America's interest on China's behalf.

I arranged an interview with Bishop Root, chairman of the Executive Committee, told him what had happened and also informed him that I was disposed to breathe the rules, both of the Government of the Executive of the missionary societies, by interfering in political affairs for enough to inform our Government through the Chinese missionary, 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 Root said: "I know that you stand in a confidential relation to the Chinese Gov-
June 29 1915

Zion's Herald

Dr. Reinsch had sent the paper to Dr. A. P. Parker of the Methodist Episcopal Church, South, told him the facts, and he signed it. I secured the signatures of the following additional persons: Dr. Chamberlain, chairman of the Baptist Council in China; Dr. Garrett, acting moderator of the Presbyterian Church; later I secured the signature of Dr. Arthur Smith of the American Board. Dr. C. G. Bowers and myself signed it for the Methodist Episcopal Church.

These interviews and the signing of the paper occurred between Feb. 20 and 22, 1915.

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 Miss E. Stone, secretary of the Associated Press, to call upon Dr. Hioki, and to urge Professor C. T. Yang and Professor H. H. Wang not to influence the Chinese to violence, but to urge them to preserve calm in the face of Japanese aggression. I return urged Dr. Reinsch to write 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 America 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 consulted by Yuan Shikai and resumed after Dr. Hioki had called upon Yuan Shikai and presented the 21 Demands. I received from other sources the information that Dr. Hioki had gone directly to Yuan Shikai with the Demands, and that after reading them to Yuan Shikai, the President asked the Japanese ministers 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 Shikai informed him that China was a constitutional nation and that the Demands must be presented through the Foreign Office, i.e. Dr. Hioki, on his taking his departure, had left a copy of the Demands upon the table and Yuan Shikai 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 might not 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 presented 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 Shikai 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 Shikai, some British authority for the sub­ordinate who was representing the London Times, gave him a copy of the 21 Demands and was 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. Moore 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 replication from the Government in Tokyo. Mr. Stone then sent a sharp calegram to Mr. Moore asking for his authority and telling 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 results. 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 reproof. Both men had sent their regrets—one to London and the other to New York. Dr. Hioki promptly repudiated the Demands, avowing Mr. Moore that they were utterly false. Mr. Moore, however, had traced the Demands back to such a
seven 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, and I was not, of course, contemplating a visit to Dr. Hoki and remembered that he had repeatedly requested the demands, I felt sure that he would again repeat them and likewise 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. Reineck to get information as to the situation in America, and to ascertain whether Dr. Reineck's information as to the demands came from Yuan Shikai. Dr. Reineck dropped a hint in his reply to Mr. Lewis which showed that he had been a frequent caller on Dr. Hoki. He also told Mr. Lewis that he had worked photographs copies of the 21 Demands in Japanese and that he had a translation of them. Given time another time and comparing it with his translation he replied to Mr. Lewis, "Bishop Bodman, in showing the demands to Dr. Hoki, need have no fear that he is making a false charge against Japan."

With this information, I called up on Dr. Hoki, began with strong statements of the pleasure which his call of the preceding day had given me and of the confidence which he had established by confiding in me upon the relations of Japan with the other countries, etc., and then said that, in 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, in the effect that Japan could easily export the ports of China and capture Peking, but that Japan had been in Peking since 1900-01 and had not yet subdued that island, although the island was small and she had a railroad, and that she was still holding the island simply through military force. I added that at the end of eighteen or twenty years, she had not subdued an island 480,000,000 people, how long would it take Japan to cause the entire region of China and 480,000,000 people, how long would it take Japan to cause the entire region of China to become the entire region of Japan? I pointed out the fact that the Chinese in the Southern Province had resisted the Manchurian invasion in the sixteenth century until they had one-quarter of their population, that they had only subdued some 4,000,000 people, that they were 100 miles from the coast. I said that I had been through this province and knew something about the inhabitants of Japan, and that this single province fought as desperately against Japan as she had resisted the

Manchurian; 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 last in all some 20,000,000 people. I again impressed upon Dr. Hoki that a people so numerous and so warlike in spirit, and so given to guerrilla warfare could never be subdued and co-opted 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, she would immediately become a menace to the peace of the world; and that I was sure other nations would not allow 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 encouraging industry and industrial leadership, such as England had exercised during the nineteenth century, and above all intellectual and moral leadership.

Dr. HOKI set like a stone image.

"Belonging to my remarks and I heard him interrupt me. At the close of my remarks, which lasted only 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, but in order to preserve peace between the three nations, and he thanked me for coming.

I thanked him most profoundly 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 called to represent my Government in a case in which I believed to be wrong and very dangerous to the Government, I should protest against that existence of such a day and should resign my post." I arose and departed in grace.

STAND on Dr. Reineck and learned that he had seen Sir John Jordan, that the latter was almost brokenhearted over the condition of Japan now perceived, and that he felt that England was too strong, or to evade danger by losing in the Far East all that she had struggled for to justice, and that he had added in substance that England was in a life-and-death struggle with Germany and that America once, if peace, could 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 Australasia. Dr. Reineck 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. Reineck, I wrote a four-page letter to Mr. Wilson exalting upon the dispatch which we had sent to the State Department through Dr. Reineck. I stated briefly why I thought a protest should be lodged with Japan against her 21 Demands, etc., clashing with the statement that I was sending the Demands and a longer letter to Mr. Ryan. 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 with Japan because I felt sure that we could not carry troops 200 miles and wage a successful war against a warlike nation like Japan. In that urgent Government simply modify Japan if 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 integrity of China, I assured him that conversations, with Japanese statesmen made me clear that Japan would not attempt to cross 5000 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 recall the substance of it. I also wrote a letter to Professor Shipherd 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. Glick and who, with Dr. Glick, was then making speeches in America very favorable to Japan. I enclosed a copy of the Demands, telling him to use it 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 did not want him to say that he was putting himself in the hands of the Japs, etc., etc.
The in this interview I briefly narrated what had been done and showed him the messages of about two-and-a-half pages, which the leading American newspapers in China had sent to our Government. When Admiral Tsiu heard my statements he grasped my hand in both his and said, "I want to thank you in behalf of Yung Shi Kai, or rather Chi­
ning, and assure you that nations, as well as individuals, are capable of gratitude."

Admiral Tsiu urged in behalf of Yung Shi Kai that I should go to America to en­
quire and interests for China. He also urged me to take some from the Chinese Goven­
ment to cover my expenses, and suggested that I take $3,000 on to begin with and draw on them for more after I reached America. I told him that I could not possibly go to America in the rep­
resentative of China and hence could not accept a single dollar of Chinese money. He pressed this action upon me until I promised him, first, that I would go to America, but would go as the rep­
resentative 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.

This interview I sent a telegram to Mr. Richford, who was not in Ankara on the way down the river and who was still in Shanghai, asking him to en­
quire of the government the same Sunday and to wire me a full de­
scription of all the articles she wished me to pick up in the trunk and bring for her. She assured me that she had engaged the passage and directed me to bring a pec­
cular trunk which she had described, as her trunks for the voyage were all packed in that trunk. This was due to Mr. Richford's interest in having everything packed for my emergency, because she had no thought on going south that we were to go on to America. Accordingly, 111 Peking, March 29, 1915, and the next Sunday we took ship for San Francisco.

O n the way home to Nagasaki I sent James Lewis in Mr. Gathie, the American ambassador in Japan, with a copy of the 21 Demands. He was very pleased for this copy—kept Mr. Lewis was an hour questioning him in regard to the Demands and my articles in China, etc. This was the first copy of the De­
mands which he had received, and he had sold the greatest amount that such demands had been made, but the answer of the Japa­
ese to inquiries made by himself left him to accept Mr. Lewis, and I was entirely surprised in regard to the existence of any such demands.

On board the ship Rev. H. Jones gave me much of the early history of Ad­
miral Tsiu.

On arrived 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 mes­
sage had been received from Osaka, Japan, that I was on the way to America, as the representative of the Chinese Goven­
ment; the other saying that there was a report that Japan had made some very unjust demands upon China and asking me, etc. If this was true, and, second, if Japan had made such 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 to the agent of the Chinese Government, but to a conference in a hotel 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 recently desires, having made such demand, and names of the reported De­
mands are such as no civilized government would make upon another govern­
ment, the 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 opening of the Bank Committee in order to confirm the election of James J. Jory as an editor of The Christian Advocate. I would request Bryan saying that I could reach Washington Saturday after­
noon or Monday morning—perhaps 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 inspired what had 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 were carefully on the Japan­
ese Demand and the Japanese threat policy in Korea. Dr. North readily acquiesced in no view in regard to the exact position and I enjoyed our visit of about three hours at the midnight train to Washington.

O n April 25, about two hours after we reached the Prince George, Dr. Sidney Hulke called to a-me to see that he had seen Vincent Chinola with the copy of the Demands which I had sent in St. Louis. Moreover, this Vincent Chinola told them that they were essential­ly false—what Japan had made some de­
mands but that these so-called Demands were in substance false. Dr. Hulke rec­
ognized the harshness and injustice of these Demands and insisted that Japan never would present such demands upon China. He thanked me for not coming on God's errand. He repeated that it would be wise to stop not my errand be­
fore passing judgment. He said that I had come as the agent of China and I told him that statement a falsehood, occurring in Japan.

He then asked whether or not I intended to go to Washington. I assured him that I did but that my visit to Washington would not make the agent of the Chinese Government. He left that it was very unsafe in these De­
mands to the State Department or to Mr. Wilson. I assured him that I had al­
ready forwarded these several weeks ago.

He was deeply surprised this and felt that I had treated Japan much unjustly and asked me if I would meet Vincent Chinola with him in Washington and learn the truth. I agreed to meet Vis­
count Chinola with him. He assured me that I would be a lovelyInitialized man.

I told him that I had suffered some im­
hibitions in the past and probably could endure one more. He seemed amazed that I still believed in the accuracy of my Demands.

DE. NORTH and I met Dr. Gullik at the New Willard Hotel at 9 o'clock, April 26. He made me that he had arranged for the meeting with Vincent Chinola at 10 o'clock. I told him that I had no engagement with Mr. Bryan at 10 o'clock and would see Vincent Chinola 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, an ac­
count of the engagement preceding the de­
ner. After talking half an hour, Mr. Bryan urged me to return at 3:30 and lunch with him and have a larger talk over the situation. He had had 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 Vincent Chinola until the day before my copy reached him, and that Vincent Chinola had assured him that part of the Demands were simply requests put forward as expressing the views of Japan. I told him that this was attempting to deceive him at that point—and that the whole 21 Demands were being pressed upon China under threat of doubling the Japanese troops in China and enforcing them unless Yung Shi Kai would concede them.

Mr. Bryan told me that the President had called for my two-page letter after reading the five-page letter sent to him. He said that he and the President both thought there were fears in regard to Japan's action against循island 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. Schuy in found in the Apostolic 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 Tokaido Agreement by presenting the 21 Demands against China before concluding 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 30 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 China to secure these 21 Demands from China.

Dr. North found that the President had felt 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, having the grave problem which concerned 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 handed 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 Yuen Shi Kai. It was in substance as follows:

"Dear Sir: For consultations or modifications of all Japan's Demands which destroy or seriously threaten the sovereignty of China. Conclude after due notice as far as possible.

The Chinese minister, Shih 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 earnestly asked me if the United States would fight for China. I told him she would not, but that I felt reasonably sure that Yuen 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 possession 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, assuming in China had assured him that Japan had no thought of exacting all these Demands, the United States would regard such exactation 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 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 Hawkins

The recent General Conference voted virtually to wipe out the ostensibly effective Commission on World Peace. It was a case of hiding while Rome burned. Some of us were never so thoroughly charmed over the failure of the leadership in the church as we were when certain individuals made desperate attempts to create 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 crush Bryan and few. Rome needs money; even were you to say to delegates that they would not get their pay checks to go back home unless they stopped appropriating money.

The fact generally appeared, not contrary to this representation, for the money, it was, already in hand and the checks could have been wired at that very time.

It was felt by a number of reputable leaders that while economy was the outstanding goal, we must consider the future. I am quite sure that of these alternatives, we are forced to surrender our respect for the insight and intelligence of the leaders of the commission. The omission of any provision of the commission was to be given 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.

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CHINA'S FUTURE

By Bishop James W. Barron, LL. D.

Applied 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 street, 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-Iihai 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 Young Men's Rig

THE BOOK DEPOSITORY
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 heed:

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 Hunmania 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. Hunter 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 tucked 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 20 will witness another turning ahead of clock-hands. Before retiring on that night every person in the United States must turn about 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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July 19, 1913

Court Sustains Transportation Act

The United States Supreme Court sustains the transportation act and upheld the constitutionality of the act as a whole.

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 the Supreme Court in this case upheld the constitutionality of the act, it is probable that similar cases will be decided in the future.

The fact that the Supreme Court has sustained the constitutionality of the act as a whole is an indication of the general public opinion on this question.

If the Court sustained the act as a whole, it is probable that similar cases will be decided in the future.

The Court has sustained the constitutionality of the act as a whole, and the public opinion on this question is favorable.

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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 on the daily inspiration of her distinguished husband, confidingly 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

A Great Methodist Woman

It quite frequently falls in the lot of women of marked ability to fail in realizing full appreciation from the general public during their lifetime because their careers have been lost in the enormous 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, Calif., 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, however, has been a true friend to life. The two were genuine and interpretable companions in joy, trial, and work. Mrs. Bashford was an advocate of equal rights for women and was elected in 1900 to the Ohio Conference delegation in the General Conference, but later withdrew because of certain constitutional objections urged against the admission of women delegates to that body.

No greater milestones on the character and life of this great Methodist woman could be given than these words from the pen of her husband quoted by Dr. George R. Gosn in his life of Bishop Bashford:

"A mother's love is a teacher in the school of life. The woman is more indispensable to the family than the man is to the world. What grace could any woman desire than such high commendations of loving insight?"

Funeral services for Mrs. Bashford were held in Los Angeles and Boston, and interment was made in Boston.
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, Shantung 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 please contact research@gcah.org