BOWMAN, BISHOP THOMAS
pant to be altogether Christ's. We come that we may show our colors.

And if we so approach the place of the body and blood of Jesus there is a pledge on His part that He, too, will be present; that He, himself, will be in the holy meal; He will be in the breaking of bread; He will give us the deep communion of His love. He, too, will be there. Let us then draw near. 

What Wealth Cannot Buy.

Whatever wealth may be able to do, it is not able to buy happiness. No class is unhappier than the very rich. When Mr. Pullman of sleeping car fame, was asked how it felt to be a millionaire, he replied: 'I believe that I am no better off—certainly no happier—than I was when I didn’t have a dollar to my name, and had to work from daylight until dark. I had fewer cares; I slept better, and I may add, generally, I believe I was far happier in those days than I have been many times since I became a millionaire.'

Great wealth binds its fetters around the soul, only they are of gold instead of gold plate. Happiness—is something on the inside. It does not lie in multiplying your few rooms of common life into the labyrinth of the millionaire. Many a man never becomes poor—a poor, wasted, emptied soul—until he becomes rich. He drinks from a golden cup, but it generally is well filled with dregs.

Bait for Rome.

A little time ago a "Catholic League" was formed in the Church of England, by such as desired to be known not as Protestants but as Catholics. Here is how they showed it:

"The inaugural service took place in the Angelica Church at Corringham, Essex, last for the purpose by the rector. At the theory of our economy, our common law, prohibits it: we ar of the opinion that the committee on judiciary would pronounce it unconstitutional—if indeed there can be any divergence on a subject which is not once mentioned in our organic law. The word "cabinet," as we know it, does not occur in the Discipline. The bishop has as much right to call laymen into his cabinet now as he would have under any possible future legislation. That whole scare cry is too absurd to even thought of by men capable of reason.

There are other scare crows—and there are some solid arguments against the admission of laymen as our Annual Conferences are now organized. But those reorganizations are a triumph in the very agitation and argument in behalf of laymen in the Annual Conference, for laymen will discuss and vote upon the things that pertain to the ministry as a class, but in it churches in which the ministers and laymen must work side by side.

Who does not wish to see that day?

Condemnation of the Dance.

The pulpits of Chicago have reverberated with denunciations of the hideous modern dances that are paring with the automobiles of the rich the streets leading to the vaudeville shows where the tango and other "survivals of the nastiest" are displayed.

Dr. Melbourne P. Boynton of the Lexington Avenue Baptist church has been making some personal investigations. He declared in his pulpit that studying conditions in public dance halls he found those conditions grave even with the waltz or two-step. With the tango feature added he thinks it time the churches to quit talk and begin action. "Mixed dancing is bad enough," Dr. Boynton said, "but dancing is becoming more evil every day. The new tangles of arms and legs, the fancy dips and dips, the open, unashamed hugs—will go to more disgusting lengths. Let all godly people denounce this muckmaking, maiden murdering, man destroying..."
BOWMAN, THOMAS. Born at Berwick, Pa., July 15, 1817; prep. \[Wilbraham Academy, Mass., and Casenovia Seminary, N. Y.; entered 1836; A.B., 1837; A.M., 1840; B.D., Ohio Wesleyan, 1853; LL.D., 1872; clergyman; teacher, Dickinson Grammar School, 1840-43; president Dickinson Seminary, Williamsport, Pa., 1848-58; president Asbury (now DePauw) University, Greencastle, Ind., 1858-72; chaplain United States Senate, 1864-65; Bishop of the Methodist Episcopal Church, 1872; married, 1842, Matilda Hartman, of York, Pa. Address, East Orange, N.J.

Dickinson College Alumni Record.
BOYD, THOMAS. Born at Norwich, Pa., July 15, 1817; prep. Willibrord Academy, Dana., and Cazenovia Seminary, N. Y.; entered 1835; A.B., 1837; A.M., 1840; D.D., Chicopee, 1852; LL.D., 1872; clergyman; teacher, Dickinson Grammar School, 1840-43; president Dickinson Seminary, Williamsport, Pa., 1848-56; president Asbury (now Kalamazoo) University, Kalamazoo, Mich., 1858-72; chaplain United States Senate, 1854-55; bishop of the Methodist Episcopal Church, 1872; married, 1842, Sarah Hartman of York, Pa. Address, East Orange, N. J.

Dickinson College Alumni Record.
Bishop Bowman’s Patriarchal Career

The Rev. Thomas Bowman and Family, 1872

It happened that Dr. Luther Nelson came for the same task for nearly the same time (to Wyoming Seminary), and that year was an annual one for the institution as well as for the incumbent president. Dr. Bowley called the school’s leaders to the task of valuing the students in the middle of the last century, in building the higher life of the institution.

In the absence of the bishop, the president, and the principal, the class of 1872 was elected president of the college. They were two or three men for that purpose. They were chosen and chosen in the middle of the last century, in building the higher life of the institution.

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“What Think Ye of Jesus of Nazareth?”

The above is the title of a speech by the Rev. Dr. Luther Emmerson, pastor of our First Church, Columbus, Ohio, "read before the Academic Preachers Meeting" of that city (and published in pamphlet form—price, fifteen cents—by S. P. Harrington, Columbus) and by them required for publication. It claims the right of frank thinking; but a faith which must be reasonable to be Christian. His conclusion is that God really made Himself known in the life of Jesus as He put into that life all that is possible for Divinity to put into human life and character.

Certain considerations must be viewed before passing judgment. Among all the supposed characters that have appeared on history's stage, this Galilean carpenter still holds the center, and that we through centuries, but multiplying power. In human personality Christ as much represents spiritual perfection as the Apollo Belvedere physical perfection. This perfection inheres not in the miracle He could perform, but in the personality itself; the commanding consciousness of God, the union with God's essence that was essentially ethical, metaphorical; and His unique sense of a life's mission to make men conscious of God. These alone, it seems to the author, make it impossible to explain the character of Jesus on human possibilities.

But he insists that judgment must also be made on the message of Jesus—so marvelously spoken in immortal literature with so rare simplicity and profound insight. That message is that God proposes to lift men out of the plane of the animal into fellowship with Himself, and all life's forces and experiences are His helping ministers.

The story of the Tower of Babel signifies the historic uprising of man to find God. Not succeeding in his attempt, men have used in subterfuge to bring the Divine down. Is Jesus God's answer to man's cry for an innovation? Jesus has opened the doors for an infinite, ever-growing God, who always wants to make Himself known to every seeker.

The “Design” Argument Freshly Stated

Lord Arthur J. Balfour, of England—the eminent, scholarly Prime Minister and Lord of the Treasury during the administration of the Union Ministry which was set up in 1892—was not long since welcomed unenthusiastically by some two thousand students at Glasgow University, who assembled by their own request, to hear Lord Balfour lecture on the meaning of design as seen in the Universe, particularly considered in the light of present-day Darwinian evolution, and the scientific conclusions of Lord Kelvin.

Lord Balfour's conspicuous personality is in itself enough to attract a great audience and his nomenclature and subject theme would naturally interest profoundly a deep-thinking, speculative race like the Scotch.

We present in brief extract from text taken from Public Opinion (Lascelles) to show the skillful trend of his argument—very reasonableness to Christian. "I believe," he said, "that the believer is closer to the glory of God, but only if they are men and not a God, and I hold that, if the universe is the result of blind chance, the glory vanished."

"Lord Balfour said that he would rather believe in all the supernatural in the world than believe the great frame of the universe was built without reason. I think Balfour was right, but I do not think that was not an argument from design. It was an argument to design. It was not that Balfour was wrong in nature, and said that must be a Carrier."—it was that he saw a spectacle such as the seen, surely most right, encompassing in its glory and magnificence, and said that something which seems in glorious and magnificent must have its real value, and if it be claimed to the mental waste of unthinking force its glory carácles, and that is not an insensible thought."

The more fully they are developed, the simpler will their invention of high order, and secondly, in their own words, "They are entitled to speak for themselves, to express their own views, and to claim for themselves a sympathetic hearing, to say the least of it, as is given to any other deliverance of human consciousness."

This is not pre-eminently the use of art or acquired air, of realism or plasticity, but, above all, of Christian mission, as Jesus speaks on the way to God. And as the author shrinks from defining Jesus in strict and limited phrase and line—without the present, but because He is to Him more a Person—a vital and sympathetic place of humanity as represented in William's beautiful hymn, "We may not climb the heavenly steps." He will now convert them into a rigid, scholastic dogma. Such abstract definitions may possibly be the artifice of an uncertain mind. "But the thought of Him is my daily meditation, and to praise Him my passion," says Dr. Frewen.
The individual ministry of President Bowman upon his students was an extraordinary phase of his life as president. This was particularly true with regard to young men who were struggling with a call to preach the gospel. He had had himself an experience in his youth which equipped him to understand that kind of an experience, and he was thus, by his personal sympathy, his keen insight, his tender heart, and his good sense fully prepared to give counsel in such cases. During the fourteen years of his presidency at Greencastle it was his good fortune to put his hand upon an unusual number of extraordinary men whom he helped to shape for the teaching vocation, for college positions, for the foreign missionary field, and for great Church-building enterprises. He wrote briefs for, and counseled with him as to his plans in behalf of many of his students. An Indiana layman of extraordinary enterprise and devotion, Mr. W. C. DePauw, who had been blessed with great business prosperity, and who desired to make wise use of his money, called Bishop Bowman into his confidence and counselled with him as to his plans in behalf of Indiana University. Out of the counsel and plans thus developed came the organization and enlargement now for years known as DePauw University. We have seen a letter from Mr. DePauw, written late in his life, setting forth most explicitly the origin of the transaction in brief, and expressing the desire that it be known as a matter of record, that Bishop Bowman was the credit of the thought and plan which led to the reconstruction of the institution and the building of DePauw University. With the reorganization of the institution Bishop Bowman was recognized, we believe, for some years as the chancellor of the university.

Thomas Bowman was appointed, in the summer of 1854, one of the delegates to visit the British Wesleyan Conference, and in that year he served as chaplain of the United States Senate, residing in Washington for the time being on leave of absence from the college for that purpose. His ministry in the Nation's Capital magnified his usefulness greatly, and made him a national personage. He became intimate with Mr. Lincoln, and helped to strengthen that bond which was to become so strong and so tender. Time and again, when President Bowman called upon the President to pay his respect, Mr. Lincoln would call him into a side-room for privacy and say: "My burdens are heavy. I need not only your sympathy, but God's help. Will you have prayer with me before you go?" Similar incidents are on record pertaining to the President in his relations to Bishops Ames, Juba, and Simpson during that stormy era.

In advance of the meeting of the General Conference in 1872 it was foreseen that Thomas Bowman would be chosen one of the new bishops, and the popular sign were fulfilled when among the eight notable men that were elected he stood foremost.

The life of Thomas Bowman as a bishop, resident in St. Louis, extended from 1872 until his retirement in 1886. He had been happily married, in 1841, to Miss Matilda Hartman, of York, Pa.; eleven children were born to them, of whom six are yet living; to one of the daughters, Mrs. B. F. Caldwell, for the past dozen years or so resident in Orange, N. J., has been given the precious privilege of caring for the bishop in his period of old age. The mother died, in 1879, at the episcopal residence in St. Louis, while the bishop was on an episcopal tour in Italy. She was a woman of fine intelligence, of cultivated taste, and an exquisite embodiment of motherhood.

Thomas Bowman from his youth was a remarkable preacher. Nature and grace singularly qualified him for the ministry of the gospel. His tender and resonant voice, his easy and gracious manner, his personal presence, his sympathetic emotions, his insight into the human heart, his power of appeal, his simplicity of utterance—all combined to make him one of the noblest and most effective platform speakers of his time, a pattern of directness, of tenderness, of awakening fervor, and of evangelical power.

Bishop Bowman did not little work with his pen, although when the duty was forced upon him he was gifted with that implement. For many years, however, as college president he had to carry on, Sunday after Sunday, financial campaigns, dedicate church buildings, and make appeals for college funds, thereby limiting the range of his themes of discourse and delimiting him of time for literary composition; but in side of these presidial circumvallations, and, at his best, he was a master of the art of gospel speech. He had a keen and well-equipped mind, a fluent vocabulary, and was a wise and quick observer; he was during all his life an intimate with scholarly minds and a reader of quickening books, and his alert faculties were constantly used, so that it was no wonder to find an apt occasion lawyers, statesmen, Government audiences, and great city congregations, in this land and other lands, daily moved with his sermon. In his youth and prime, during the decades of the fifties, the sixties, the seventies, and the eighties, Thomas Bowman was one of the great preachers of America. In view of his well-rounded character, his noble personality, his love for childhood, the breadth of his sympathy, and the scope and heights of evangelical eloquence with which he portrayed the Master's message, we may well recall him as one of Methodist's noblest ambassadors.

March 11, 1914

Western Christian Advocate

5
Stricken Japanese Seek New Homes

Twenty thousand Japanese, who lived on the island of Sakurajima at the time of the recent volcanic disaster, face a situation made desperate by loss of land as well as of homes.

Of more than average interest in this connection is a letter from Dr. Henry B. Schwarz, a Methodist missionary at Usha, Linchun Islands, who went over to Kagoshima immediately after hearing of the eruption. He writes to the Mission headquarters under date of January 24th:

"I do not know what oxygenated reports may have reached you concerning affairs here. My son is teaching in the Kagoshima Government College, and the city was my hope for many years.

"The volcano is in violent eruption only two miles from where I write. Ashes and lava are pouring out all the time. The noise is like the breaking of waves on a great beach after a storm, with occasional thunder-claps intermingled. But the greatest discomfort comes from the ashes which fall in the city unless there is a strong northwest wind to drive them away.

"Aside from the island, which is almost a total ruin, the loss is not very great. Everybody was frightened, and for about a week the city of Kagoshima was deserted, with everything at a standstill. The foreign resident missionaries and teachers suffered no injury but slight loss."

Condensed Comment

It sometimes takes courage and resolution to undertake a task. Recently a pastor wrote in reply to the publisher's appeal: "I think I have done my best. I do not know where I can find another subscriber. But I'm not afraid to try again." He did try again and found ten new subscribers. Don't be afraid to try again.

Had we seen it in time, the following lines of verse by Eliau Tomsrooycct Fowlers—which we found in the Epworth Herald—might have appropriately wound up our recent editorial on 'The Race for Faith' in religion:

"The world is weary of new tracks of thought
That lead to naught;
Both of such creeds prescribed in vain
For mental pain;
Yet still, above them all, One Figure stands,
With outstretched hands."

A movement recently inaugurated in Cincinnati to encourage federation among the Protestant Churches was participated in by fifty-six pastors. The order nature of the movement was the conclusion of services on Sunday morning. The spirit of federation, however, was not uniform. The vision of the Protestant Episcopal Church equations among themselves. No pastor outside their 'Holy Orders' believe wheels at church basins and such like. Methodism answers, 'Let him that is without sin cast not the first stone.'"

With eminent propriety Colonel Goethals, the distinguished engineer who has so successfully brought the construction of the Panama Canal to its conclusion, doing a work unparalleled in the history of the world, and attracting the admiration and admiration of all nations, has, with fullest justice, been receiving honors from high quarters. A medal struck by the National Geographical Society was recently presented to him by President Wilson, in a few well-chosen remarks, before a select company of National officials. Subsequently other medals from the civic forum and from the social order were given him with enthusiastic appreciation. The colonel replied each time very briefly, intimating that it was easier for him to build a canal than to make a speech. The city of Dayton, Ohio, and also New York City have been trying to secure Colonel Goethals to be the Manager of their great municipal departments and enterprises, but the Government says that it has no urgent need for his services still, and it is indicated that he is to remain as Governor of the Panama Zone after the opening of the canal. He has proven himself to be not of the greatest men of this century.

Mrs. members another at another's death一碗定先星 any more.

"A young and promising student at the girls' school in Quito, Equador, while visiting her home was forced by a man who was not a Christian. Later upon her return to her studies, surrounded by schoolmates and teachers, she gained courage and sent word to her father that she did not love the man and wished to be released from her promise. Her father stormed and threatened and ordered her to return home. For a while the girl's courage held out. She refused to stay. The missionaries endeavored to arrange a meeting for her father to talk the matter over. He refused to discuss the affair and again ordered his daughter to leave the school and return home. The missionaries then offered the girl a home if she chose to stay at the mission. This meant that she must permanently sever all connection with her family. Her parents rebelled. She was forced to resist any longer and went away weeping. When she reached home she learned that she had been sold to the man by her father for nine dollars. No heed was paid to her tears and pleading. Scarcely three weeks after her marriage her husband beat her cruelly with a slipper-sole whip. Five months later he sent her home to signify that he had deserted her. And now her people have engaged her to another husband.

"Members of Another"

The Enraged Silverton Home, M. P., is a new volume—which his fellow-Englishmen are reading with appreciation—entitled "Palestine, Shelley, and Parliament." It points out that the Israelites, in social questions can see for himself that the relations of men are so intimate and so close..."
It is not necessary to say that as an orator Bishop Bowman had great fame. His early contact with such men as Darby, Silliman, McClintock, Jones and many more

THE LATE BISHOP BOWMAN

It falls to the lot of few people to live a more glorious earthly life than did our own loved Bishop Thomas Bowman.

He was the patriarch of American Methodism, reaching a greater age than any other bishop in our church history. For many years he had been affectionately known as "the grand old man of the faith," and rightly deserved the title.

Thomas Bowman was fortunate in his parents, and in his early training and opportunities. His father and mother were pat­terns of industry, intelligence and Christian devotion, and belonged to a circle of pioneers who planted Methodism in the valley of the Susquehanna.

Thomas was born near Berwick, Pa., July 15, 1817, and in infancy and childhood was always subject to the sweet influences of a home life deepened and quickened by the presence, prayers and conversation of devout evangelists and pastors visiting his parents.

He was converted while a student at Casco­nia, N. Y., and prepared for college there and at Wilbraham Academy, join­ing the church January 1, 1833. He gradu­ated from Dickinson College as valedictorian of his class, in 1837. Then he studied law one year, and was licensed to preach in July, 1838, traveling for one year as agent for the Pennsylvania Colonization Society. In 1839 he joined the Baltimore conference, and was appointed to Beaver Meadow circuit. From 1840 to 1843 he was a teacher in the grammar school at Dickinson College, where his health became impaired and he super­numerated. In 1846 he was appointed professor of Dickinson Seminary, at Williamsport, Pa., which institution he organized, and over which he presided for ten years. In 1858 he was stationed at Lewisburg, Pa., and during the year was elected president of Indiana Asbury University, continuing until his election to the episcopacy in 1872, the first in
his health became impaired and he superannuated. In 1848 he was appointed professor of Dickinson Seminary, at Williamsport, Pa., which institution he organized, and over which he presided for ten years. In 1858 he was stationed at Lewistown, Pa., and during the year was elected president of Indiana Asbury University, continuing until his election to the episcopacy in 1872, the first in a class of eight. It seems as if all honors came to him. He received the title of doctor of divinity from Ohio Wesleyan University in 1853, and that of doctor of laws from Dickinson in 1872. He was elected chaplain to the United States Senate during the sessions of 1864 and 1865. He was elected delegate to the General Conferences of 1868 and 1872, and in 1878 was appointed a fraternal delegate to the British Wesleyan Conference.

favorite with everybody. Even Abraham Lincoln was indebted to him, for while in Washington he became suspicious of plots to assassinate the president and was one of the first to warn him.

His closing years were spent at Orange, N. J., with his daughter, Mrs. B. D. Caldwell, where he died March 3, 1914. He is survived by six other children, viz: Mrs. George P. Smith, Baltimore; Theodore G. Bowman, Los Angeles; Charles and Thomas M. Bowman, St. Louis; F. B. Bowman, Denver, and C. B. Bowman, Tennessee.
Denounce as of prize counts principle of demand and say little if anything about need and service.

Does the community need the manufacture of cigarettes, the use of which doctors, large business corporations, railroad companies, all demand as pestiferously dangerous and use of alcoholic liquors, numerous or command signed this pledge, but drunkenness was not the least disfigured. If I could get every drinking man in the United States to sign that moderation pledge there would be just as much drunkenness. Why? Because an intention to be moderate is what all drunkards have. "They can drink or let it alone." They never walk into a saloon, put down $5 and say: "Give me enough to get me drunk," but they throw down a quarter and say, "Give me a drink." One drink leads to another and they don't know why they took the next. The Oriental proverb puts the philosophy of drunkenness fairly:

"At the punch bowl's brink
Let the thirsty think.
What they say in Japan—
First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man."

In 1816 the temperance reformers of the nation got together at Albany, N.Y., to discuss the failure of their plan and argued that it was the strong liquors that were doing the harm, and what we needed was to start a movement for total abstinence from all spirits and distilled liquors. Three million people signed this pledge within the next ten years, but drunkenness was not decreased, for those who cut out the milder liquors created the appetite, started a movement for total abstinence from all spirituous and distilled liquors. Three million people signed this pledge, but drunkenness has only increased, for those who cut out the milder liquors created the appetite, started a movement for total abstinence from all spirituous and distilled liquors.
The public demand sensational accounts of murder, crime, divorce, scandal, prize fights. Yellow journalism, so-called, does not ask so much, What do the people need? as What do they want? Does the community need the manufacture of cigarettes, the use of which doctors, large business corporations, railroad companies, all denounce as pestiferously dangerous and ruinous for young people especially? Oh no, they are manufactured not because the community needs them, but because there is money in their sale!

A large number of the leaders determined on a total abstinence pledge from all intoxicating liquors. Those who signed this were called the "Teetotalers" to distinguish them from the total abstainers from the strong or distilled liquors. Now the temperance cause really had its rise, and the agitation and education went on until liquor was banished from Christian homes and a strong moral sentiment supported the temperance movement. The agitators went on with their work and claimed that if it was wrong to drink intoxicating liquors it was wrong to give them away, and if wrong to give them to our neighbors it was wrong to sell them and make money out of them. The churches all took advanced ground and sentiment became so strong that Neal Dow, in 1836, led the forces which secured prohibition in the state of Maine.
Personal Mention

Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal Church, passed away March 3. It was through the influence of Bishop Bowman, on a visit to the mission field in 1878, that a rich Chinese merchant, Ah Hok, contributed $10,000 for the purchase of the mission site in Foochow. The man and all his family were converted to Christianity, and this was regarded by the bishop as one of the most noteworthy incidents of his career.

Mrs. Sally Bowman Caldwell, of Orange, N. J., daughter of the late Bishop Bowman, has given a memorial to her father in the form of a pipe organ, to be installed in Meharry Hall at De Pauw University, Greencastle, Ind. The work will begin at once.
Next year's study will center about the interests of children in mission lands. The...

public or even in the smaller auxiliary meetings. This member embodies in verse, for which the Psalms lacks space, the thought that helped her as she knelt among her sisters, trying to find her voice. It was the...
BISHOP THOMAS BOWMAN

Born near Berwick, Pa., July 15, 1817.

In 1831 attended Wilbraham Academy, Mass.

From 1832 to 1835 was a student at Cazenovia Seminary, New York.

In 1839 graduated, as valedictorian, at Dickinson College, Carlisle, Pa.

In 1839 entered the Baltimore Conference of the Methodist Episcopal Church.

From 1840 to 1843 was teacher in the Grammar School of Dickinson College.

In 1845 he organized Dickinson Seminary at Williamsport, Pa., over which he presided for ten years.

In 1858 was elected President of Asbury (now DePauw) University at Greencastle, Ind., President over this institution fourteen years, or until elected Bishop.

In 1864 and 1865 was Chaplain of the United States Senate, Abraham Lincoln, President.

In 1872, at Brooklyn, N.Y., was elected Bishop of the Methodist Episcopal Church.

As Bishop he attended all of the Conferences in the United States, and also those in Europe, India, China, Japan, and Mexico.

He dedicated about 1200 churches, one at least in every state of the Union and a number in all the foreign fields visited.
TELL you some of my early experiences? Why, yes, of course I will. One day soon after I began, I was preaching in a little schoolhouse near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. Then at every angry shake of his head the bell tolled out its mournful tones. This thing was kept up for some time, and my patience gave out.

"See here!" I said to the congregation in much excitement, "either that performance there must stop or this one here will." The sheep seemed to understand my threat, and put in a protest just at this juncture.

"Bah!" bleated the old fellow.

"This was too much for the congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon, and simply said:

"Brethren, we will sing the Doxology and be dismissed."

"Another incident happened while I was still a young man. This was also at a country schoolhouse, and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I suddenly looked toward one of the open windows, and there with a solemn, pensive expression, and with head and neck far into the room, stood a big donkey. My sermon evidently impressed him deeply, for just then he began a series of exclamations which must have been intended as hearty approval. The people struggled to keep sober, and all of them did not struggle successfully. The children and young people had a merry time. I had the hardest time preaching that morning I ever had before or since."—Michigan Christian Advocate.
Concerning Bishop Bowman.

Bishop Bowman died in the home of his daughter, Mrs. R. D. Caldwell, in Orange, N. J., Monday noon, March 3. No funeral services were held in Orange, but the body was taken to Green-Castle, Ind., and the services were held there for so good, that his presence held evil for some one.

Some days passed and again I saw this man. I met him in the street, in the vicinity of the government buildings and I saw him in the Senate chamber. He made me uneasy and I made inquiry as to who he was. I was not restored when I told him I was one of the Boishes and a prominent actor, for I could not shake off the impression I had gained. I looked upon that impression as truly providential. It was imparted to me in some way I could not understand.

The providence upon which Booth being arrested gave me great anxiety, and soon I saw him prowling around the Executive mansion and in the vicinity of the president’s office. He apparently was taking note of the entrances and exits, and new thoroughly alarmed, I sought out President Lincoln and told him of the man and that I believed the man Booth would take his life when he got the chance.

Though I do not remember what Mr. Lincoln said at the time, I do remember something when Bishop and Mrs. Walden were visiting the Bowman, we were great for dinner. Many were the words spoken by the bishop about his lifelong friend, the venerable Bishop Bowman, and always about Wilkes Booth and his wife, the daughter of Bishop Bowman. But how strange! The younger of the two went first.

Bishop Bowman is survived by two daughters and five sons: Mrs. R. D. Caldwell of Orange, Mrs. George P. Smith of Baltimore, Theodore G. Bowman of Los Angeles, Charles G. and Thomas M. Bowman of St. Louis, S. B. Bowman of Denver and C. B. Bowman of Chattanooga.

Bishop Bowman was chaplain of the United States Senate while Abraham Lincoln was president. He warned the latter against Wilkes Booth, and always maintained that if the warning had been treated the president might have escaped assassination. The story in the bishop’s own words, related some years ago, was as follows:

“The first time I recall having seen Booth was one morning just as I was about to open the Senate with prayer. The members were in their seats and the sectioned aisles had come upon the gathering. I stepped forward and asked to open in prayer and as I did a man entered the floor of the house. He was a man as strikingly handsome as to attract attention anywhere, but that was not what caused me to pause in prayer. The man had made a peculiar impression on me that I could not shake off—so that as I entered he passed out. I closed the door of the house. He was a man as strikingly handsome as to attract attention anywhere, but that was not what caused me to pause in prayer. The man had made a peculiar impression on me that I could not shake off. He stepped forward and asked to open in prayer and as I did a man entered the floor of the house. He was a man as strikingly handsome as to attract attention anywhere, but that was not what caused me to pause in prayer. The man had made a peculiar impression on me that I could not shake off.

“I turned to one of the members and called his attention to the man and he made some light remark after which I left the chamber and went on with the prayer, but it was a long time before I recovered from the shock of the man’s entrance. From the shock of the man’s entrance and I never recovered from the impression I first gained, that he was...
of the Farmington District, to come at wanted, whereupon the evangelist turned left the city. What was to be done?

Utterly done with the meeting and organized. Bishop Quayle singing a needle, reports Miss.

Sixty blessed. Thither the embryo hero came. He drank, departed, in the center the commission as general. To mark the battle Price, with no loss of life. It made to say:

'The Mother and Home:

The Mother.

The fairest word on earth that's heard. On human lips the fairest word, is mother. To whom such name shall once belong, High honor her whole life long. A Mother. But all her earthly joys are o'er, Who is and then who is no more. A mother.

Devout Homes.

Lake says of Zacharias and Elisabeth, show that they possess somewhat of the spirit and the power of John the Baptist. May God grant to our land more homes whose heads shall be great in the sight of the Lord—Embassy.

Mother's Right Side.

"O dear!" sighed Mary, coming from a trip down town. "Such a miserable day! I forgot my overshoes and the mud is dreadful. I shall have my skits to dry and brush, too. I could not keep out of the mud at the crossings. I don't see why it has to be such weather when I want to go out!"

"It has to be such weather sometimes, little girl," laughed her mother. "And yesterday I remember a certain girl went out and had good walking and bright sunshine and a lovely time altogether from her own account. So I would not forget the many bright days for one cloudy day, dear!"

"That is so," said Mary. The clouds disappeared from her face in a smile. "I guess I was cross and a bit foolish about it."

"And while the same girl was out herself, I saw another girl who is just getting well enough to sit up a part of each day, looking out of her window and dusting whisking she could go walking like that lucky girl."

"Poor Helen! I have not been to see her for several days. I'll go right along now," exclaimed Mary.

"Very well. Please tell her for me how also I think it is that she has not sat up every day now and still out now, while poor Helen Brown is still in bed."

"I will, and I see your scheme—you want me to pass it along, don't you, mother dear?"

"Oh!" said her mother, with a little twinkle, "I never knew it to hurt anyone to look on the bright side. Indeed, I like to leave off the first letter, for I think it is also the right side." "So do I," agreed Mary, putting on her overshoes—selected.

In 61.7 per cent of the cases of women factory workers in the state of Washington investigated by the industrial welfare commission the wage was less than $1.01 a week. The average was kept up by the pay of employees of fish canneries, who are permitted to work more than eight hours a day.
Bishop Bowman's Race Ended

By far the longest and one of the noblest episcopal records in Methodist history was completed Tuesday, March 3, when Thomas Bowman, in the midst of his ninety-seventh year, and after he had given seventy-five years to the itinerant ministry of the Methodist Episcopal Church, was called to his heavenly reward. Identified by the pioneer associations of his parentage with Asbury and the earliest leaders of Methodism in Pennsylvania, this sainted life began amid the inspiring auspices almost at the very time when the pioneer bishop passed away from the scenes of his toils and battles, so that at his birth in 1817, he began to serve as a link to bind us to that era of hardship, exposure, and frontier service, while at the same time his childhood environment and advantages in view of chances for scholarship, and the providential line of early service into which he was led for years as an educator signalized him as one of the leaders in that phase of the new life of the Wesleyan movement by quickening education with the spirit of evangelization and introduced a new element into modern civilization.

The advantages inherited by Bishop Bowman were in part prenatal: he was born into a household into which the Master had already made himself at home. Asbury and his contemporaries had been making their way through the wilderness and the Bowmans had enlisted under the banner of the King, and some of them had become itinerants. Two adjacent homes in a beautiful country region in Brier Creek Township, Columbia County, Pennsylvania, close to the north branch of the Susquehanna River were occupied by Methodist pioneers, intelligent, patriotic, thrifty folk. The earliest schoolhouses and churches in the region were built by their trial, and from these two pioneer homes came four Methodist pastors’ wives: two Methodist preachers, the dean of a school of theology, a brigadier-general in the Civil War, three attorneys-at-law, a merchant, and a Methodist bishop! Under such auspices and amid such influences the childhood of Thomas Bowman was begun. His grandfather, also named Thomas, was one of Asbury’s itinerant helpers, and his father, John Bowman, and his uncle, Jesse Bowman, were partners in milling and farming, and the occupants of the aforesaid rural homes. His mother, Sarah Bowman, was an unusual woman.

The lad, Thomas Bowman, was sent “off to school” when he was fourteen years of age to Willibrand, Maas, and then to Caenwold Seminary, New York, and then to Carlisle, Pa., to enter the junior class of Dickinson College, which had just come into the ownership of the Methodist Church. Thus it happened that he graduated in the first class which emerged from that institution, in 1839, capturing the highest honors of his class. His ambition was to become a lawyer, and with that aim he became a student of the law school of Dickinson, but under the prayers and advice of Dr. John P. Durbin, president, and Dr. John McClintock of the college faculty, the lad’s convictions as to the ministry of the gospel developed, and in the spring of 1839 he joined the Baltimore Conference.

In 1841 he was happily married to Miss Matilda Hartman of York, Pa., to whom were born eleven children, of whom six are yet living. Mrs. Bowman died in the episcopal home in St. Louis in 1879, when the bishop was holding the session of the Italian Mission. She was a woman of remarkable character who fitted with singular sweetness and skill into the place into which she had been providentially brought. One of their daughters, Mrs. B. D. Caldwell, in later years cared for the bishop in St. Louis, Evanston, and Orange, N. J.

Twenty-five years of Thomas Bowman’s life were devoted to educational administration of an extraordinary character. From 1848 to 1858 he established and developed Dickinson Seminary at Williamsport, Pa., one of the best preparatory schools in the country. In 1859 he was elected president of Indiana Asbury University and into this institution he threw his life and soul until his election as bishop in May, 1872. During those tireless and successful years he became known as one of the greatest preachers of the Middle West.

At camp meetings and commencements his name was a notable attraction and the people came in vast crowds to hear the gospel from his lips. His style of preaching was wonderfully simple and direct, his voice was winsome and clear, he had a singular gift of unction and tenderness and usually he was empowered with tremendous “liberty” which swept like a tempest over vast congregations. He used no manuscript, and at his best he was a remarkable exponent of the highest quality of extempore preaching. The late Hon. Richard W. Thompson of Terre Haute, for a time member of Congress and later secretary of the navy, and for years an intimate of President Bowman, was himself an orator of great ability and a skilled judge of public speaking. On one occasion Secretary Thompson, who was just then a lay delegate to the General Conference, said: “I have known Thomas Bowman for many years, and have heard him preach and speak scores of times under all kinds of circumstances, at camp meetings, commencements, at educational anniversarys, in revival services, and in Washington City, before Congress, and at General Conference, and heard him speak on all sorts of topics, and I speak with sobriety when I say that in my judgment he is one of the ablest platform orators I know of in all this Western country.”

As a presiding officer in an annual conference and in the legislative body of the Church Thomas Bowman was an adept, a model of clearheaded self-possession, a master of parliamentary law, and a pattern of brotherly kindness. Naturally his temper was quick and fierce and the traditions of his mouth and heart.
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As a presiding officer in an annual conference and in the legislative body of the Church Thomas Bowman was an adept, a model of clear-headed self-possession, a master of parliamentary law, and a pattern of brotherly kindness. Naturally his temper was quick and fiery, and the traditions of his youth and home tell us that it required long discipline and much grace to develop the suavity and self-control which marked the Thomas Bowman of mature years. Those who knew him as the self-poised teacher, as the cheery and suave college president never trespassed upon his temper more than once, and soon learned never to infringe upon the dignities and proprieties of discipline a second time.

Much of his preaching was done in the dedication of churches; it has been said that he has dedicated churches in every state in the Union, and in some states scores of times. After he became bishop he was called into intimate counsel with the late Washington C. DePauw in the task of reconstructing Indiana Asbury University. Out of their counsels and prayers resulted the enlarged and reconstructed institution now known as DePauw University, to the head of which as chancellor the bishop came for years in a more or less honorary capacity.

Thomas Bowman as a teacher was wonderfully apt; he knew how to question; he was an expert in mental and moral philosophy; he knew how to reprove without discouraging, and how to encourage and help the backward. Furthermore, the advantage and joy which at Dickinson Seminary and at Greencastle came to the young people who formed his friendship, who came into personal touch with him and duly came to reckon him a lifelong counselor and a loving friend, were usually looked upon by them as the choicest privilege and opportunity of their educational career.

The bishop had a genius and passion for friendship, and particularly for children. In his home cities—Williamsport, Greencastle, St. Louis, Evanston, and Orange—it was always a spectacle to be remembered when the bishop started down street in the morning to see the children all along the sidewalk gather to welcome him, to shake hands, to give him a good morning kiss, and wave him good-by as he disappeared from view. Thus we recall him now, superintendent of a great Church, administrator of missionary lands, president of a great university, preacher whom the common people gladly heard, and a lover of little children.
Little Lessons from Life

From the rear of the observation car we watched the tumultuous, swirling smoke and steam from the engine as it tossed back over the rear of the train and beat itself against the Effect of alcohol on the human body. His conclusion should give the lie to all who believe the use of alcohol is harmless.

That instrument of the devil, the chain letter, has broken out again, and numerous timid souls are greatly perturbed over the threat of dire destruction in case they refuse to comply with the senseless order. The state is to be congratulated upon having so sensible a regard for the welfare of its youth.

Score another for the country cousin: The professor of mathematics at Indiana State University recently tested 250 students from the farmer, the professional, and the commercial classes. The students from the farmer made an average of 82.4 on their final examination, as compared with 74.5 for the second class, and 63.6 for the third class. Only seven per cent of the farmer class failed to make a passing grade, as compared with 13.4 per cent of the professional and 17 per cent of the commercial classes. The professor's explanation is that the country boy could concentrate much better than the urbanite, and was not, in so large a degree, distracted by outside activities as is the city student.

Brief Editorial Comment

A stopped clock is more serviceable than one running falsely, for it will be right at least twice during each day.

Two Pittsburgh daily papers, namely, the "Gazette-Times" and the "Chronicle-Telegraph," have recently expressed themselves on the liquor question, voting "dry" by nearly two hundred majority. The state is not last. Wait. It is even now vanishing. That life of last year—that sin of yesterday—is now telling its sad story. There is an inevitable precipitation in the life of the world, and when the dew of pleasure disperses it leaves a dry and blackened life. Be not deceived. The tinsel of sin is not pure gold. Its black nature is sure to assert itself and darken the soul that is led by it.
Sir Ernest Shackleton, the great Antarctic explorer, starts soon on a memorable trip in quest of the South Pole. Before doing so he has made public his determination to absolutely prohibit the use of alcohol in any form or for any purpose. Tea and cocoa will be their liquid stimulants. He gives this order because, being trained in such labors, he understands fully the effect of alcohol on the human body. His conclusion should give the lie to all counter claims by dealers in intoxicating drinks.

Dr. Newell Dwight Hilts has thrown open his Plymouth Church, New York, for the poor to use as sleeping quarters during the winter nights. He will also serve coffee and rolls to the unemployed. We know of no Chicago church that is thus utilized, but

Evangelist Sunday is now in Scranton, Pa., in a month's campaign. He refuses to go to Philadelphia for the reason given in an interview: "The Philadelphia Churchmen will not agree to my conditions, and, of course, I will not spend a year there. When I go to a city, the Churches have to do as I say during the revival." The fact is, Mr. Sunday has always considered the Churches his strongest backers, and though he finds much in the ministry to severely arraign, he knows that his success depends quite largely upon ministerial cooperation.

and Getting There
March 22, 1914.

Lessons for the American Bible


should ever be able to remake his life; and yet Jerry McAuley and Sam Hadley were redeemed from the depths and made a widespread blessing to their generation. There are those who think that Jesus, who never in his life confronted the problems of industrialism or commercialism and who never knew the degradation of our city slums, can have no message for our day. That might be true if, like Confucius, Jesus was able only to show us the way: but Jesus shows men the way and adds power to enable them to walk in the way. This is the secret of Christ's power in the world.

Once more, true religion recognizes all men's right to their inheritance in God. Religion is not a thing of sects or denominations; it is not a matter of party or of caste. Wherever it finds men honestly seeking for God and earnestly doing his will as they learn it, then religion recognizes a true disciple, a veritable son of God. It has wel-

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only Christian nations. The native American numerate man if such men and women are the product of Christian civilization and why they should abandon their old religion for such a Christian faith.

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What Will We Do With the Fourth?

We wish to call attention to a brief letter to the editor, printed elsewhere under the caption “Christian Patriotism,” touching upon the question of a sane observance of the Fourth of July. The author quotes, with the occasion, the following: "Only by saying the slogan of the Fourth of July has become terribly marred. If the Fourth is a day long to be observed, then it must be observed with the heartfelt desire for something more sane and profound. No better practical work could have been devised than to get this labor of love upon the hearts of our youth. Let the Church throughout the State encourage its young people to celebrate the Fourth by singing with a missionary spirit.

Help the Hospitals

Bishop McDowell has given us the following inspiring and timely word for the Indiana Methodist Hospital and Deaconess House to the effect that a vigorous sixty-day campaign is being carried on under the able leadership of W. D. Parr.

‘I have before me a document bearing this name at its head: Methodist Episcopal Hospital and Deaconess House of the State of Indiana.’ These are the words of the Bishop, the names of the State, the Church, and the name of the institution, and the name of the State. The Church in that part of the world is strong; its members are patriotic; the State is the home of the Fourth and does not adequately answer, the Bishop proceeds. ‘It must be admitted, however, that the day is still fresh in our minds, and it is well to give serious attention to the subject, “How can we save the day?” Possibly something can be evolved that will be serviceable for the coming year.

Editorial Briefs

The Rev. Charles F. Aked, who has recently assumed the pastorate of the Fifth Avenue Baptist Church of New York City, took out his first naturalization papers the 25th of July. Is it possible he was inspired to take this step by witnessing a celebration of the Fourth?

They had a splendid time over at Restonville, Ind., on the Fourth. The affair had consisted of a wagon load of gabling paraphernalia, and at the evening hour piled it in an empty lot, applied kerosene and then the torch, and the happy inhabitants were treated to a fine display of fireworks as was seen anywhere that evening. There were no loud explosions or whirling pyrotechnics, but every one there agreed that the show was a magnificent one, and noiseless and polite variety made a pretty sight.

A colored minister was invited recently to open the Senate at Albany, New York, with prayer. Several senators, remembering the prayer of a colored brother, who last year made a special appeal in their presence for the conversion of the gentle nation, drew him aside for a private rehearsal before allowing him to pray publicly, with the added indication, “Make it short, and do not mention gaffes!” The colored brother gave them what they wanted and the prayer was enjoyed so much that a generous hat collection resulted.

We hardly think this brother could have conscientiously prayed for gaffes without making his petition quite personal in its character.

The man was summoned to serve as a jurymen before a Chicago court. He asked to be excused. “I am a Christian,” he said, “and my religion forbids me to judge others.” The second chapter of the Romans! I have it here; allow me to read it. “It is not necessary,” Judge Wright said. “No man should allow his religion to prevent his duty as a citizen. However, you are excused.” The passage that he wanted to read was this: “Therefore let it be to every one of you as it is to me: give diligence to keep the faith which is committed to you. And if a man also despise the glorious gift of God, and offer his member to be parallelized, it shall be destroyed, and his soul shall also perish with it.”

The New York Sun contained quite an interesting interview with Captain E. J. Smith, of the new White Star Line steamship Adriatic, one of the greatest ships ever built. After relating in detail the duties of a sea captain, and stating particularly that in all his forty years at sea he had never had an accident and had seen but one vessel in distress, and all ended well then, that he was new in any predicament that suggested disaster in any way. The reporter asked him how many days’ sailing time is in any case? The captain touched his arm and said: “Do not forget when you write of the captain’s ‘superb’ life to put in that it is in the great captain who doesn’t let things happen.” This was a new point of view.

The notice of Mark Twain (Samuel L. Clemens) to England where he is to receive the degree of Doctor of Literature from Oxford, has been anticipated with much pleasure by the English public. Though the charges are repeatedly made that an Englishman is not responsive to humor, he evidently appreciates a high class learned man if the reference to Mr. Twain in the last issue of the Christian World is typical: “Oxford does itself honor in conferring this degree on a writer whose wit has always been free from those excesses that mar a good deal of contemporary American humor. And his freedom from cynicism is conspicuous in that keen sobriety of suffering in others—no for the first time in his life on the Oppon altrum, published this week, and reviewed in another column.” The reference to Mr. Clemens just quoted is headed, “Oxford’s Doctor of Wry.”
Western Christian Advocate

BISHOP BOWMAN AT NINETY

Next Monday, July 15, 1907, it will be ninety years since Thomas Bowman—due a long while the senior bishop of our denomination—was born. In length of life he has surpassed the record made by any of our general superintendents. Bishop Morris having only reached the age of eighty when he died in 1874, and Bishop Foster passing to his crown three years later, Bishop Bowman was seventy years of age when he died in 1877. His mother was eighty-nine when her death took place in 1893, and Bishop Bowman was seventy years of age when he entered the ministry, after a time of study and reading, and a career of teaching and preaching, in the college that he is to be remembered as the pioneer of the school of Dickinson, the legal profession, and accordingly spent a year at the work done for him by his teachers at Dickinson. Abraham Academy, Massachusetts, and at Cazenovia Seminary, New York. In 1835 he entered the college at Dickinson College, whence he was graduated at the head of his class in 1839. He had after that some pastoral experiences, taught at the head of the grammar school of his alma mater for three years, and had to turn aside from activity in the ministry temporarily because of the death of his father, and on account of a brief breakdown in health, so that it was not until 1848 that he found his vocation. In that year he became one of the organizers and the first president of Dickinson Seminary, Williamsport, Pa. This school is now recognized as one of the great seminaries of the land as far as our denomination is concerned; it has had and is having a magnificent record. The years of success which have crowned its later years are sure tokens of the wisdom, the fidelity, the energy, the zeal, and the self-sacrificing lab which Thomas Bowman gave to it during the first eleven years of its history. For wide and wide he went addressing the people, advocating the interests of education, dedicating churches, arousing the denomination in Pennsylvania and Maryland, attracting with each year increasing numbers of students to the growing institution, and generally indicating a very life into the school. Thomas Bowman had the advantage of being well born and wisely and thoroughly trained. His father and uncle, John and Jesse Bowman, and his father and uncle before them, more than a hundred years ago, were the founders of Methodism in the valley of the Susquehanna River in the heart of Pennsylvania. The foundations then laid are now sustaining Methodist communities and institutions which are the pride and the stronghold of the denomination in all that section. The father and mother of the bishop were persons of unusual intelligence, religious devotion, integrity, Christian soul, and industry, and their home, the regular stopping place of the circuit and the center of evangelism in all the region roundabout, was a place of prayer and refining influence. In such an atmosphere Thomas Bowman's childhood was passed. He was, however, no precocious, mystical hoyden. On the contrary he had a strong will of his own, full of irrepressible fun, frolic, and combativeness, and needed a strong hand to discipline and subdue his restless activities. His mother's mingled firmness and gentleness, and his father's loving wisdom, and underneath it all the needed a strong hand to discipline and subdue his restless activities. His mother's mingled firmness and gentleness, and his father's loving wisdom, and underneath it all the

Childhood Environment

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Early Ministries

The young man was at first inclined to prepare for the legal profession, and accordingly spent a year in the law school of Dickinson College, but at the end of that time, after being counseled by several of the professors, and after searching his own heart with prayerful diligence, he surrendered his cherished ambitions and turned toward the ministry, entering the Baltimore Conference in the spring of 1835. He had had short but sure pastoral experiences, taught at the head of the grammar school of his alma mater for three years, and had to turn aside from activity in the ministry temporarily because of the death of his father, and on account of a brief breakdown in health, so that it was not until 1848 that he found his vocation. In that year he became one of the organizers and the first president of Dickinson Seminary, Williamsport, Pa. This school is now recognized as one of the great seminaries of the land as far as our denomination is concerned; it has had and is having a magnificent record. The years of success which have crowned its later years are sure tokens of the wisdom, the fidelity, the energy, the zeal, and the self-sacrificing lab which Thomas Bowman gave to it during the first eleven years of its history. For wide and wide he went addressing the people, advocating the interests of education, dedicating churches, arousing the denomination in Pennsylvania and Maryland, attracting with each year increasing numbers of students to the growing institution, and generally indicating a very life into the school. In 1850 he became, at the instance of Bishops Ames, Simpson, and Janes, backed by an imperative summons from the Methodists of Indiana, President of Indiana Asbury University. For thirteen years he gave himself to this institution at Greencastle, meanwhile coming into recognition through the West as a remarkable master of assemblies at church dedications, as a camp-meeting preacher of wonderful power, as an administrator of skill and judgment, and as a man with singularly magnetic powers of head and voice and heart. He secured funds for the construction of the main building, and helped to raise, perhaps in all, nearly $200,000, and drew the hearts of laymen and ministers towards their struggling college. In later years he was the chief counselor of the late Washington C. DePauw in the plans which resulted in the reconstruction and enlargement of the institution under the new name of DePauw University, of which he was chancellor for years after its organization, giving to the institution such time and supervision as could be afforded in connection with his episcopal duties and journeys.
in 1851 and '52 he served for some months as chaplain of the United States Senate in Washington, receiving from the university years of training for that purpose. By his rec­

mons and other explicitations in the national capital he widened his circle of acquaintance and influence, while his intimacy with President Lincoln, Secretary Stanton, and other leaders moved him again and again to hasten them for the work they then impellingly needed.

Career as a Bishop

He was a member of the General Conference in 1868 and in 1872, each time served at the head of the North Indiana Conference delegation. At the session of 1870 he was elected bishop, at the head of the ticket on the first ballot. From the time of his election till his retirement from active service in 1896, his life was interwoven into the history of the denominational. He held nearly every Conference in his country, administered our work in Europe, India, China, Japan, and Mexico, and in 1873 elected the British Wesleyan Conference as a fraternal delegate. At the time of the General Conference, and as a presiding officer of an Annual Con­ference, and in the cabinet, he was a charming, dignified, modestly personal, the embodiment of courtesy, benevolence, and clear headed judgment.


drama

Thomas Bowman achieved fame as a preacher from the opening of his ministry. His attractive and tactful manner —his grace, natural, straightforward manner; his natural eloquence; his gentle, his firm voice; his graceful, natural, straightforward manner; his masterly personality, the embodiment of courtesy, firmness, and an unusual judge of genuine eloquence, was accustomed to prepare very special subject of discussion. The theme could more safely trust in the pulpit with a message to the hearts of the people. At his best there have been many times in his unceasing experiences when he has proved himself possessed of extraordinary power over a congregation. The late Hon. Richard N. Thompson, himself a creator of no mean mark, and an annual judge of genuine eloquence, was accustomed to say, "Thomas Bowman is the noblest type of a platform preacher in all this Western country." The exigencies of his life as an educator and a bishop formed him prepared very many times, but doubtless our Western leaders who knew the bishop in other days, will recall his accents in "The Epistles of Galatians," "The Glory of the Latter Days," "The First Place," "The First Place," "The First Place," "The New York," "He is Our Peace," "The Perfect Man," and other kinds of texts. His other recital of a gift of words which was tremendous, his tenderness was penetrating and sometimes overwhelming; a trifling incident in his hands was susceptible of marvelous

"The Perfect Man," The

"The Perfect Man," The

"The Perfect Man," The

"The Perfect Man," The

"The Perfect Man," The"
Bishop Bowman Translated.

It could have been only a very brief space from earth to heaven when the aged Bishop, Bishop Bowman, went home. So many years he had lived in heavenly places in Christ Jesus, so long his dwelling place had been in Swedish land and presence that whispered of infinite riches of love which even already hit, that when on Monday of last week he fell asleep on earth, it was in open heaven. He was ninety-seven. And ninety-seven is a long road. And all these years, covering years of great moment to humanity, to the Church, to the program of our Lord and Savior, had been so thoroughly, so tenderly, so truly kind, that he was not only ready for that which heaven alone could hold in store, he was waiting, expectantly waiting, for its realization.

It is a long way back to 1811. The great Napoleon still lived. The United States had but six states other than the original thirteen, and the population of the entire nation was less than twice that of New York City today. From such a population to a hundred millions is quite a leap, during the lifetime of one man. What hath God wrought! And as for the blessings conferred upon the human race during the lifetime of Bishop Bowman—what a program of his, that to open them in heaven. He was ninety-seven. The great man wrought: "What hath the God of Nations wrought!"

This was Bishop Bowman, the business man and legislator. But is it not also an exact description of his great son, Handsome as a lad, gentle by instinct, happy as a boy, carefully educated, respectable, with a spirit of fun and merry making that made his a radiant spirit till the very latest moment of his almost one hundred years. Such a home, such a training, example forever for the making of men! At fourteen he was sent to the ancient Wilbraham in the Connecticut Valley—contemplated that in those early days. A year later he was married at old Canastoa, there not so very far from Boston, N. Y. He was born seven years—and what a wrench it must have been to that intelligent mother of his that her only son should be so long away. Here he was converted and joined the Church. Among his classmates devoted to fame was Isaac Nason, the distinguished editor, in time editor of the Alumnae: that reached into the Central Alumnae.

In the fall of 1831, when eighteen years of age, he entered the junior class at Dickinson College, whose faculty had such names as Darble, Reevey and McVickack. He graduated a Bachelor of Arts at twenty, receiving the highest honors.

Such was the Bishop's home. He had as classmates a future governor of Pennsylvania and a distinguished judge. He made ambitious, satisfactory progress. But ever whispering within was a Voice calling him to the highest of vocations. Those were stirring times. Theological debates in camp meetings, school houses, courthouses, even, as we all know, very common. The Bishop was twenty-one, his father's failing health called him back to the home. He had been so thoroughly, so tenderly brought up. The Bishop's father was a Baptist who at twenty the Junior class of Dickinson; contemplating that in those early days. A year later he was married at old Canastoa, there not so very far from Boston, N. Y. He was born seven years—and what a wrench it must have been to that intelligent mother of his that her only son should be so long away. Here he was converted and joined the Church. Among his classmates devoted to fame was Isaac Nason, the distinguished editor, in time editor of the Alumnae: that reached into the Central Alumnae.

In the fall of 1831, when eighteen years of age, he entered the junior class at Dickinson College, whose faculty had such names as Darble, Reevey and McVickack. He graduated a Bachelor of Arts at twenty, receiving the highest honors.

And all these years, covering years of great moment to humanity, to the Church, to the program of our Lord and Savior, had been so thoroughly, so tenderly, so truly kind, that he was not only ready for that which heaven alone could hold in store, he was waiting, expectantly waiting, for its realization.

II.

When Thomas Bowman was born there were but nine Conferences in all Methodism; there were but three bishops: there were less members than there are in two Ohio Conferences today, the total being less than fifty,000. Again, what hath God wrought! This man tried to see the handiwork of God on the tops of the mountains were like the order of Lebanon, the membership of the Methodist Connection numbering today more than seven millions. He was born while the fathers were still living. His father was born only two years after "the Christmas Conference" in lovely Lodi, Baltimore, when the Western Episcopal Church, under Bishop John Wesley, was first organized. His father was a legislator and a statesman a Methodist as well as an and generous a citizen that his home on the Pennsylvania frontier on the "Harwich frontier" was the headquarters of Methodist Illustrations and notables.

Here on the "Harwich Frontier," July 15, 1817, Thomas Bowman, the only son, was born. Those who knew the father saw a replica in the son. The father was tall and stately, with an ease of bearing and of gait that told the perfect physique. His hair was brown, even blue, his presence striking, gentle to limit, but having behind it an iron strength of character. He was agreeable, with a third word for all. Such was the Bishop, the business man and legislator. But is it not also an exact description of his great son, Handsome as a lad, gentle by instinct, happy as a boy, carefully educated, respectable, with a spirit of fun and merry making that made his a radiant spirit till the very latest moment of his almost one hundred years. Such a home, such a training, example forever for the making of men! At fourteen he was sent to the ancient Wilbraham in the Connecticut Valley—contemplated that in those early days. A year later he was married at old Canastoa, there not so very far from Boston, N. Y. He was born seven years—and what a wrench it must have been to that intelligent mother of his that her only son should be so long away. Here he was converted and joined the Church. Among his classmates devoted to fame was Isaac Nason, the distinguished editor, in time editor of the Alumnae: that reached into the Central Alumnae.

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travel in corridors without houses, to see men fly through the sky, to see them talk on wires stretching across a continent, making the new and flow of the ocean a whispering gallery, and sending messages scurrying through the sky across the

eye ocean from Washington on the Potomac to the Eiffel tower on the Seine. What luck! How wrong! And what is left for future discovery?

III.

When Thomas Bowman was born there were but nine Conferences in all Methodism; there were but three bishops; there were less members than there are in two Ohio Conferences today, the total being less than 50,000. Again, what hath God wrought! This man lived to see the handful of Lebonan, the membership of the Methodist churches now, horning today more than seven millions. He was born whilst the fathers were still living. His father was born only two years after the Christmas Conference in Lovely Lane, Balti-

more, when the Methodist Episcopal Church, under famous John Wesley, was first organized. His father was a legislator and so staunch a Methodist as well as so true and
generous a citizen that his home on the Pennsylvania frontier, the "Berwick Barrens," was the headquarters of Methodist Alternates and notables.

IV.

Here on the "Berwick Barrens," July 15, 1817, Thomas Bowman, the only son, was born. Those who knew the father saw a replica in the son. The father was tall and slender, with an ease of bearing and of gait that told the perfect physique. His hair was brown, eyes blue, his presence with an ease of bearing and of gait that told the perfect
generous a citizen that his home on the Pennsylvania frontier.

The operation and mutuality—and for that one event to which I refer—was the one word which would cause the

towards our great sister church in Atlanta, Ga., and the action of the General Conference in Atlanta of 1886. Dr.

Crawford opens with a quotation from Dr. Edward Laird Mills of the Montana Conference in which our much esteemed Montana friend exclaims: "It is an amazing pro-
cessure!" It is "hilarity, pew and simple."

We are glad it was our friend, Edward Laird Mills, who said that. Through Dr. Crawford we will ask Dr. Mills a ques-
tion. He lives in Montana. There is a Montana Conference not stand it." But we did. Where were those "heating editors"? We never heard the first complaint. At the very

time the Church was going up, this writer for news wrote in a letter to a number of our leading people in Portland and elsewhere to see if there were such complaints. We never got a single letter, not even of good will. A real word that sentiment. The fact is we "stood it" the first rate; in not a single instance did we write to Portland or anywhere else, in Oregon, Idaho, Mon-
tana, Washington, Nebraska, Colorado, Indiana, Illinois, etc., where the Church was, in spirit, we even drew back the
hand of fraternity that we might reach it for the head of the sword. We invite Dr. Crawford to give us any explanations to this rule. In Denver, where we had twenty churches and the Church South, one, and a pastorless mission, our ministers elected that one pastor president of the Methodist preachers meeting, a meeting attended by Henry White Warren, William

\( \text{19} \)
on the habits of the times as well as a fine alabaster of the future bishop, to tell in detail the story; but we have seventy years yet to travel and we must make haste. There were three great days. The auditorium was packed with satisfaction. The elder man digested, side-stepped, assumed the airs of "the superior person," lost his temper, treated the "school boy" with poorly veiled contempt. The young professor, gentle, never hurried, always prepared, held his silence, his voice penetrating the many of souls at every word. At last, he handed the "superior person," his own Greek Testament; the "superior person," held it upside down. When all was over, his mighty antagonist used some insulting words.

In 1864, when the president was forty-seven, two distinctions sought him out, both without his knowledge; he was elected chaplain of the United States Senate, and in conjunction with Bishop James he was sent as fraternal delegate to the Wesleyan Conference in England.

In 1872 the General Conference met in Brooklyn. Baker, Kingsley, Thomson and Clark, of the bishops, had died. Morris, Jude, Peck, Simpson and Ainsworth were living, but Ainsworth was seventy-eight, dying two years later. To strengthen the Episcopal force eight were elected, and that galaxy of eminent ministers of our Lord and Master, Baker, Harris, Foster, Wiley, Merrill, Andrews, Haven and Peck, eight in all, were summoned to the human headship of our denomination. What men! Giants of the first order, and each peculiarly a gift from the Head of the Church for leadership amidst tremendous expansion and responsibilities of the denomination. The younger men now in the ministry have felt the inspiring touch of their masterful powers and deep devotion. Add to them the names of James and Simpson and what a constellation they were.

The years passed. Black did his work not as unto man but as unto the God and Master of all. And as the years flew by, one after another fell, the southern James, the mighty Simpson, the blazing Peck, the cultured Wiley, the thoughtful Foster, the weighty Peck, the Jurist Merrill, the orator Harris, the erudite master Andrews, until now for years in an urban and saintly silver age the first of the group of seventy-two stood alone.

Bishop Bowman was only fifty-four when he was consecrated bishop. He exercised his episcopal task for twenty-one years. His unpretentiousness was shared at St. Louis, and always there will abide there the fragrance of his presence, approachable, unaffected, sincere, kind, a friend, blessing many families of his guest, easy to entertain, himself a man of culture and a great story teller, pure, true, always a minister of Christ Jesus, touching individual lives as Fenelon touched them, proclaiming the Gospel by his daily influence as subtle and as unconscious as sunshine or the song of the meadow lark. St. Louis will never outgrow or forget that radiant spirit who dwelt in its midst, a son of God.

He was much afraid. We understand that he administered every Conference in the United States, and added to them, the Conferences in Eastern and Southern Asia, in Europe and Mexico. He dedicated a thousand churches. He was in great demand at colleges. He was always asked for a guest sermon. And he could find time, he was so deep to invitations to lecture. His style of lecturing, as his preaching, was conversational, cumulative, without straining for rhetorical effect or mere ornament. Under his influence it was easy to go to difficult appointments. It was easy and natural to hold oneself to perfect transparency and the worst villain, to spirituality, to holiness and devotion. In that he was looked at once a pervasive perfume and a morning star. He was unique as a presiding officer. Sinners were converted by his simple asceticism.

In the bishop's meetings he sat with Simpson and James and Ainsworth and the great Saint Louis.
plittly, and a moderator or juror, one of the mighty men's own stock, ended his challenge of his former chieftan's exhibition of himself by declaring, "Sir, I am not a fighting cock, but if I were, I should prefer to fight with one who hadn't already had his comb picked—yes yours is. Sir! Such eminently deserved reproach there was intense excitement. But the "school boy," the quiet, self-poised, hearty, sincere, magnificently trained son of a village was a hero from that hour.

VII.

In 1846, when thirty-one, Thomas Bowman was called to the presidency of Williamsport Dickenson Seminary. He was there ten years. Several large buildings were erected and for that day the attendance was phenomenal. He returned to the pastorate in 1856, but was immediately elected President of Indiana Asbury University, now De Pauw.

We have spent what time we could spare this afternoon browsing on the early annals of old De Pauw. The young Matthew Simpson, then twenty-eight, was its first president, selected in response to the strong recommendation of Dr. Charles Elliott (second editor of the Christian Advocate). Dr. Simpson was there ten years, resigning to assume the editorship of the Western Christian Advocate. He was succeeded by Dr. Lucian W. Berry, who resigned to go to the presidency of Iowa Wesleyan. The great Daniel Curry came next. Then came Thomas Bowman, "who brought with him," says the Anna'al, "a beautiful spirit and a thorough education." It was through his influence that "hurries were admitted to the halls of the university as students upon the same conditions as gentlemen." Several buildings were erected, the enrollment was increased three fold, the student body quadrupled.

During these years their home has been in East Orange, N. J., her husband, Hon. B. D. Caldwell, being an eminent railroad official, and now president of the Wells Fork Express. It is a tradition in East Orange, that kindly face that always lit up at the sight of children and which could not pass them by without a loving word, a smile and often a kiss. Undoubtedly, he grew in love of all and in unquenchable optimism as the years of life vanished into mist in his last childlike years. His wife, loved and almost worshipped, died in 1879, whilst he was presiding over the Italian Conference. For thirty years he looked forward to the reunion in heaven.

Thus Thomas Bowman lived his life. And thus, when almost seventy-seven he passed into the mansions of the Father's home, His name is a priceless inheritance to his children and to the Church and to Christianity. Today he represents the Church no longer on earth but in heaven.

X.

In the bishop's meeting he had sat with Simpson and Jones and Ames, and the great eight, and, as they came on with the years, with Warren, Foss, Hurst, Haven, Fitgerald, Pitcher, Pauw. But the fellowship! What knighthood of the round table and insights of holy war! When his release from the burdens of office was conferred on him by the Cleveland Conference in 1896 his interest did not abate, and no with the slackening vitality of years for burned four score years he drew again to a second childhood, his genial soul, always that of a child, expressed itself in little notes penned with his own hand to those, his colleagues and intimates.

Not long ago, a year the general committees met on the Atlantic coast, his colleagues paid a visit to him at East Orange, and it was thrilling to hear them tell that evening of the aged saint's prayer. They could not speak of it without moistened eyes.

XI.

The General Conference of 1896 excused Bishop Bowman and Foster from the arduous responsibilities of travelling through the conference to administer the heavy Annual Conference. Not one word of censure ever passed their lips. Bishop Bowman made his home with a daughter, fit in every characteristic, to bear his name, his own flock, ended his castigation of his former chieftan's exhibition of himself by declaring, "Sir, I am not a fighting cock, but if I were, I should prefer to fight with one who hadn't already had his comb picked—yes yours is. Sir! Such eminently deserved reproach."

Until the day he died, Bishop Bowman was "called off" rapidly the increasing toll of faith excited by motorism in New York the automobile killed more people than all other kinds of traffic combined. The
BISHOP BOWMAN JOURNEYS ON.

FOLLOWING so soon after the report that Bishop Thomas Bowman had recovered from a severe illness and was enjoying his usual health, the announcement of his death on Tuesday was unexpected. This grand old man of the Church would have reached the age of 97 had he lived until July 15th next. No other Bishop in the history of our Church ever reached this age. He entered the Methodist ministry of the Baltimore Conference in 1839, seventy-five years ago, and gave himself to active service until his retirement in 1896. He was elected to the bishopric in 1872 at Brooklyn, from the presidency of Indiana Asbury University (De Pauw). Thus for twenty-four years he was in the active relation as a bishop. He served for a year as chaplain of the United States Senate (1864-5) and became acquainted with Abraham Lincoln. He early became suspicious of attempts to assassinate Lincoln and was one of the first to warn him.

Bishop Bowman was a student of Cazenovia Seminary and it was there he was converted and decided to give his life to Christian service. His career was marked with an unusually courteous and sweet spirit. He was a careful student and able leader in the affairs of the Church. His presidency over conferences was always marked by a most brotherly consideration of all the brethren. These latter days have been spent in the delightful atmosphere of the home of his daughter, Mrs. B. D. Caldwell, wife of the President of the Wells Fargo Express Company, in Orange, New Jersey. His life reminded one of St. John. He was very fond of children, and it was common to see him upon the streets in recent years surrounded by little children, who loved him as their friend.

The death of Bishop Bowman, elected in 1872, leaves Bishop Vincent, elected sixteen years later as Senior Bishop and closes a generation of the old time bishops. The newer men may have newer and it may be harder duties but may we emulate the kindliness, brotherliness and courtesy of the Bishop who for twenty years has held the revered title of Senior Retired Bishop.

BISHOP BOWMAN.

By J. A. Hingeley, D.D., General Secretary of the General Conference.

WHILE Bishop Bowman passed out of the view of Methodism during the quiet of his Episcopal retirement, he lives in the memory of thousands of his brethren as a fine type of the older Bishops, dignified, cordial, unaffectedly receiving the loving respect of presbyters and people. More than perhaps any of the retired bishops he fully retired from public view after 1866 when he was placed on the superannuated list. He did not seek to continue work along the many lines of activity in which bishops subsequently retired have filled many busy years of their retirement. His name was often on the lips of the older members of the church, particularly in the Central West, which was the scene of his career as college president.

As a Bishop he was an attractive and persuasive preacher, a most careful administrator, and had most loving and tender relations with the pastors, especially when the exigencies of cabinet affairs produced conditions which brought distress on pastors and their families.

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TIAN ADVOCATE.

March 5, 1914.

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Bishop Bowman celebrated the ninetieth anniversary of his birth July 15th at his home in Orange, N. J. Bishop Bowman entered the Baltimore Conference in 1839, gave about thirty years to the educational work of the Church and twenty-four years to the active work of the episcopacy, to which he was elected in 1872.
great chorus of leaders who point out this necessary help to success in church work.

In urging the pastors in the territory of the Western Christian Advocate to each get six new subscribers on the first Sunday in March as the date officially set aside by the presiding bishops as Advocate Day he gives five reasons why the pastors should be active in this cause. The reasons apply with equal force in New York and Pennsylvania.

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Dear Readers, for these very cogent reasons can you not push the claims of the Northern Christian Advocate? Your co-operation in this work will be greatly appreciated.

FOREIGN MISSION STATISTICS.

The United States and Canada gave last year for Protestant Christian missions outside of these countries, $16,458,069.67. In this sum is included $420,867.19 spent by educational and medical organizations and $414,413.51 used by home missionary societies outside of these countries. This shows a slight increase over the most reliable total given for last year.

In this connection it is gratifying to note that $3,815,286.32 was contributed from native sources to support work under American auspices. There is on the foreign field a force of 9,785 American foreign missionaries including 3,507 wives and 2,775 other women. In addition to this force are 45,545 native workers and the full commensurate membership of our American foreign work is 1,493,581. This is over 200,000 more church members than were reported from the field last year.

In the missions operated by our American so-

ON the Sabbath we attended a large city church. The service was one of communion, especially so owing to the celebration of Our Lord's Supper. The great church was filled. As the organ softly sounded, following the elder's invita-
tion, hundreds in turn made their way to the altar where they partook of the emblems of His body and blood. A few, not twenty-five, made their way out but the great congregation stayed to remember Him. What a fellowship there is in this observance, the great family of God by this one sign the world over signifying their one-
ness with Christ. "This do in remembrance of me" were his words. In remembrance of Him those sacred elements pass the believers' lips.

As this congregation moved quietly to the altar where men, set apart to administer in His name, performed this most sacred function, our mind went over land and sea to Palestine. We won-
dered if, with us, our fellow communicants fol-
lowed the life which we were remembering, in

W. Fiddian Meallan
PATRIARCH OF METHODIST CHURCH PASSES AWAY.

LAST week we made announcement of the death of Bishop Bowman. This fuller sketch of his long and useful life is now furnished from the home offices of the Church:

Bishop Thomas Bowman, the oldest Bishop of the Methodist Episcopal Church, died March 9, at home of his daughter, Mrs. E. D. Caldwell, in Orange, New Jersey.

Just two years before the Missionary Society of the Methodist Episcopal Church came into existence, Thomas Bowman was born at Satri Creek, Pa., July 15, 1827. His boyhood days were spent on a farm in Eastern Pennsylvania. His early education was received at Willibrord Academy in Massachusetts, and at Canonsville Seminary in New York. He entered Dickinson College and at graduation valedictorian of his class. Although he had purposed to become a lawyer, while in college he decided to enter the ministry, entering the Baltimore Conference in 1859.

From 1840 to 1844 he was a teacher in Dickinson College, and then went to Williamsport, Pa., where he founded Dickinson Seminary, of which he was the first president. He continued as head of that institution for ten years and brought about the erection of many of the seminary buildings.

In 1859 he became president of the Indiana Asbury (now DePauw) University, holding that office for fourteen years. He was the first to open the doors of that institution for the education of women.

In 1864 Dr. Bowman was chosen chaplain of the United States Senate, holding that post for two years and becoming a warm personal friend of Abraham Lincoln. He used to tell how he had warned Lincoln of the danger of assassination five days before Booth killed him.

During the General Conference of 1872, held at Brooklyn, N. Y., he was elected Bishop of the Methodist Episcopal Church. Since his retirement in 1891 he has continued to enter into religious activities with rare zest made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist Church in East Orange, N. J., of which he was a member.

In 1878 Bishop Bowman went as American representative to the Methodist Conference in Great Britain, and then to the Fair in Paris. From there he journeyed to Norway, Sweden, Denmark, and Germany, carrying greetings from the American Church. He next went to Calcutta, Bombay, and other Indian cities, visiting the mission posts.

Through his influence a rich Chinese merchant, Ah Pak, contributed $50,000 for the purchase of the mission site in Foochow. The Chinese and all his family were converted to Christianity, and this was regarded by the Bishop as one of the most noteworthy incidents of his career.

He had dedicated about 1,200 churches, one at least in every state of the Union, and a number in all the foreign lands visited.

Questioned once as to his early experiences by the Michigan Christian Advocate, the Bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was seize the bell rope, which hung conveniently near, by his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"See here! I said to the congregation in much excitement, 'either that performance must stop, or mine will!' The sheep seemed to understand my threat, and put in a protest just at this critical moment.

"'Bah!' blushed the old fellow.

"This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, 'Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This also was at a country school house; as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with his head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful."

Revered by the whole Church, characterized by innate sincerity, graciousness and power, he will be mourned by hosts of friends the world over who knew the beneficence of his influence.
EVANGELISM IN SOME COLLEGES AND SCHOOLS OF METHODISM.

February Activity.

FEBRUARY has been a busy month in the records of the Student Work Committee of the Commission on Evangelism. In a score of our schools and colleges, evangelistic work has been in progress, with more than usual success. From many quarters, reports are coming in as to the thoroughness of the work of the leaders and the definiteness of the results. Emphasis has been laid on stated things. Decision for the Christian life has been urged and acknowledgment encouraged, and dedication to life service has been stressed; and the season will close with a splendid company of young people committed to various forms of Christian work as their life purpose.

From Samuel Huston College, our large colored school at Austin, Texas, recently came a joyous report of young people making it compulsory for all enlisted men of the Navy to attend the service schools which will be held aboardship and at training stations and yards. Junior officers only recently out of the Naval Academy will act as instructors. Instruction in reading, writing, arithmetic, spelling, geography and history will be continued until each man has attained a satisfactory standard.

DANIELS URGES BIBLE STUDY.

In three speeches made to the men of the Atlantic Fleet at the Naval Y. M. C. A., near Brooklyn Navy Yard, Secretary of the Navy Daniels urged the men of our Navy to take an interest in naval affairs. Mrs. Finley J. Shepard, who as Miss Helen Gould gave the original building of the naval branch, and her husband attended the meeting and presented leather-bound Testaments to seventy-five officers and men who have been active in the work of the Y. M. C. A. at sea. Mrs. Shepard shook hands with each as she handed him the Testament and spoke a few words to each of them. Secretary Daniels stood beside Mrs. Shepard and also shook hands with each of the men and repeated his congratulations to the men who have risked the scoffing cries of "Bible back!" which greeted the Y. M. C. A. men in the Navy. Secretary Daniels has issued an order making it compulsory for all enlisted men of the Navy who are not well grounded in the common school branches and have not yet completed two years' service in the Navy to attend the service schools which will be held aboardship and at training stations and yards. Junior officers only recently out of the Naval Academy will act as instructors. Instruction in reading, writing, arithmetic, spelling, geography and history will be continued until each man has attained a satisfactory standard.
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These latter days have been spent in the delightful atmosphere of the home of his daughter, Mrs. B. D. Caldwell, wife of the President of the Wells Fargo Express Company, in Orange, New Jersey. His life reminded one of St. John. He was very fond of children, and it was common to see him upon the streets in recent years surrounded by little children, who loved him as their friend.

He was the twenty-second minister to be elected to the high position of Bishop of the Methodist Episcopal Church. Since that time forty-seven others have been thus honored, only twenty-seven of whom are living. Since 1884 he has been the senior bishop.

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The United States and Canada gave last year for Protestant Christian missions outside of these countries, $42,991,060. In this sum is included $29,900.00 spent by educational and medical organizations and $13,471.00 used by home missionary societies outside of these countries. This shows a slight increase over the most reliable total given for last year.

In this connection it is gratifying to note that $32,405,665.12 was contributed from native sources to support work under American auspices.

There is on the foreign field a force of 9,785 American foreign missionaries including 2,897 wives and 3,778 other women. In addition to this force are 3,174 native workers and the full communicant membership of our American foreign work is 1,366,551. This is over 200,000 more church members than were reported from the field last year.

In the missions operated by our American so-
Pen Portrait of Bishop Thomas Bowman.

I contemplated him with very great pleasure in the midst of old friends and memories. The ample forehead, too pale for health; blue eyes, very pale and pleasing in their expression; the whole face spiritual and crowned with a golden shadow of hair's cheerful smile, lapping always into a seriousness; a voice clear and sweet, with a suspicion of pathos in its cadences, such as one fancies to hear; the slight form; the manner exceedingly simple graceful and direct—a manner which, without design, wins at once the confidence of man, woman or child—all these are photographed on my mind, a part of the agreeable reminiscences of a summer's travel.

The next day, as we climbed, in the good old-time coach-and-four the Laurel Mountain, and conversation wandered here and there, like a bee for honey (having time), one of the party inquired of our oracle, "What of Professor Bowman?" To which the oracle replied: "He is graceful enough to be a courtier, simple enough for a Puritan, frank ('nough for a child, grave as a judge, and pleasant as a woman. His common sense and conciliatory spirit will probably keep him by still waters and in pretty good pastures." The oracle spoke truly.

At the expiration of a year, I was thrown into a position which brought me into almost daily contact with him for a term of years, during which time all my first impressions of him were confirmed.

I early noticed his dislike of display and the severe simplicity which marked his surroundings and which intercourse with people of the world, wanting in rank and fashion, savor for a moment modified; a quality needed then, and still more now, as a reproach and example to our people, whose tendency is to combination rather than to genuine refinement and intellectual culture. His influence in this regard was decided upon the young ladies and gentlemen in his care. They dreaded the playful remark, without censure, without sarcasm, with which he retook any manifestation of frivolous display. His own agreeable appearance made the offender feel that he had violated the law of taste, while the serious character of the reprever induced worthier and higher pursuits.

No elegant gifts ever decayed him from the neat and modest style which was natural to him, and which he also conscientiously maintained as a Christian gentleman. From the little children he learned this. His little tell-tale boy once entertained me with the history of "Papa's boots," elegant and ornamental shoes presented him by some friend, which "Papa had given and given away, because if he wore them when he went to see the folks, they would think he was getting proud."

He succeeded in correcting this fondness for display in his students, a word from him being sufficient; and those who have undertaken this task will know that to be no common success.

In the recitation room, he was hailed with delight. "He makes everything as clear as a sunbeam," was the common criticism. Quite as much a favorite in the pulpit, we were not often favored with his appearance there. The charge of a large family and of a seminary of learning left him little time for pulpit preparation, but nevertheless, he sometimes, like a giant refreshed with wine, moved an audience deeply with the might of his eloquence. Possessing preaching talent of the first order—clear, logical, direct, fervent, and eloquent—with his never-failing earnestness of gesture, such a man could not be otherwise than a general favorite. He had, however, a native dignity which repelled undue familiarity, notwithstanding the smallness of his person; and an urbanity and personal charm which disarmed all dislike and opposition. He was claimed on all social occasions. The country Thanksgiving festivities waited for him as much as the reception at the governor's. Always the same simple, unpretending man, he recalls the example of Him who was equally at home and about His Father's business, whether in the cottage at Bethany or the palace of the ruler.—From The Ladies' Repository, August, 1874.
An outgrowth of the work in Kansas City was the use made of many vacant lots and plots of ground which were plowed and borrowed and put to good use for family gardens. These plots were advertised in all the daily papers and a call was made for families to work them, which called for a hearty response, thus bringing to the poor the comforts and financial aid of a garden.

The City Club, Athenaean (woman's club), principals and townsmen were inspired in their devotion and application to the work, keeping in close touch with the movement from first to last. The visiting committee visiting the schools several times during the season, talking to the children and urging them to get ready for the exhibit at the fair in the fall. Through the daily papers (in full sympathy with the work), parents were asked to give support, assistance and encouragement to the children in the work. In this way not alone the children but the parents became interested and then the good work was perpetuated.

A clean-up crusade was also instituted. Many schools in the city joined this movement. The children went from house to house with a general clean-up pledge to the people and a special pledge to the property owners which met with a hearty response, thus bringing to the poor the comforts and financial aid of a garden.

An Exhibit "A" of garden products was made at the Missouri Valley Fair held at Electric Park in the fall of 1911. A $50 loving cup was awarded the school having the best exhibit from school gardens, and a like cup for the best exhibit from home gardens. This display of flowers and vegetables was a surprise to all and called forth many words of praise. In 1912 the work was taken over by the Board of Education and a supervisor of horticulture, Mr. Ernest de Vigne of Edinburg, appointed. Under Mr. de Vigne the work has been carried on in a more scientific way, eight ward school gardens organized, children worked outside school hours, and attended gardens regularly during the entire vacation period under Mr. de Vigne's supervision, resulting in perfect rotation of crops and the exhibit of all fall gardens. Remedies of produce donated to charitable institutions and hospitals.

It is noticeable that a minimum of 200 girls and boys, combined, worked in these gardens under supervision during the vacation months, their work being voluntary.

One might well ask the question: What other study would fascinate children to such a degree as to make them volunteer and willingly give up what might be termed playtime?

The work on this small scale proved so satisfactory in 1912 that the Board of Education authorized extension of the work in 1913. So the season of 1913 commenced with 31 school gardens which proved to be as great a success as the eight gardens of 1912 and this a season of drouth. During this year an agricultural class was organized at Westport High School, the response of voluntary pupils was truly pleasing, numbering over 60 boys and girls. Their interest in farm science resulted in the Board of Education erecting a greenhouse for experimental work, which is now in full operation.

The school gardens have created universal interest in those sections where they are located, showing that a home owner needed and still needs help along all lines of gardening.

So in 1913, in the eight districts that operated gardens in 1912—those home gardens wishing help received it free of charge—the number of home gardens directly connected with the school system in this the first year of the work numbered 568, including some vacant lots.

The success of this work demonstrated that agricultural education is desired by adults in addition to children, as a night school class in agriculture was organized this winter at Central High School and the attendance numbered about three
HOW BISHOP BOWMAN BEGAN

J. P. B., in Methodist Times

The senior bishop of the Methodist Episcopal Church will soon celebrate his ninety-sixth birthday. He is in excellent health, and does not look to be beyond seventy-five. This is remarkable, and has been the sensation of much recent newspaper comment. A while ago I talked with the venerable bishop about his early life, and he told me how he came to enter the ministry of our church; a story that will be of special interest just now.

Young Bowman prepared for college at Cazenovia Seminary, an institution which has graduated many eminent men. Bowman was fifteen years old when he entered the seminary, and the old-fashioned debating society was in its glory. Before long that society "put down" the new student for a declamation. How well he succeeded I will let him tell in his own words.

"My first attempt was a flat failure. I broke down completely. I tried it again and had a similar experience. By that time I was much discouraged. Yet I was firmly resolved to succeed, so I came on once more with my declamation. This time I came off with flying colors.

"You want to know how I became a minister? Well, I graduated at Dickinson when I was twenty. I entered the office of Hon. John Reed, of Carlisle, Pa., as a law student. Some months after Mr. Reed, though not a Christian man, sent for me. I responded and with some timidity went into his presence. Mr. Reed said, "Bowman, you will make a good enough lawyer, but I have a strong impression that you are called of God to preach. Do you not know what your personal feelings may be, but I must say to you that if you have these impressions that you should study law and see that you should preach, by all means, preach."

"Tell you some of my early experiences? Well, yes, of course, I will. One day, soon after I began, I was preaching in a little school house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly and his manner prophesied trouble. The first thing he did was to raise the bell rope, which hung inconveniently near his neck. Then, at every angry shake of his head the bell tolled out its mournful tones. This thing was kept up for some time, and my patience gave out.

"'See here!' I said to the congregation in much excitement. 'Either that performance shall stop or this one here will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"'Dah!' bleated the old fellow.

"This was too much for the congregation. And it was too much for me. My hearers got the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon, and simply said:

"'Well, we will sing the doxology and be dismissed.'

"Another incident happened while I was still a young man. This was also at a country school house, and as I remember it, I was more than anxious that day. I thought it was my last chance that brought a stranger into the audience. At any rate, I suddenly looked toward one of the open windows, and there with a solemn, pensive expression, and with head and neck far into the room, stood a big donkey. My sermon evidently impressed him deeply, for just then he began a series of exclamations which must have been intended as hearty approval. The people struggled to keep order, and all of them did not struggle successfully. The children and young people had a merry time. I had the hardest time preaching that morning I ever had before or since.'
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"A few days later the president of the college, Dr. Durbin, invited me to take tea with him. I supposed, of course, that others of his friends would be there. What was my amazement to find myself the only guest. After tea we went to the library and Dr. Durbin began a very vigorous poking of the coals in the grate. I knew something was coming. Suddenly he turned around and said: 'See here, Bowman, we are all disappointed in you.'

"'Why so?' said I.

"'We all thought you would become a preacher, and here you are studying law.'

"That was a good deal for me to stand. There was a growing conviction in my soul that I ought to be a preacher. That very week my pastor, Rev. C. T. Thornton, came to the office and said he wanted me to preach for him the following Sunday.

"'Why, I can't do that,' I replied. "Besides, I have no license.'

"'I license you now,' he instantly replied.

"'There seemed no other way out of it, and so I determined to write a sermon and see
IS LIQUOR MONEY RESPECTABLE?

The managing editor of a great newspaper recently told William H. Anderson, superintendent of the Anti-Saloon League for Maryland, that "the greatest victory which the temperance folks have won to date is the creation of a public sentiment to the effect that wealth derived from liquor is not so respectable as "clean money," and which has put its possessors on the defensive."

This led Mr. Anderson to publish a signpi letter in the People's Letter column of the Baltimore Sun in discussing the rejection by certain charitable organizations of certain gifts from a race track organization that permits gambling. It appeared as a statement concerning the awakening sense of social justice. It was claimed by R. L. Ulman, a former whisky salesman and son of a retired distiller, to be a reflection upon the wives and mothers of those engaged in the liquor traffic and was the basis of his attempted assault with a whip upon the superintendent of the Anti-Saloon League. The letter read as follows:

"Before long, when a brewer buys an automobile, people will figure how many little children were robbed of carfare before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of heaven by the stuff which he sold knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a speciality of liquor blossoms out in a diamond necklace at the theater, the margins of the life of the beast is unholy."

A savage attack on the methods of preaching of Billy Sunday has been made by Washington Gladden in the Congregationalist of May 29. Mr. Sunday's "intolerance of violence," his "vitriolic temper," his "immoral theology" and his "commercial spirit" are among the charges made by Mr. Gladden, himself a Congregational clergyman.

Mr. Sunday is alleged to take out of a town he visits enough money to pay the salaries of six average ministers, and the evangelist insists that it is "nobody's business too." But Dr. Gladden concedes that "many truly converted" under Mr. Sunday's ministry, though he thinks that they soon retrogress when the evangelist's peculiar power of creating excitement is taken away.

Allow that this so, it does not follow that Mr. Sunday should be suppressed. It would be a boon to many of our American cities if the rogues and bums and toughs could be made to writhe even for one minute as they often do for a full hour, or day, a week under Mr. Sunday's scathing denunciation.

As for the extravagant remuneration exacted by the evangelist, it isn't a tithe compared with the bushels or coins and bills raked in by the demoralizing picture shows and sensational theaters every Lord's day.

It isn't an earnest man, even though he be eccentric, who preaches Christ in a way that makes sinners weep and hypocrites quail, a fairly well entitled to excessive pay as are the professional sports and folly promoters who never do a thing to make bad men better, or to keep young people from going to the pit.

Dr. Gladden warns pastors not to become responsible for Mr. Sunday's peculiar type of evangelism. This may be a wise caution, to any pastor who would lay a straw in the way of Mr. Sunday's eccentric efforts to his
Knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a specialty of liquor blossoms out in a diamond necklace at the theater, the margins me the lot of a social life the demoralizing picture shows and sensational theaters every Lord's day, isn't an earnest man, even though he be eccentric, who preaches Christ in a way to make sinners weep and hypocrites quail, a fairly well entitled to excessive pay as the professional sports and folly promoter who never do a thing to make bad men better, or to keep young people from going to the pit? Dr. Gladden warns pastors not to become responsible for Mr. Sunday's peculiar type of evangelism. This may be a wise caution, but any pastor who would lay a straw in the way of Mr. Sunday's energetic efforts to turn wicked people out of the road that leads to hell takes upon himself a fearful responsibility.

A VIGOROUS EXECUTIVE

During the four months of his administration, President Wilson has certainly taken hold of the affairs of government with a vigor unsurpassed by that of any of his predecessors. He may, as some allege, be a theorist in public policies, but he has the courage of his convictions and a peculiar tact in bringing into action the best that lies in the heart of the government and in forming the grandest and a peculiar tact in bringing into action the best that lies in the heart of the government and in forming the grandest

A Democrat to the center, he is engaged in incorporating the espoused ideal of his party into the practical workings of social life. Already he has the difficult task of a thorough tariff revision well under way, and a

...
A Bishop's Healing Through Prayer.

Bishop Thomas Bowman gives the following from his own experience:

"In the fall of 1858, while visiting Indiana, I was at an Annual Conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes: 'Let us spend a moment in prayer for the recovery of Bishop Simpson.' William Taylor was called to pray, and such a prayer I have never heard since. I made a minute of the time of day, and when I next saw Bishop Simpson I inquired how he recovered from his sickness. He replied: 'I cannot tell. My physician said it was a miracle. He thought that I must die, but within an hour a marvelous change occurred in the disease.' And I found it was the very hour when the preachers were engaged in prayer at this Conference."
Mrs. Fanny N. Gamble, widow of William A. Gamble and daughter of the late Rev. William Nast, D.D., died March 19, 1914, in Cincinnati, O. Mrs. Gamble was a sister of Rev. Dr. Albert J. Nast, editor of the *Der Christliche Apologete*, Cincinnati, O. A tribute to her memory will be published later.

Rev. George H. Kennedy, D.D., who

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Ask Your D
Headaches
Ayer's Pills
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Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal church, died Monday, at the home of his daughter, Mrs. B. D. Caldwell, in Orange, New Jersey.

Just two years before the Missionary Society of the Methodist Episcopal church came into existence, Thomas Bowman was born at Briar Creek, Pa., July 15, 1817. His boyhood days were spent on a farm in Eastern Pennsylvania. His early education was received at Wiliamson Academy in Massachusetts, and at Canevin Seminary in New York. He entered Dickinson College and at graduation was valedictorian of his class. Although he had prepared to become a lawyer, while in college, he decided to enter the ministry, entering Baltimore conference in 1839.

From 1849 to 1851 he was a teacher in Dickinson college, and then went to Williamsport, Pa., where he founded Dickinson Seminary, of which he was the first president. He continued as head of that institution for ten years and brought about the erection of many of the seminary buildings.

In 1859 he became president of the Indian Asylum (now De Pauw University), holding that office for fourteen years. He was the first to open the doors of that institution for the education of women.

In 1863 Dr. Bowman was chosen chaplain of the United States Senate, holding that post for two years and becoming a warm friend of Abraham Lincoln. He used to tell how he had warned Lincoln of the danger of assassination five days before Booth killed him.

During the General Conference of 1872, at Brooklyn, N. Y., he was elected bishop of the Methodist Episcopal church. Since his retirement in 1886 he has continued to enter into religious activities with rare neat made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist church in Fort Orange, N. Y., of which he was a member.

In 1878 Bishop Bowman went as American representative to the Methodist conference in Great Britain, and then to the Fair in Paris. From there he journeyed to Norway, Sweden, Denmark and Germany, carrying Christianity to the American church. His next visit was to Calcutta, Bombay and other Indian cities, visiting the mission posts.

Through his influence a rich Chinese merchant, Ah-Hale, contributed $10,000 for the purchase of the mission site in Foochow. This merchant and all his family were converted to Christianity, and this was regarded by the bishop as one of the most noteworthy incidents of his career.

Bowman was born at 2900 Pennsylvania Avenue, Washington, D. C., July 15, 1817, and was educated in the common schools and in the college of the University of Pennsylvania.

He was married in 1845 to Miss Sarah Lamb, who died in 1892. He leaves one child, Miss Sarah Bowman, and many grandchildren.

Bowman was ordained to the ministry in 1839, and became a bishop in 1878. He was the last remaining bishop of the Methodist Episcopal church in this country.

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CURRENT SECULAR NEWS NOTES

Dispatches from Vera Cruz give accounts of a battle between the Mexican Federalists and the Constitutionalists ten miles west of Tampico, Mexico, on Sunday, the 30th, in which the Federalists were defeated.

The number of arrests for drunkenness at Challanoga, for the month of February 1914, was 56, as compared with 238 for the same month last year when the saloons were open, a little more than four arrests with the open saloon in one with the closed saloon.

In Australia the maximum working time for all women and children is five hours in the week.

On Thursday, March 5, distinct earthquake shocks were felt here in Athens and at many other points throughout the country.

The city and county officers at Knoxville are taking vigorous measures to enforce the nuisance law in that city and they are receiving the active and effective co-operation of the Federation of the churches. Gambling dens are broken up and the houses of ill fame are being closed. The tomehes of these houses are receiving all proper care by the charitable organizations of the city.

In Cincinnati on the 26th of last month warrants were issued for the arrest of four prominent men, Col. Root Andael, general freight agent of the I. & N., railroad; Hope Goldman, a manufacturer; Isaac Newton Fox, a jeweler, and C. B. House, representative of a New York firm with headquarters at Louisville, Ky. The charges against the men was contributing to the delinquency of a fourteen year old girl.

One day last week a man claiming that he had invented an absolutely fireproof helmet and suit of clothing allowed himself to be enveloped in flames for five minutes in order to prove his claim. At the end of the five minutes he stepped out without the smell or touch of fire on his clothes on his person. The helmet is of metal with two layers of water and fireproof canvas. A simple attachment carries a stream of water between the canvas layers, protecting the wearer from the heat. The nap water rushes between similar layers of canvas that form the inside of the suit from shoulder to feet. Vents at the hands allow the water to escape. The exterior of the suit is fireproof canvas.

Before a committee of the lower house of congress last week a Chicago man who had for years been a member of the Chicago Board of Trade charged that board with acting in concert with house men of that city with creating and maintaining an organized monopoly of the grain business of the country. It was alleged that Chicago, Minneapolis and other large grain producing centers are in the combination and that they have for years controlled 90 per cent of the cash transactions in wheat throughout the country.

On Saturday night, the 5th a party of Texas ranchers crossed the Rio Grande into Mexico and proceeding to Hidalgo about six miles from the border disinterred the body of Vergara, the Texas ranchman, and brought it back with them. Vergara had been decoyed across the border by a band of Mexicans, February 15th, and was assassinated at Hidalgo on the 16th. An examination of the body showed that Vergara had been shot and his head crushed, after which he had been burned. The Mexican authorities, although pretending to have an investigation of the circumstances of the killing, were evidently trying to conceal rather than make known the facts in the case. The matter caused great excitement along the American border in Texas.

The Pure Food Law is making no soil of trouble for the manufacturers who have long been accustomed to impure up the people by placing adulterated foods on the market.

Three barrels labeled "Condensed Milk" were recently seized at Cincinnati, it being alleged by the government authorities that the milk was adulterated. Nine cases of Swelled Tomatoes were seized at Philadelphia because their labeling was deceptive. Over ninety boxes of Macaroni were seized in Philadelphia, part at Philadelphia and part at Johnstown, because of adulteration and misbranding. Two barrels of decorated eggs were seized at Los Angeles, on the ground that they consisted in part of animal substance unfit for human food. And six hundred cases of wheat bread were recently seized at Cincinnati on the ground that the bran was a mixture with flour and screenings and raw dust.
Bishop Thomas Bowman, senior bishop of the Methodist Episcopal Church, is said to have dedicated 1,200 new churches during his ministry.

The Rev. Albion E. Smith, secretary of the Good Home League and member of the West Wisconsin Conference, was a welcomed caller at this office recently.

It is reported from Syracuse, N.Y., that Syracuse University is the recipient of a gift of $34,000 from Mrs. Russell Sage. This city was her girlhood home.

Bishop David H. Moore was the guest of honor at the South Bellaire, Ohio, Methodist Episcopal Church on Homecoming and Rally Sunday. Pastor A. T. Foster reports a splendid day.

The Rev. Dr. W. F. Sheridan, general secretary of the Epworth League, represented that work at the Kentucky Conference. Mr. E. Deets Pickett spoke for the Church Temperance Society.

The matriculation day address at Garrett Biblical Institute this year is to be given on Thursday afternoon, September 25th, by Sir William Ramsay, the eminent humanist and archaeologist.


Thomas Edison is thus placed among the famous old people, for he has just turned sixty-four.

Bishop Thomas Bowman, elected bishop in 1872, when president of Indiana Asbury (now DePauw) University. He is placed upon the retired list in 1881, and since then has made his home with his daughter, Mrs. Caldwell, now residing at Orange, N.J. The recent General Conference sent to him a tender expression of its greetings.
Where is the God of the Oppressed, do many difficult problems arise? Nevertheless it may help us to remember that, as will shall be declared, the king of the people must increase the burdens upon the people.

As is evident, the king should hearken. Where is the God of the oppressed, do many difficult problems arise? Nevertheless it may help us to remember that, as will will be declared, the king of the people must increase the burdens upon the people.

A living force of Providence can not be run into the molds of our anxious desire. We must not delay to strike brave blows in one aspect the plagues are studies in her through ignorance or carelessness or laws are broken, plagues follow as in days of Egypt. With all the mysteries of distribution, one fact stands out clearly. Its laws mean unhappiness. And this is most necessary for us to understand.

Let us never forget that religion is deliverance, and that therefore every soul shall have its religious celebration. The church was not an important incident of the spirit, but the loyalty, the courage, the sacrifice of the people found their noblest expression.

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THE KOREA

...where our church may have a self-sacrificing readiness to face its entire responsibility at home and abroad. "Lift up your eyes and look on the fields." John 4:35. That those whom God would have to lead the church to larger achievements may be assigned as delegates and may be enabled to attend the convention; That in arranging the program and convention details the general and local committees may have Divine guidance; That the convention may...
The son of sturdy Methodist parents, Thomas Bowman early yielded himself to the Grace of God in Christ. Educated in a preparatory school and college of the church, he entered the ministry of Methodism and in various types of pastorates won many to the knowledge of our Blessed Lord. Called to be the head of one of our higher institutions of learning, he compelled the love of a great state and trained future governors and senators and ministers and missionaries. Touching the life of the nation in the period of the Civil War he became one of the friends and counsellors of Abraham Lincoln, and was duly elected Chaplain of the United States Senate. Chosen in 1872 a Bishop of the Methodist Episcopal Church, he proved himself a preacher of grace and power, an administrator of firmness and brotherliness, a persuasive apostle of the love of God. Twenty-four years an effective Bishop and for almost eighteen years a retired Bishop, his career extended over well-nigh a century. Living far beyond his own generation, he died crowned with the love of the new day and so joined the multitude of friends and loved ones who gave him welcome to “the eternal tabernacles.”
by the grace of God, he became by his intense consecration one of the voices of God to our modern Methodism. Cordially impatient with inefficiency he haunted our councils with an insistent call to earnestness. By amazing labor he won for himself a large fortune which he dedicated to his Lord. Possessed of the world's wealth, he never yielded to the lure of pomp or pride or display. Simple in garb, simple in manner, simple in method, he remained to the last simple in heart. Passionate and eager in his efforts to diffuse missionary information, to circulate our periodicals and to quicken the evangelistic mood of the church, his voice knew no rest until the close of life.

He leaves to his noble and consecrated son, not simply a large fortune, but a heritage of earnest Christian character and service. From his estates on earth, where streams flow and trees are grouped into forests, Truman D. Collins surely went to rest by the River of God, along whose borders grow the trees of life, bearing all manner of fruit.

After the reading, Bishop Hughes called upon Bishop Quayle to lead the committee in prayer. It was a singularly unique and beautifully tender utterance. We should very much like to have all of Bishop Quayle's words but no stenographer was present. One of the attendants, however,
PATRIARCH OF METHODIST CHURCH PASSES AWAY

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During the General Conference of 1872 at Brooklyn, N. Y., he was elected bishop of the Methodist Episcopal church. Since his retirement in 1886 he has continued to enter into religious activities with rare zest made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist church in East Orange, N. J., of which he was a member.

In 1894 Bishop Bowman went as American representative to the Methodist conference in Great Britain, and then to the Falls in Paris. From there he journeyed to Norway, Sweden, Denmark and Germany, carrying on from the American church. His next went to Calcutta, Bombay and adar India, visiting the mission meets. Through his influence a rich Chinese merchant, Ah Ho, contributed $10,000 for the purchase of the mission site in Foochow. This merchant and all his family were converted to Christianity, and this was revealed by the bishop as one of the most noteworthy incidents of his career.

He had dedicated about 1,200 churches, one at least in every state of the Union and a number in all the foreign lands visited.

Quotations are from one of his early experiences by the Michigan Christian Advocate, the bishop narrating as follows:

"Soon after I knew my ministerial source I was preaching in a little schoolhouse near Carlisle, and had warned up considerably. Suddenly there walked into the room an old black sheep. He looked atawhite and his manner professed trouble. The first thing he did was to seize the bell rope, which hung unconsiderably near with his teeth. At every shake of his head the bell tilted out its mournful tones. This kept up for so long that my patience gave way.

"'She here!' I said to the congregation in much excitement, 'either that performance must stop, or mine will!' The sheep seemed to understand my threat, and put in a protest just as I anticipated.

"'Naah!' bleated the old fellow.

"'This was too much for my congregation. And it was too much for me. My heart felt the sacredness of the occasion and began to laugh hearty. So did I. I never finished that sermon. I simply said, 'Brethren, we will close the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This was also at a country school house; and as I remember it, I was more than anxious that day. I think it was my first time that brought a stranger into the audience. At any rate, I happened to look out one of the open windows and there, with a solemn, passive expression, and with both and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of emanations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful."

Blessed by the whole church, characterized by innate sincerity, graciousness, and power, he will be remembered by hosts of friends the world over who knew the benediction of his influence.
CURRENT SECULAR NEWS NOTES

Dispatches from Vera Cruz give accounts of a battle between the Mexican Federalists and the Constitutionalists ten miles west of Tampico, Mexico, on Sunday, the 4th, in which the Federalists were defeated.

The number of arrests for drunkenness at Chattanooga for the month of February 1914, was 56, as compared with 233 for the same month last year when the saloons were open, a little more than four arrests with the open saloon to one with the closed saloon.

In Australia the maximum working time for all women and children is limited to four thirty hours in the week.

In California the maximum working time for all women is limited to ten hours in the week.

CURRENT SECULAR NEWS NOTES

The fifty and county officers at Knoxville are taking vigorous measures to enforce the nuisance law in that city and they are receiving the active and effective co-operation of the Federalists of the churches. Gambling dens are broken up and the houses of ill fame are being closed. The inmates of these houses are receiving all proper care by the charitable organizations of the city.

In Cincinnati on the 24th of last month warrants were issued for the arrest of four prominent men, Col. Brent Ardolfo, general freight agent of the L. & N. railroad; Hugo Goldenith, a manufacturer; Isaac Hettis Fox, a jeweler, and C. B. House, representative of a New York firm with headquarters at Cincinnati, Ohio. The charge against the men was contributing to the delinquency of a fourteen year old girl.

One day last week a man claiming that he had invented an absolutely fireproof helmet and suit of clothing allowed himself to be enveloped in flames for five minutes in order to prove his claim. At the end of the five minutes he stepped out without the smallest trace of fire or smoke on his clothes or his person. The helmet is of metal with two layers of water and fireproof canvas. A simple attachment carries a steam of water between the canvas layers, protecting the wearer from the heat. The same water rushes between similar layers of canvas that form the inside of the suit from shoulder to feet. Vents at the hands allow the water to escape. The exterior of the suit is fireproof canvas.

Before a committee of the lower house of congress last week a Chicago man who had for years been a member of the Chicago Board of Trade charged that board with acting in concert with wave house men of that city with creating and maintaining an organized monopoly of the grain business of the country. It was alleged that Chicago, Minneapolis and other large grain producing centers are in the combination and that they have for years controlled 95 per cent of the cash transactions in wheat throughout the country.

On Saturday night, the 7th of May Texas ranchers crossed the Rio Grande into Mexico and proceeding to Hidalgo, about six miles from the border disintegrated the body of Vergara, the Texan ranchman, and brought it back with them. Vergara had been decoyed across the border by a band of Mexicans, February 13th, and was assassinated at Hidalgo on the 15th. An examination of the body showed that Vergara had been shot and his body crushed, after which he had been hanged. The Mexican federal authorities, although pretending to have an investigation of the circumstances of the killing, were evidently trying to conceal rather than make known the facts in the case. The matter caused great excitement along the American border in Texas.

The Pure Food Law is making no end of trouble for the small concerns who have long been accustomed to impose upon the people by placing adulterated foods on the market. Three barrels labeled "Condensed Milk" were recently seized at Cincinnati, it being alleged by the government authorities that the milk was adulterated. Nine cases of "Ported Tomato" were seized at Philadelphia because the labeling was deceptive. Over ninety boxes of "Marinated" were seized in Pennsylvania, part at Philadelphia and part at Johnstown, because of adulteration and misbranding. Two hundred cases of "Deer Meat" were seized at Los Angeles, on the ground that they consisted in part of animal substance unfit for human food. And six hundred bags of wheat bran were recently seized at Cincinnati on the ground that the bran was a mixture with sawdust.
BISHOP BOWMAN

The church will be interested in the statement that on July 15, the ninety-sixth anniversary of Bishop Bowman's birth, a dinner was given by his daughter, Mrs. R. D. Caldwell, in Orange, N. J. This saint was born in Berwick, Pa., July 15, 1857. At that time George Washington alone of the presidents was dead. Ashbury had died but four months before. McKendree lived during his lifetime. The long years after Thomas Bowman was born in Berwick, Pa., July 15, 1857, and was sixty-four when elected and ordained bishop. He was elected the twenty-second in the membership.

There were but nine annual conferences and a general conference which elected him to the episcopal office. McKendree lived almost twenty years after Thomas Bowman was born. All but Dr. J. W. Coke—who was bishop only six years—and was sixty-four when elected—and the venerable bishop was relieved of his clerical responsibilities. Since Dr. Bowman was fifty-five when retiring from the bench sat with him, some of the students were graduated at the university. Best wishes and brightest hopes were extended to Bishop Bowman as a helpful and inspiring friend through his long life. It is interesting to note that the same General Conference which elected him the episcopal office also revived two other Confferences, those of Thomas Bowman and Bishop. Bishop Bowman visited Canandaigua, the last time Bishop Bowman visited Canandaigua, he was in residence one week and was given an address in chapel to the great profit of the students and faculty.

Bishop Bowman was a student at Canandaigua and was its retired friend throughout his long life. The dinner was given by his daughter, Mrs. B. D. Fisk.

Bishop Bowman as Student and Teacher

On the evening of March 27 a memorial service was held in Canandaigua Seminary chapel for Bishop Thomas Bowman. Reminiscences were given by President William J. Clements, after which Dr. Edward M. Niles, superintendent of Syracuse West District, delivered a helpful and inspiring address on the subject, "Lessons from the Life of Bishop Bowman."

As the result of a dinner was given on the campus of Drew University (Inwood, N. J.) by the principal of the university, President Eugene Proctor, and those students of Drew College, speaking as "The Bishop's Days of the Pasture"; President R. C. Connor, of Presbyterian Seminary, giving "Traditions of the Bishop's Seminary Days at Williamport"; Bishop Wilson's theme was "Practical Memories," and Dr. Fred C. Withrow, pastor of Calvary Church, spoke on "The Afternoon."

The Rev. Henry A. Botta read the remarks adapted by the faculty and students of Canandaigua and offered prayers, after which Bishop Wilson pronounced the benediction.

MEMORIAL SERVICE FOR BISHOP BOWMAN

On Sunday evening, March 27, in Canandaigua Seminary, an impressive memorial service was held in honor of the late Bishop Thomas Bowman. For many years a companion there, A large delegation of ministers from New York Conference, the entire official board of Canandaigua Seminary and the school's student body were united together and the body of the students was filled with tears. Bishop Bowman was a devoted and inspired friend throughout his long life. The dinner was given by his daughter, Mrs. B. D. Fisk.

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tors are cordially invited to be present.

The work is just about completed and the changes have been so thorough as to practically give a new church. About $16,000 have been expended.

Rev. Frederick Spence will be glad,

The president of the college

About 6,000 population, 96 miles west of I

, and as a college in 1861.

manages.

ference, six by the Michigan C

CATECHISM

ANTHRACITE MISSION CHURCH

Dr. Newell Dwight Hills will deliver the address before the East Annual Conference

Worship Services, to be held in First Methodist Episcopal Church for special prayer. The service by the pastor, Dr.

..."The Reception in the House of God," Mrs. Mary V. Strickland, soprano, will sing; S. H. K. G. of the New York Union Society, will play the trumpet; Professor Edward H. Potter will be at the organ. This service of welcome and introduction will be made by Dr. Jerome W. Newell. March 3-14.

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CATECHISM

September 1, 1861. All...
BISHOP BOWMAN ILL

Valdy Warns President Lincoln of Assassin.

Slight Chance of Recovery

Relations Called to His bedside of Orange—Was Assistant Chaplain of U. S. Senate During the War and His Baptism Ordered as Sayer of Lincoln.

Washington, Sept. 27.—Bishop Thomas Bowman, senior bishop of the Methodist Episcopal church, and the man who calmly warned President Lincoln that he was a danger to his life by two separate assassinations, is lying at the home of his wife, Mrs. John Caldwell, president of the White Forge Express company, at 53 High street.

Bishop Bowman, who passed his seventy-sixth birthday on Aug. 28, has been ill for a month and because of his advanced age little hope is held for his recovery. His sons and daughters have been constantly at his bedside. They are besides Mrs. Caldwell, with whom he has made his home for a number of years; Theodore B. Bowman of Los Angeles, Thomas M. Bohn, and Charles J. Bowman of St. Louis, Samuel B. Bowman of Dallas, James B. Bowman of Chattanooga, and Mrs. Mary C. Smith of Baltimore.

Bishop Bowman was born at Berwick, Pa., in 1817. He was educated at Dickinson college and was admitted to the Baltimore conference in 1845. He served for some time as president of Dickinson seminary. Dr. Bowman was elected a bishop in May, 1872, and retired, that office until his retirement in 1884. For more than forty years before his retirement he had held the bishopric at Washington, and after many years of service in the national church took part in several sessions of the Baltimore conference. He was also the founder of the annual conference in Europe, India, China, Japan, and Mexico.

Dr. Bowman was assistant chaplain for the United States senate during the Civil War and on several occasions saw John Wilkes Booth eating sanguinely about the capital when President Lincoln was only so many letters distant. So strongly were his statements proved that Dr. Bowman warned Lincoln.
makes getting up:

With a Perfect
in comfort on the

A touch of a minute. Later and breakfast, ready

In fact, a Perfect
and much cleaner

It is a hands-
you a Perle.

STAND

Paterson
Jersey City
BISHOP BOWMAN AT TWENTY-SEVEN

The Bishop is shown in this portrait, which is taken from an old daguerreotype, holding his eldest child in his arms.

Bishop Bowman at Twenty-seven

We are privileged to publish on our cover this week a portrait of Bishop Thomas Bowman at the age of twenty-seven. He is shown holding in his arms his eldest child. The reproduction is made from an old daguerreotype in the possession of Bishop Bowman's daughter, Mrs. E. B. Caldwell, with whom the Bishop has made his home, in Orange, N. J., during the many years of his retirement. It is so long since Bishop Bowman left the active ranks that to many of the present generation he seems but a memory, as one of the early historical personages of Methodism. And such he is to a great extent. He was the twenty-second bishop to be elected; Bishop Thirkield, the last to enter the board, is the sixty-ninth. He entered the ministry in 1839, that is, before the active men of today, for the most part, were born. He was consecrated a bishop in 1872, being elected from the presidency of Indiana Asbury University—now De Pauw—which has also given to the episcopacy Bishops Hughes and McConnell.

Bishop Bowman is now in the ninetieth year of his age. He has not been in good health for some little time. A few weeks ago, as a matter of fact, he was so seriously ill that his friends became alarmed. He rallied, however, and is now comfortable in the enjoyment of the tender ministrations of his beloved ones. In the evening of a long life spent in the service of God and of his fellow men, his are the rich blessings of one who has thus devoted himself to the advancement of the best in the extension of the kingdom of Christ.
...who hated men more than cattle are...
BISHOP BOWMAN'S EXPERIENCES.

"Tell me some of my early experiences? Why, yes, of course I will. One day soon after I began, I was preaching in a little schoolhouse near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. Then at every angry shake of his head the bell tolled out its mournful tones. This thing was kept up for some time, and my patience gave out.

"See here!" I said to the congregation much excitement either that performance there must stop or this one here will." The sheep seemed to understand my threat, and put in a protest just at this juncture.

"Bah!" bleated the old fellow.

"This was too much for the congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon, and simply said: "'Brethren, we will sing the Doxology and be dismissed.'"

"Another incident happened while I was still a young man. This was also at a country schoolhouse. I suddenly looked toward one of the open windows, and there with a solemn, pensive expression, and with head and neck far into the room, stood a big donkey. My sermon evidently impressed him deeply, for just then he began a series of exclamations which must have been intended as hearty approval. The people struggled to keep sober, and all of them did not struggle successfully. The children and young people had a merry time. I had the hardest time preaching that morning I ever had before or since."—Michigan Christian Advocate.

BISHOP BOWMAN NINETY-SIX.

On Tuesday of this week Bishop Thomas Bowman, the oldest living chief pastor of our church, celebrated the ninety-sixth anniversary of his birth. This greatly beloved bishop has been permitted a long span of life covering a wonderful period in the world's history, as well as in the history of the Church and nation.

It will be of interest to our readers to know some of the facts concerning this distinguished leader who has been granted life long after those who were elected to the episcopacy with him have gone to their reward.

Thomas Bowman was born at Berwick, Pennsylvania, on July 15, 1817. After attending the local schools he entered the preparatory department of Dickinson College, but later attended Cazenovia Seminary where he was soundly converted. It is from this famous old school that he dates the beginning of his real Christian activity. He later completed his academic course in Dickinson College and became a teacher in the grammar school of this college. In 1848 he organized Dickinson Seminary at Williamsport, Pennsylvania, and was for ten years its president. From this position he was elected in 1858 president of Asbury (now DePauw) University located at Greencastle, Indiana, which institution he directed for fourteen years, during this period he served two years as Chaplain of the United State Senate. At the General Conference of 1872, which was held in Brooklyn, he was elected to the episcopacy by his brethren, in which position he rendered most efficient service, his episcopal duties taking him to all the conferences in the United States, Europe, India, China, Japan and Mexico. During the past few years he has made his home at Orange, N. J.

It is a benediction to the Church to have spared to it through a long period of years one so distinguished in its service.
May 17, 1913.

The editor must write articles that please some of his readers and displease some others. This is a difficult task, especially when the editor must please certain great Christian leaders and churches. The editor must speak for these churches, even when he must displease some folks. There are certain great Christian principles and truths and certain messages of the Gospel and of the church of which he must speak for them, for they are matters of our common faith and love; but in his method of presenting these and on a multitude of other vital subjects he will hold views which, as a courageous and conscientious public teacher, he must present, and for which some of his readers will severely berate him. He makes record of the following conclusions:

1. That whenever we express an emphatic judgment on any weighty question we are fairly certain of displeasing a respectable portion of our readers.
2. That by the same action we are likely to gratify a correspondingly influential fraction of our readers.
3. That we could not expect the universal approval of our readers by taking a mediating stand on any momentous issue.
4. That, measured alone by the opinions of our readers, it would appear that our chances of being regarded right on a given matter are about equal, whatever may be the side we espouse.

This opens a wide and interesting field of editorial reflection. It comes to mind how some readers cannot endure an editor when he expresses a view in which they differ from him and at once order the paper stopped, in language either curt or vitriolic. Others express their dissent in such a pleasant spirit that it is like music, and in many cases is even a pleasure to have their objecting letters.

On the other hand, the letters of commendation and praise that come to every editor are so many and delightful that he is likely to be deceived into believing that he is a great success when, indeed, he is very far from that. It takes a courageous, wise man to calmly and patiently endure this kind of treatment, and to see the wide and interesting field of editorial reflection which is opened by these considerations.
The Bishops Visit Bishop Bowman

Since the death of Bishop Simpson in 1884, THOMAS BOWMAN has been the senior Bishop of the Methodist Episcopal Church. He was elected at the General Conference of 1872, and retired from active duty in 1886. During these years he has resided at the home of his daughter, Mrs. Henry Demsey Caldwell, of East Orange, and latterly of Orange, N. J.

In journeying from Philadelphia, where the Freedmen's Aid Society held its annual meeting, to New York, where the General Committee of Home Missions and Church Extension was to convene, the Bishops traveled in a body, and it was their pleasure to pause at Orange for an hour or two on Thursday morning and pay a visit to their venerable colleague. The Bishops were received most graciously at the door by Mr. and Mrs. Caldwell, Dr. Fred O. Baldwin, of Calvary Church, and by Bishop Bowman himself, whose greeting was peculiarly joyful and tender. Some time was spent in conversation, each visitor expressing to his venerable colleague his personal satisfaction in the privilege of meeting him again. Then the company sang feelingly "Blest be the tie that binds," after which Bishop Warren spoke of the appreciation of all the Bishops for the hour of rare fellowship, and especially that they had found the senior Bishop so well and happy. Bishop Walden led in prayer. Just before the separation Bishop Bowman was asked to pronounce the benediction. This he did in clear voice and with deep feeling. When the Bishops had departed and were passing down the walk, the venerable senior Bishop was seen standing upon the porch waving his handkerchief in farewell to his guests.

Bishop Bowman is now ninety-three, and is in excellent health. He eats and sleeps like a youth, and enjoys a walk every day when the weather will permit. He is radiant and optimistic—the same sweet-spirited man the Church knew during the days of his active ministry. He is tenderly cared for by his devoted daughter and her husband in their beautiful home, and is awaiting with confidence the day of his translation.

The Bishops were the guests of Mr. Caldwell at luncheon at the terminal dining-room of the Delaware and Lackawanna Railroad, of which corporation Mr. Caldwell is vice-president.
they contain simply ordinary prisoners, I did not enter.

It was possible, also, to secure a view of the interior without a formal entrance, for the summer sun shone upon the buildings and certain of the wards could be seen from end to end.

The prison in which men are confined for great crimes, for life, is an imposing structure and is so situated as to enhance the effect. I went to this prison twice, but could not obtain admission. My courier assured me he had been told that I could be conducted through the prison when a "certain person" arrived, but that uncertain person did not arrive on either occasion.

In a small town in Portugal I went past what we would call the local jail. The prisoners were allowed to thrust out through the iron bars poles from six to ten feet in length, on the ends of which were hung tin cups or kettles, after the ancient method of taking a collection with a long pole with a bag at the end. These poles were thrust out to persons riding in carriages, who were asked for money or gifts of any kind.

The prisoners were a desperate looking set. I threw some money into the receptacles, amounting in all, perhaps, to fifty cents of our money. They could not spend it for rum, but undoubtedly most of it went for tobacco. Savage as they appeared when summed, their faces were lighted up by the gifts. Some of them bowed like gentlemen of the boudoir. The barred windows were large enough for an outsider in a carriage to see the prisoners in the back part of the room as well as in the front. A similar privilege is given the prisoners in Gaeta. There they are behind a double row of iron cross bars and spend most of their time begging from the passers by. Sometimes their acquaintances stand in the street below and talk with them by the hour and pass up food and tobacco to them, the prisoners letting down their caps with a string at the end of a pole.

I spent an hour in the Court of Lisbon and saw several cases disposed of. Though I could not understand a word of what was said, I could easily tell the nature of the case and what disposition was made, for I sat among the families of the persons implicated. When those who were discharged came back, tears and loud sobs were noticeable.
perament, sunny countenance, keen eye, with a cleanly shaven face, very plainly attired, unobtrusive manners, modest, unassuming, and shuns opportunities to thrust himself before the public for mere notoriety."

Such was Bishop Bowman as he appealed to the men of his time, to those who were bearing the heat and burden of the day when he was in the prime of his strength. He was born in a Methodist family, his grandfather, after whom he was named, being a Methodist preacher. The atmosphere of the home was religious, with family prayers morning and evening. At Cazenovia Seminary he experienced conversion. He was then fifteen years of age. In 1837 he was graduated from Dickinson College, and the next year began the study of law. His call to the ministry came in a strange manner. His pastor sent him out into the country one day to hold a session of Sunday school. He did it, and also spoke at some length upon the lesson, out of which there came a desire to preach. Soon he was licensed, and a year later united with the Baltimore Conference, beginning that long ministerial career which was to be of such great service to the church.

Bishop Bowman was placed upon the retired list in 1896, and since then has made his home in East Orange, N.J., ministered to by loved ones in the declining years of his life. His health is naturally delicate. The recent General Conference next week sent a tender message of felicitations, to which he feelingly responded.

And now, on this the ninety-fifth anniversary of his birth, the church at large will unite in heartfelt good wishes and prayers that this servant of God may continue to find it very light in the evening tide of his life.
WOODS OF THE WORLD

Wood is an organic material that is produced by plants. It is used for a variety of purposes, including construction, furniture, and energy. Wood is a renewable resource and is one of the most abundant raw materials on Earth.

The use of wood has been widespread for thousands of years. In ancient times, wood was used for building structures, making tools, and creating art. In modern times, wood is still used for a variety of purposes, but it is also being used as a sustainable alternative to other materials.

The use of wood in construction has been a long-standing tradition. Wood is a durable and flexible material that can be used to construct buildings of all sizes and shapes. It is also a thermal insulator, which makes it ideal for use in buildings in cold climates.

Wood is also used in the production of furniture. Furniture made from wood is durable and aesthetically pleasing. It can be made in a variety of styles, from traditional to contemporary.

In addition to being used in construction and furniture, wood is also used as a source of energy. Wood pellets and wood chips are used to produce electricity in power plants. Wood is also used as a biofuel, which is a renewable alternative to fossil fuels.

Overall, wood is a versatile and sustainable material that has been used for centuries. Its use in construction, furniture, and energy production is likely to continue for many years to come.

The use of wood is not without its challenges. One of the main concerns is the demand for wood, which can lead to deforestation and other environmental issues. To address this, efforts are being made to promote sustainable forestry practices and to use wood as a renewable resource.

In conclusion, wood is a valuable material that has a long history of use. Its potential for continued use in construction, furniture, and energy production is promising. However, sustainable practices will be necessary to ensure its continued availability and use.
Pen Portrait.—In our current number, steel and printer’s ink have done their best—or worst, as the case may be—toward preserving and handing down to posterity the features of Bishop Thomas Bowman, as they were limned by light and shadow on the collodion plate, when he was fifty-seven years of age. We wish we could place alongside of it the picture, hung with others in the gallery of memory, as he appeared in the flush of sixteen-year-old boyhood, when he entered Cazenovia Seminary, to prepare for college, in 1832. W. C. Larrabee was principal; William H. Allen and John Johnston were teachers; B. F. Tefft, H. Bamister, S. M. Vail, and others now widely known, were his schoolmates. Between Christmas and New Year of that year, the seminary was visited with one of those sweeping revivals which have so often characterized Methodist institutions. The tide of feeling and interest arose so high that, for a day or two, recitations were suspended, and the voice of prayer and penitence went up from rooms and hearts all over the building. One morning several of us repaired to the house of a devoted woman of Cazenovia village, “Sister Cobb” (the mention of whose name will call up a thrill in many a bosom), and there wept with God for the conversion of our weeping companions. At noon we returned to the seminary, and, in place of reciting to our mutual friends to recount; but listened with unabated interest, in the absence, no new experiences to relate, no tidings of incidents to excite; no hungry soul to be satisfied. At noon we returned to the seminary, and, in place of reciting to our mutual friends to recount; but listened with unabated interest, in the absence, no new experiences to relate, no tidings of incidents to excite; no hungry soul to be satisfied. At noon we returned to the seminary, and, in place of reciting to our mutual friends to recount; but listened with unabated interest, in the absence, no new experiences to relate, no tidings of incidents to excite; no hungry soul to be satisfied.

“We are talking and resting in the dusk of the summer eve, when one of our number (Dr. H. M. Johnson of precious memory) suddenly remarked: ‘Here is where Bowman is principal of a new seminary and immediately went out in quest of him. After a brief absence, he returned, bringing the gentleman with him, and the warm and kindly greetings of old friends followed; for such they had been long ago, as school fellows at Cazenovia (N. Y. S. College).’

“It was the stranger, and the audience. I alone had no

“What do not know whether Bishop Bowman would interest me now as then, looking at him through the esthetic eyes of youth. I contemplated him with very great pleasure that evening, in the midst of old friends and memories. The ample forehead, too pale for health; blue eyes, very pure and pleasing in their expression; the whole face, spiritual and crowned with a golden shadow of hair; a cheerful smile, keeping always into seriousness; a voice clear and sweet, with a suspicion of reproof in its cadences, such as one expects to hear; the slight form; the manner exceedingly simple, graceful, and direct—a manner which, without design, wins at once the confidence of man, woman, or child—all these are photographed on my mind, a part of the agreeable reminiscences of a summer’s travel.

“The next day, as we climbed, in the good old-time coach-and-a-half, the Laurel Mountain, and conversation wandered here and there, like a bee for honey (having time), one of the party interjected our oracle, ‘What of Professor Bowman?’ To which the oracle replied, ‘He is graceful enough to be a courtier, simple enough for a Puritan, frank enough for a child, grave as a judge, and pleasant as a woman. His common sense and conciliatory spirit will probably keep him by his will and waters and in pretty good pastures.’ The oracle spoke truly.

“At the expiration of a year, I was thrown into a position which brought me into almost daily contact with him for a term of years, during which time all my first impressions of him were confirmed.
I have seen the trail of liquor in the criminal courts where I have prosecuted crime. I know and have been a participant in its paralyzing and corroding influence in the social life and public life of our national capital. As the governor of Tennessee, I have seen it a veritable and raging center of storm around which gathered its defenders and assailants, and from which sprung divisions in parties, disputes in families, and dissensions in Churches. Going through life, I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my first-born—the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have felt its foul and stealthy blow as it turned upon me in its deadly and shaming wrath—upon me, who had pleaded before the people for its very existence. Men have called me strong; and while I could see its harm in others, I thought myself immune, as thousands before my time have thought and suffered for the thought.

All this I knew and felt without a revelation of the deep pathos and meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, which is the severest penalty a man may inflict upon himself, I thought of the oft-repeated phrases about personal liberty, of the power of the human will to resist temptation, with which I had beguiled myself, and I found them as unsubstantial as the fabric of a dream.

When logic failed and reason gave no answer, I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of Almighty God. There, on bended knees, I asked for light and strength and they came. The curtains of the night parted, and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured, and the purposes of life stand revealed. From a critic of others, I looked within. From an accuser, I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man—out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith, and ready to testify:

'Conviction that on the question with ver, all my arguments and all my con- strued the moral right or policy of the therethof give sanction to its ravages, I hopeless statements of propositions thing wholly and essentially evil, and for order of liberty should even be dress delivered by ex-Governor Patter- setting of the Anti-Saloon League as
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BISHOP BOWMAN DIES IN HIS 97TH YEAR

"Patriarch of the Methodist Church" Was Dedicator of More Than 1,100 Churches.

PREACHED IN MANY LANDS

Founder of Dickson Seminary and
Once Chaplain of Senate—Warned Lincoln of His Danger.

Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal Church, died at his home in Cazenovia, N. Y., on Friday last, at the age of 97 years. He had been in charge of the church for more than 50 years. Bishop Bowman was a man of great integrity and was universally respected by his fellow clergymen.

He was born in 1817, in Philadelphia, and was ordained a minister in 1842. He served as a delegate to the Methodist Episcopal Church Synod for many years and was a member of the Senate of the United States, where he served as a chaplain for several years. Bishop Bowman was also a member of the American Academy of Arts and Sciences.

In 1872, he was elected bishop of the Methodist Episcopal Church, and he served in that capacity until his death.

BISHOP BOWMAN DEAD AT 96

He Warranted Lincoln of Booth
and Dedicated More Than 1,200 Churches.

Bishop Thomas Bowman, of the M. E. Church, famous as the greatest of church builders and for having warned President Lincoln of his assassination five days before the tragedy, died today at Cazenovia.

He passed away at the home of his daughter, Mrs. Burns D. Caldwell, at High street, where he had lived for many years.

Death was due to old age, the bishop having been ill for six months. His funeral will be held Friday morning at De Pauw University, Greencastle, Ind., at which time the body will be placed in the Senate of the United States, where he served as a chaplain.

Mr. Burns was a member of the Senate of the United States, where he served as a chaplain for many years. He was a member of the American Academy of Arts and Sciences.

In 1872, he was elected bishop of the Methodist Episcopal Church, and he served in that capacity until his death.
A good play—very good play. Mr. Halston attacks the judiciary violently. He is tercised by the force of his story and power.

A HERO, A HEROINE

48TH ST. THEATRE

TO

By GEORGE SCARBOROUGH
STAGED by J. C. HUFFMANN

I: REASONS WHY "TO-DAY" IS

1. BECAUSE IT EXPOSES THE DANGER
2. BECAUSE IT POINTS OUT THE DANGERS
3. BECAUSE IT DISCLOSES THE DANGERS
4. BECAUSE IT DEMONSTRATES THE DANGERS
5. BECAUSE IT PREPARES THE DANGERS

IT IS THE GREAT AMERICAN
GREAT AMERICAN SUBJECT

Opens To-Mo:

TRAVEL, VA

Sportsmen

Outdoor Trap-Shooting Tests
Camps of Guides from All E.

H. G. HAYNES.

Waldstein and a Roman, he
will not fail.

Servant! Yet He Served
No Man, but an Idea,
A Purpose.

When he went back he could
speak very fairly in English. He
conversed freely that last day
and wanted to be kept in mind.
In his room, laid out where
he could not fail to be discovered
promptly after he
had gone, lay
the Italian-English Book which
we had used at first so much in
his learning the language. It
was left for me. What is the
difference in the appeal of this
Book to the Italian or the Ameri-
can? Certainly none whatever.

Do we forget that even so often
we contemptuously regard the
man from a far country?

Pietro Taglieferr, of the prov-
cence of Perugia, no doubt it is
hoped too much that you will see
these gentle honors which here
are recorded about you.

Servant, indeed! Are
there many such servants?
If so, happy the name, for
it is better than master. You
served no man, but an idea, rather. The vineyard
under the blue Italian sky was
Mrs. Sallie Bowman Caldwell, of Orange, N. J., daughter of Bishop Bowman, was present, with her husband, Burns D. Caldwell, at Greensville, Ind., December 20, when the noble Bowman memorial organ, their gift, to DePauw University, was formally dedicated in McHenry Chapel. The instrument has 1,993 pipes, electro-pneumatic action, and as demonstrated in the dedicatory recital by Charles Galloway, of Saint Louis, is an organ of wonderful power and variety of effect. It cost about $10,000. Bishop Bowman, as president, was one of the factors in giving Indiana Asbury its high educational rank.
movement, others prayer, mother woe, president of the Board of Foreign Missions, spoke briefly and introduced Mrs. W. H. Blackie to represent Mrs. W. H. Blackie to represent the Woman's Foreign Missionary Society. She introduced Dr. W. F. Oldham to conduct a world tour of missions, with five-minute stops in several countries, under competent local guides of John W. Butler, of Mexico; Marvin A. Rader, Philippines; H. B. Haskell, Jerusalem; Ernest E. Count, Bulgaria; Lewis E. Linzell, India, and H. F. Rowe, Ohio. Then, in response to Secretary Oldham's call, the workers came to the platform, first a.
The Last Years of Bishop Bowman

By Fred G. Ridgeley, D.D., Pastor, Culpeper Church,
New Orleans, La.

It was in the year 1860 that Bishop Bowman, following his retirement from active episcopal service, took up his residence with Mr. and Mrs. Burrell C. Caldwell—the latter of whom was his younger daughter—in New Orleans. Along with them he immediately identified himself with the life and interests of Culpeper Church—an honor which, in his latter years, he was always careful to hold in grateful memory. The writer of this article possesses the former of this couple: the Bishop himself. It was at the spring of 1860, since which time he has been in close and almost continuous touch with the life of this truly great soul of God, and he now deems it a peculiar privilege and honor to be asked to give some account of the impressions made upon this church, and these communities, as well as upon himself, by the presence of this wonderful man in the years of his declining years and power.

What most impressed me was his simple character. This was the underlying trait of all his properties. By this one and all the other virtues—honesty, integrity and charity—were given the clear and restraining perspective which they held in his life. The Bishop was a regular and diligently humble attendant at all the means of grace. Until a very few years ago, when the days drew on, as he was wont so handsomely to call them, required in the neighboring city of Orange, he could be found in his pew at any service of the church, whether of morning or evening. He frequently led the congregation in prayer; and his reading of the prayer of consecration at the annual Holy communion of the Church, was always accompanied with spiritual results that defy other analysis and more than one. The simplicity of manner, imparting so true a dignity to the

BISHOP BOWMAN AT THE AGE OF 35

The effect of his profound and contagious humility; his magnanimity of love; his tenderness, yet unemotional, nature; those were among the graces of mind and heart that made his administration such a scene of spiritual power. Among the prayers he used in prayer service his text: All the things that were marred of harmony were and were fitted with the preliminary and last prayer. Various impressions of God's will was current continuously from his heart, and that gathered volume with the flight of years.

No word of bitterness was ever heard to fall from his lips, and no word of complaint, never—save the inexpressibly regret of having

been compelled by circumstances to lay down the burden of official care! Yes, there was one thing that grated him yet more deeply—his infirmities that he should come to prison. For both these depredations he gradually became attached, for so ordained view was conceived. In the latter of an obedient he had hidden his heart. But nothing could keep such a man from preaching: his life was a sermon. Children, youth, men and women from the humble walks of life, men of busy business affairs, had not to meet him upon the street and the sermon was preached. He was the subject of universal reverence in both these communities, a man who could not remain unmarked. Bishop Bowman was a great reader, and he kept up his habit of reading almost to the end. It included, first of all, books of divinity, with the Bible, of course, in the list. Then came that mine of resources, an earnest and deep love to his heart, the literature of minds. But books of a more technical character were not wanting. He did not cultivate the back-ward look. He did not fear the truth; he did entertain any life hence encouraging the truth.

But the past six months, practically, our Bishop was confined to his bed. It was evident enough to those who had watched his frame that the end was approaching. His wonderfully keeping was at last yielding to the strain of life. In the spring of the year he was almost one hundred. But his mind kept his body and that great treasury of character which could so much defer to those whose power here descended it all, those births in an ever-diminishing wealth of glory. "On the morning of Pentecost," wrote Mrs. Caldwell, "I had the following conversation of my dear father, and which I wrote down at the time, "You are happy and comfortable, aren't you, father?" "Yes, I am happy on my way to the better world." Are you
vated, the shops are open, and the streets are crowded, but the soldiers are everywhere, especially along the line of the railroads. In spite of the matter-of-factness of the daytime appearances, however, one experiences everywhere a feeling of suspense and of apprehension. After six o'clock at night the streets are deserted and for very good reason. Any Mexican found on the streets after that hour is likely to be seized and forwarded to the army as a volunteer. A very good story is told of one of these collectors of volunteers. The collector had seized a number of men, bound their hands behind them, and forwarded them to Mexico City. He reported to his superior officer the shipment of the consignment of volunteers, as he called them, and then added sententiously: “Please send back the ropes.” At night time the trains are heavily guarded. I made two night trips through frequently contested territories and in each case the train was loaded with soldiers.

Huerta's soldiers do not present an imposing appearance. They are undersized and many of them are evidently mere boys. The more recent recruits are not uniformed. Their outfit consists simply of a rifle and of belts of cartridges. The men march well and they seem to have almost inconceivable self-control while standing stiffly at arms, but they evidently are not drilled to the use of their weapons. The universal testimony is that they are very poor shots.

There seems to be a sort of general understanding that the railroads are the lines of operations of the Huerta soldiers and that the open country and the back spaces belong to the rebels. This does not mean that the railroad lines are not frequently cut. Hardly a day passed during my stay in Mexico that some train was not attacked, and in almost every case of attack there was loss of life. The open country is overrun with bandits or “rebels,” as they prefer to call themselves. This is not intended as disparagement to the Constitutionalist cause, but we may be perfectly sure from the character of the operations of these roving bands in central Mexico that their primary object is loot and plunder. The bands operate by night and dissolve into their constituent elements through the day. The open line to Vera Cruz. I asked a score of people why that “Mexican” line has not been cut, and each man had a different answer. One man said that it was because the line is an English line and that the English have a right to land troops and protect it. Another that the people along the line of the railroad are better contented than other persons; another that the opposition of the railroad destroyers is only to government lines; another that the line is so well fortified, etc., etc. Not one reason, however, is conclusive. The fact remains that that line is open, or is as three lines are being written. There is no physical reason why it could not be cut at any time.

Slight Anti-Foreign Feeling

The great danger in the country just at present is from this thorough disorganization of everything that makes for law and order. There is no anti-foreign feeling that I was able to discover. I have been watching the Mexican situation pretty closely for the past two years and have yet to hear of an American being killed simply because he was an American. There was little danger that I could discover from mob uprising. In the daytime and on the streets of the larger cities people are probably as safe now as they ever have been, but the great danger is just this—danger of a lack of police effectiveness. After dark nobody is safe. I do not apprehend that many persons will be killed in riots, no matter what turn events may take so far as relations to the government are concerned, but deaths by raids and ambush and assassination are becoming more frequent every day. I took a train at dead of night in Puebla shortly after my arrival in Mexico, and asked the Negro porter if there was much danger in the trip to Apizaco. “No,” he replied, “this line is rather safe; they only use bullets against us here. We do not consider the line dangerous until they begin to use dynamite.”

Huerta

There is in Mexico City a kindlier feeling toward Huerta than we might expect. In the first place, very few people think that Huerta was in any direct way responsible for Madero's death.
There have doubtless been place-seekers even in the Church for thousands of years; at least we find them among the twelve apostles before our Savior was crucified. However, in their case it was not a Church position, but one in a supposed temporal or earthly kingdom that they desired. We do not find that spirit among them after the day of Pentecost, and perhaps it can rarely be found among those who have a genuine Pentecostal experience.

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Mrs. Orintha H. Robertson, 65 North Ritter Avenue, is recovering from a severe illness. Sister Robertson has suffered great distress on account of her eyes. She has been in the care of specialists from time to time. She is privileged with the constant skill of her son, was almost complete debt incurred in 1899. Recently it was decided to raise a part of it. A pledge of $500 was received from the Aid Society. The sum of $50 was added to the pledge. Addresses were written to George S. Bunnell, J. M. Bennington, and J. P. Ramsey. The ladies of church and dinner in. It is proper to add that Rev. Lyman C. Morse did and able leader.

CLEVE

John E. Endridge, the Anti-Saloon League leader at the meeting of the Methodist Preachers' Meeting on Monday, April 20th. The first speaker was the Rev. Chester E. Allison, of Broad Ripple Church, and the second speaker was the Rev. John W. J. Collins, of Mapleton Church. A fruitful discussion followed.

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March 4, 1914

**PATRIARCH OF METHODIST CHURCH PASSES AWAY**

Bishop Thomas Bowman, the oldest bishop of the Methodist Episcopal Church, died March 3, at the home of his daughter, Mrs. B. D. Caldwell, in Orange, New Jersey.

Just two years before the Missionary Society of the Methodist Episcopal Church came into existence, Thomas Bowman was born at Briar Creek, Pa., July 15, 1817. His boyhood days were spent on a farm in Eastern Pennsylvania. His early education was received at Wilbraham Academy in Massachusetts, and at Cazenovia Seminary in New York. He entered Dickinson College and at graduation was valedictorian of his class. Although he had purposed to become a lawyer, while in college he decided to enter the ministry, entering the Baltimore Conference in 1839.

From 1840 to 1844 he was a teacher in Dickinson College, and then went to Williamsport, Pa., where he founded Dickinson Seminary, of which he was the first president. He continued as head of that institution for ten years and brought about the erection of many of the seminary buildings.

In 1859 he became president of the Indiana Asbury (now De Pauw) University, holding that office for fourteen years. He was the first to open the doors of that institution for the education of women.
In 1864 Dr. Bowman was chosen chaplain of the United States Senate, holding that post for two years and becoming a warm friend of Abraham Lincoln. He used to tell how he had warned Lincoln of the danger of assassination five days before Booth killed him.

During the General Conference of 1872, at Brooklyn, N. Y., he was elected Bishop of the Methodist Episcopal Church. Since his retirement in 1896 he has continued to enter into religious activities with rare zest made possible by his extraordinary vitality. Even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist Church in East Orange, N. J., of which he was a member.

In 1878 Bishop Bowman went as American representative to the Methodist Conference in Great Britain, and then to the Fair in Paris. From there he journeyed to Norway, Sweden, Denmark and Germany, carrying greetings from the American Church. He next went to Calcutta, Bombay and other Indian cities, visiting the mission posts.

Through his influence a rich Chinese merchant, Ah Hok, contributed $10,000 for the purchase of the mission site in Foochow. The Chinese and all his family were converted to Christianity, and this was regarded by the Bishop as one of the most noteworthy incidents of his career.

He had dedicated about 1,200 churches, one at least in every state of the Union and a number in all the foreign lands visited.

Questioned one time as to his early experiences by the Michigan Christian Advocate, the Bishop narrated as follows:
"Soon after I began my ministerial career I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"'See here!' I said to the congregation in much excitement, 'either that performance must stop, or mine will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"'Baa!' bleated the old fellow. This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, '"Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This also was at a country school house; and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful.
Revered by the whole Church, characterised by innate sincerity, graciousness, and power, he will be mourned by hosts of friends the world over who knew the benediction of his influence.
Bishop Bowman Translated.

It could have been only a very brief space from earth to heaven when the aged Saint, Bishop Bowman, went home. So many years he had lived in heavenly places in Christ Jesus, so long his dwelling place had been in Beulah land amid heaven when the aged Saint, Bishop Bowman, went home. So long his dwelling place had been in Beulah land amid heaven when the aged Saint, Bishop Bowman, went home.

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Of course he was tall and slender, with an ease of bearing and gait that told the perfect St. John's, a bed, gentle by instinct, happy as a boy, carelessly unshamed, imperceptible, with a spirit of fun and merry making that made him a radiant spirit till the very latest moment of his almost one hundred years.

Such a home, such a training, examples forever for the making of men! At fourteen he was sent to ancient Williams in the Connecticut Valley—contemplations that in those early days. A year later he was married to an active young woman from the legistrative assembly, and twenty years—and what a wrench it must have meant to that beautiful mother of his that her only son should be so long away. Here he was converted and joined the Church. Among his classmates inclined to fame was Joseph Winstock, the distinguished editor, in the editor of the Advocate that evolved into the Christian Advocate.

In the fall of 1816, when eighteen years of age, he entered the Junior class of Dickinson College, whose library had such names as Durian, Hurney and McClamore. He graduated a Bachelor of Arts at twenty, returning the highest honors.

His marriage for the bay. He had as classmates a future governor of Pennsylvania and a distinguished judge. He made eminent satisfactory progress. But even whispering was in a voice calling him to the highest of vocations, the ministry of Jesus Christ. Accordingly, in 1819, when twenty-one, his Christian parents, who had looked so long and hoped so much for the only son, had the great satisfaction of having that he had been received on trial to the last annual conference, that year meeting in Baltimore.

He was sent to Harfordville—a city on the Potomac, to the west of Beaver Meadows. He was happy here. But in a year he was sent back to Dickinson as vice principal of the Grammar School, where he remained three happy years. He was a native of Pennsylvania and his father's native birth called him back to Berwick and to a supernumerary relative.

These were stirring times. Theological debates in camp meetings, school houses, court rooms, were, as we all know, very common. The heights of that generation expected to see their spires by cracking their swords in their rival to the lists of debate. The Calvinists, the Baptists, and the Methodists were not hoping for some Methodist preacher to cut up. There was a distinguished Baptist from Philadelphia ruling through the Berwick plains when the young professor of low French communion out of the state in his native village. All eyes turned in him.

He made a great impression. More than eight
Christian life was exemplary, known of all. He was fond of characters. He was agreeable, with a kind word. He was genial, but saw a replica in the son. The itinerants and notables. Generous a citizen that his home on the Pennsylvania frontier. From John Wesley, was first organized. His father was a legislator and so staunch more. When the years Lebanon, the membership of the Corn. Hymn: “What hath the Lord wrought? What hath the Lord wrought?” An ocean from Washington on the Potomac to the Eifel tower on the Seine. The Baptist gladiator sent far and wide the invitations to his friends to come and see him while the “school boy.” It would be entertaining, delicious, as a study in opposing what he believes to be a mistake, no matter by carriage. There was a distinguished Baptist from Pittsburg urging through the Berwick plains when the young professor of twenty-five chambered out of the stage in his youth. All men turned to him.

III. When Thomas Bowmen was born there were but nine conferences in all Methodism; there were but three bishops; there were less members than there are in two Ohio conferences today, the total being less than 50,000. Again, what hath God wrought! This man lived to see the handful of men on the top of the mountains wave like the cedars of Lebanon, the membership of the Methodist communion man having today more than seven millions. He was born whilst the fathers were still living. His father was born only two years after the “Christmas conference” in Lovely Lane, Baltimore, when the Methodist Episcopal Church, under Heman, from John Wesley, was first organized. His father was a legislator and so staunch a Methodist as well as so true and generous a citizen that his home on the Pennsylvania frontier, on the Berwick Barrens, was the headquarters of Methodist literature and notables.

IV. Here on the Berwick Barrens. July 10, 1817, Thomas Bowmen, the only son, was born. Those who knew the father saw a replica in the son. The father was tall and slender, still an ease of bearing and of gait that told the perfect physicist. His hair was brown, eyes blue, his presence striking, pleasant to limit, but having behind it an iron strength of character. He was agreeable, with a kind word for all. His Christian life was exemplary, known of all. He was fond of a good story, could tell one; he had a happy word for children.

William H. Crawford, D.D., LL.D., President of Allegheny College, to which he challenges all those Bishop Leete is erecting a Bildy church in Atlanta, Ga., and the action of the General Conference in Home Missions and Church Extension, at Champion last November, in making the appropriation which makes the Baptist gladiator sent far and wide the invitations to his friends to come and see him while the “school boy.” It would be entertaining, delicious, as a study in opposing what he believes to be a mistake, no matter by carriage. There was a distinguished Baptist from Pittsburg urging through the Berwick plains when the young professor of twenty-five chambered out of the stage in his youth. All men turned to him.

Those were stirring times. Theological debates in camp meetings, school house doors, open meetings, were, as we all know, very common. The knighthood of that generation expected to win their spurs by cracking their swords in their fists in the lists of debate. The Oratorians, the Baptists, and the Methodists ran out on the other side for some. The Methodist preacher to set up. There was a distinguished Baptist from Pittsburg urging through the Berwick plains when the young professor of twenty-five chambered out of the stage in his youth. All men turned to him.

At the age of 25, His wife and two eldest children.

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In 1864, when the president was forty-seven, two distinctions sought him out, both without his knowledge; he was elected chaplain of the United States Senate, and in conjunction with Bishop James he was sent as fraternal delegate to the Wesleyan Conference in England.

In 1877 the General Conference met in Brooklyn. Baker, Kingster, Thomas, and Clark, of the bishops, died. Morris, Jones, Scott; Simpson and Ames were living, but Morris was seventy-eight, dying two years later. To strengthen the Episcopal force eight were elected, and that galaxy of eminent ministers of our Lord and Savior, Bowman, Harris, Ritter, Wilcox, Pearson, Kendall, and others, were in all, were summoned to the human presidency of one denomination. What men! Glads for the most part, and each possibly a gift from the head of the Church for leadership amidst tremendous expansion and responsibilities of the denomination. The younger men now in the ministry have felt the tendering touch of their material powers and deep devotion. Add to them the names of James and Simpson and what a constellation they were.

The years passed. Each did his work not as unto men but as unto the God and Master of all. And as the years flew by, one after another fell, the southern James, the mighty Simpson, the blessing Heaven, the colored Wilcox, the teaching Ritter, the weighty Pearson, the jolly Kendall, the statesman Harris, the orator master Andrews, well now for years in an urban and saintly silver age the first of the group of seven stood alone.

IX.

Bishop Bowman was only fifty-four when he was consecrated bishop. He exercised his episcopal task for twenty-four years. His episcopal residence was fixed at St. Louis, and always there will endure the impress of his presence, approachable, unpretentious, kind, a friend, blessing many families every time he appeared, to endow, himself a magnetic story teller, pure, true, always a minister of Christ Jesus, teaching individual lives as Freeman touched them, proclaiming the Gospel by his daily influence as a witness and as an instrument as a part of the Master's work.

St. Louis will never out grow or forget that radiant spirit who dwelt in her midst, a son of God.

He was much affected. We understand that he attended every Conference in the United States, and added to him, the Conferences in Eastern and Southern Arts, in Europe and Mexico. He donated a thousand chairs. He was in great demand at colleges. He was always asked for on great occasions. And as he could find time, he was responsive to invitations to lectures. His style of lecturing, like his preaching, was conversational, confidential, without aim at rhetorical effects or mere ornament. Under his influence it was easy to go to difficult apprehension; it was easy and natural to hold oneself to perfect transparency and the secret truths, to spirituality, to leadership and devotion. In that his memory is indeed as ever a persuasive pedagogue and a world star. He was active as a presiding elder. Shutter were co-opted by his Conference manner.

X.

In the bishops' meetings he had sat with Simpson and Jones and Ames, and the great eight, and, as they came on with the years, with Warren, Paul, Hervey, Holmes, Newlin, Fisk, McMillan, Childs, Pontius, Tyler, and others. A fellowship! What heights of the round table and lengths of holy war! Before the last of the eight our presidency was conferred on him by the Cleveland Conference, in 1880 his interest did not slumber, and the Church of our Lord far beyond forty score of us who did as he did to a second childhood, the great work, always that of a child, expressed itself in little more pointed with his own hand to these, his colleagues and instancers.

Not long ago, a year's general conference met on the Atlantic coast, his colleagues paid a visit to him at East Hampton, and it was thrilling to hear them tell of winning of the soul without any power. They could not speak of it without emotion.

The General Conference of 1896 elected Bishop Bowman and Titcomb from the Arkansas delegation of responsibility of travelling through the connection to administer the large Annual Conferences. Not one word of enmity ever passed their lips.
BISHOP BOWMAN, WHEN PRESIDENT OF DE PAUW (ABBEY)

 plaintly, and a moderator or juror, one of the mighty man's own flock, ended his cantillation of his former chieftain's exhibition of himself by declaring, "Sir, I am not a fighting cock, but if I were, I should prefer to fight with one who hadn't already laid his comb pinned—as yours is. Sir! Such infamy deserves reproof."

 There was intense excitement. But the "school boy" quiet, self-puzzled, hearty, sincere, magnificently trained son of the village was a hero from that hour.

 In 1848, when thirty-one, Thomas Bowman was called to the presidency of Williamsport Dickinson Seminary. He was there ten years. Several large buildings were erected and for that day the attendance was phenomenal. He returned to the pastorate in 1858, but was immediately elected President of Indiana Asbury University, now De Pauw.

 We have spent what time we could spare this afternoon browsing on the early annals of old De Pauw. The young Matthew Simpson, then twenty-eight, was its first president, selected to represent the strong recommendation of Dr. Charles Elliott (second editor of the CRITICAL CHRISTIAN ADVOCATE). Dr. Simpson was there ten years, resigning to assume the editorship of the Western Christian Advocate. He was succeeded by Dr. Lucian W. Berry, who resigned to go to the presidency of Iowa Wesleyan. The great Daniel Curry came next. Then came Thomas Bowman, "who brought with him," says the Annals, "a beautiful spirit and a thorough education."

 It was through his influence that "ladies were admitted to the halls of the university as students upon the same conditions as gentlemen." Several buildings were erected, the endowment was increased three fold, the student body quadrupled.

 husband, Hon. B. D. Caldwell, being an eminent railroad official, and now president of the Wells Fargo Express. It is a tradition in East Orange, that kindly face that always lit up at the sight of children and which could not pass them by without a loving word, a smile and often a kiss. Unselfish, he grew in love of all and in triumphant optimism as the cares of life vanquished into mist in his last childlike years. His wife, loved and almost worshipped, died in 1872, whilst he was presiding over the Italy Conference. For thirty years he looked forward to the reunion in heaven.

 Thus Thomas Bowman bid his life. And thus, when almost ninety-seven he passed into the mansions of the Father's house. His name is a precious inheritance to his children and to the Church and to Christianity. Today he represents the Church no longer on earth but in heaven.

 X.

 In the bishop's meetings he had sat with Simpson and Joss and Ames, and the great right, and, as they came on with the years, with Warren, Fess, Horst, Haven, Nindo, Fowler, Mallaba, Vinton, Joyce, Newman, Goodsell, Vinton, Wadlin. What a fellowship! What knights of the round table and knights of holy war! When his release from the irksome duties of his office was conveyed to him by the Cleveland Conference in 1872 his interest did not slacken, and as with the slackening vitality of years far beyond four score he drew again to a second childhood, his genial soul, always that of a child, expressed itself in little notes penned with his own hand, inscribed in little notes penned with his own hand, expressing love, friendship, praise, and affection. Here was a personality, a pervading perfume, and a moving star.

 He was urbane as a presiding officer. Shakes were conveyed by his Conference sermons.

 XI.

 The General Conference of 1896 was the last Bishops Bowman and Foster from the arduous responsibilities of traveling through the connection to administer the heavy Annual Conference. Not one word of censure ever passed their lips. Not long ago, a year the general committees met on the Atlantic coast, his colleagues paid a visit to him at East Orange, and it was thrilling to hear them tell that evening of their visit. It was a visit they will never forget. He was at the dinner table, with the years, with Warren, Fess, Horst, Haven, Nindo, Fowler, Mallaba, Vinton, Joyce, Newman, Goodsell, Vinton, Wadlin. What a fellowship! What knights of the round table and knights of holy war! When his release from the irksome duties of his office was conveyed to him by the Cleveland Conference in 1872 his interest did not slacken, and as with the slackening vitality of years far beyond four score he drew again to a second childhood, his genial soul, always that of a child, expressed itself in little notes penned with his own hand, inscribed in little notes penned with his own hand, expressing love, friendship, praise, and affection. Here was a personality, a pervading perfume, and a moving star.

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Bishop Thomas Bowman

The life on earth of this venerable servant of God covered a longer period than that of any other Bishop of the Methodist Episcopal Church. He had almost spanned a century. Following his retirement from the strenuous work of the General Superintendency he had lived through four quadrinennials and almost half of the fifth. Though the church had seen or heard little of him during these years, it was a source of gratification to know that one who had taken the lead for three score years in the varied forms of active work was living the faith in a serene old age, hopefully waiting the summons to the rest that remains.

The first ten years of his educational work were devoted to memory, his life being thus divided into two periods. The preceding years had been largely given to preparation for his great work, while the final period, since he reached fourscore, has been devoted to memory, contemplation and anticipation.

The first ten years of his educational work were employed in the organization and development of the Williamsport-Dickinson Seminary at Williamsport, in this state—one of the most vigorous and successful of our secondary schools, now under the management of the Rev. B. C. Connel, D.D., and the patronizing care of the Central Pennsylvania Conference.

In 1888 Doctor Bowman was chosen president of what was then known as Indiana Asbury University. It is now widely known as DePauw University, and has the distinction of having had at its head more men who have been elected Bishops than any other school of the church. Bishops Simpson, Bowman, Hughes and McConnell were the presidents at DePauw thus honored, and three of them were directly from the president's chair to the Bishop's seat—which was once "in the saddle," but is now "in the Pullman." Bishop Bowman gave fourteen years to the University in the early period of its development, and wrought so well, impressing himself upon the church as a preacher and administrator, that, as noted above, he was chosen by the General Conference of 1872 at the head of a list of eight distinguished men to the supreme administrative office in the church. Of the eight Bishop Gilbert Haven died after eight years of service; Bishop Isaac V. Peck after eleven; Bishop Isaac V. Wiley after twelve; Bishop William L. Harris after fifteen; Bishops Foster and Bowman were retired after twenty-four years, and Bishops Merrill and Acadia after thirty years.

As a preacher Bishop Bowman was clear, earnest and forcible. The outlines of his sermons were distinct and easily remembered, the thought was good, the illustrations simple and pertinent, the doctrine sound, and the whole impression decidedly religious. In the chair of the Conferences he was gracious, yet sufficiently firm to further the business over which he presided. He held the Pittsburgh Conference in Alliance, Ohio, in 1875, the Pittsburgh and Erie Conferences in 1876, the East Ohio Conference in 1880, the North Ohio in 1884 and 1893, and the West Virginia in 1872, 1892 and 1893. He was intensely interested in all the great enterprises of the church, educational, evangelistic and missionary, and would have gladly continued his labors as General Superintendent, if in the judgment of the General Conference his state of health had been such as to warrant imposing the arduous work upon him. He retained that interest until the last, and rejoiced in all the enterprises to which he had devoted his life.

In 1848 he took up the educational work of the church, to which he gave the same number of years that after­ward he was permitted to give to the General Superin­tendency. The forty-eight active and fruitful years of his life were thus divided into two equal periods. The preceding years had been largely given to preparation for his great work, while the final period, since he reached fourscore, has been devoted to memory, contemplation and anticipation.

A good man who was useful during a longer ministry and cheerful during longer years of waiting than fall to the common lot of God's servants, has been gathered in to the rest that remains.
The Exclusive Use of Psalms

A correspondent has sent us an article published in the "Christian Union Herald," on "Psalms and Hymns," which seems to have troubled his mind and hindered his enjoyment of the praise service of the church when hymns and spiritual songs are used. The article is a report on psalmody prepared by a minister of the Reformed Presbyterian Church, and adopted by its Synod. The title given to the article printed in the "Union Herald" is significant: "Why Covenanters and United Presbyterians Sing Psalms."

It is really a defense of the exclusive use of the Old Testament psalms in Christian worship. This exclusiveness demands explanation, and such an explanation the compiler of the report-attempts. It is not simply the use of the psalms which he seeks to justify, but the rejection of all forms of lyrical praise not found in the Book of Psalms. This leads him to depreciate the whole body of Christian hymnody in a way so thoughtful, well-informed person would use if he were not defending a narrow view.

He makes a claim for the Divine authorization of the exclusive use of the Book of Psalms which he would hardly care to press to its logical conclusion. He says: "From the beginning God anxiously safeguarded the whole system of his worship by definite instructions and commands. He authorized what he would accept, and gave unmistakable evidence that he would accept only what he authorized." Does he mean that all the Old Testament instructions about worship-assemblies, feasts, sacrifices, etc., are still binding, and that the only worship acceptable to God is that which was commanded in the law and practiced in the Jewish temple and synagogues? When were these instructions found in the Old Testament concerning worship, even to its smallest detail, abandoned? If it be said that the coming of Christ made a difference, what reason have we for assuming that the coming of Christ had no effect upon the songs used in Divine praise?

The writer goes on to say: "The Book of Psalms clearly bears the seal of his authorization. 'Let us come before him with thanksgiving, and make a joyful noise unto him with psalms.' Psa. 95. 2." Now whatever the word "psalms" means in the passage quoted, it certainly has no reference to the Book of Psalms as we know it. Is the Psalter the word "psalms" is never used for the whole collection. Whoever wrote this particular psalm, or "song" as Delitsch translates the word, is simply calling upon the people to use the psalms or songs then available in the worship of God. Calling upon the people to use the songs then written is about as remote from a command to use only the one hundred and fifty Hebrew poems in the worship of the Father of Jesus Christ as anything we could imagine. That many of the psalms were used in the temple and synagogue worship of the Jews undoubtedly is true; that many of them were written for that express purpose also is true; that many of them are available in Christian worship no one doubts; that great comfort and much spiritual vigor comes from their use is very certain.

But to claim, as the writer of the article does, that the Book of Psalms is a complete manual of praise for Christian people, that the Psalms are such a delineation of God's character, of his glorious perfections, so full of Christ, that they cover the widest range of human experience, supplies such rich nourishment for the soul and carry such assurance that they alone are acceptable to God—to make such a claim for the Psalms and their exclusive use as is made in this report is simply to plead for the entire adequacy of the revelation of God in the Old Testament.

We do have a priceless treasure in the Old Testament revelation of God, but Jesus Christ came to complete that revelation. God did "speak to the fathers at divers times and in divers portions, but in these last days he has spoken to us in his Son." It would be just as reasonable to contend that he gave men a perfect manual of conduct in the moral law of the Old Testament and a perfect ritual of worship in the ceremonial law as to contend that the Psalter is an exclusive manual of praise. Jesus came to fulfill the law and the prophets, and he has opened up a new fountain of praise. The Spirit "takes of the things of Christ, and shows them unto us." He "leads men into all truth." We are progressively learning the meaning of God's revelation in Christ. That meaning is nowhere more clearly or forcefully expressed than in the hymns of praise which holy men and women have written in this age of the Spirit, who came in the fullness of his life and power at Pentecost, and has been in all Christian history.

To say that we must not go to the treasury of Christian song with which the Spirit has enriched the church because God provided his people under the former dispensation with songs of praise, some of which are still precious and available, is perilously near to a denial of the presence of the Spirit in the church and of the validity of Christ's own promise. To say that Christian people have not found comfort and joy and strength in the use of hymns and spiritual songs is to contradict experience, and make void Christian testimony concerning any matter relating to that experience. To assert that God is displeased with those who voice his praise in the great and precious hymns which the church has learned to prize is simply a piece of arrogant or ignorant presumption.

There is no evidence anywhere, in reason or Scripture, that God commanded the exclusive use in Christian worship of the songs of praise which he gave to his people of old. The poverty of the argument for such exclusive use is shown by the texts quoted for the rejection of hymns. The writer of the report says: "Well might the worshipper pause and listen to God's challenge: 'When ye come to appear before me, who hath required this at your hands?"' (Isaiah 1. 12). Required what? The trampling of the courts of the temple in offering the very sacrifices prescribed by the law, and the celebration of the feasts and official ritual! It was simply a prophetical protest in Jehovah's name against the spirit of formal legal worship which was offered at an attempt to compromise with God, in lieu of repentance and faith. A case is certainly desperate when such a citation of Scripture proof is made in these days.

This text also is quoted: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22. 18). The curse is directed against those who add to the words of the prophecy of the Book of Revelation. The writers of hymns have not sought to incorporate their productions in that particular book of Scripture, nor in the canon of the Scriptures. Have any of the psalms written in that book been visited
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Bishop Bowman was born July 15, 1817, near Berwick, Columbia county, Pennsylvania. His parents were John and Sarah Bowman. He received a thorough preparation for college at Wilbraham Academy and Conner Seminary, and graduated from Dickinson College in 1837 with the honors of his class. Following his graduation he studied law for one year, but he obeyed the call to the ministry, and was licensed to preach in 1838, and in 1839 was admitted to the Baltimore Conference. He was ap­pointed to Beaver Meadow circuit. From 1840 to 1843 he taught in the preparatory school of Dickinson College. Strangely enough, in view of the age to which he attained, the record states that in 1843 he was granted the super­annuated relation because of impaired health. He was superannuated five years.

In 1848 he took up the educational work of the church, to which he gave the same number of years that afterward he was permitted to give to the General Superintendency. The forty-eight most active and fruitful years of his life were thus divided into two equal periods. The preceding years had been largely given to preparation for his great work, while the final period, since he reached fourscore, has been devoted to memory, contemplation, and anticipation.

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It is really a defense of the exclusive use of the Old Testament psalms in Christian worship. This exclusiveness demands explanation, and such an explanation the compiler of the report attempts. It is not simply the use of the psalms which he seeks to justify, but the rejection of all forms of lyrical praise not found in the Book of Psalms. This leads him to deprecate the whole body of Christian hymnody in a way no thoughtful, well-informed person would use if he were not defending a narrow view.

He makes a claim for the Divine authorization of the exclusive use of the Book of Psalms which he would hardly care to press to its logical conclusion. He says: "From the beginning God zealously safeguarded the whole system of his worship by definite instructions and commands. He authorized what he would accept and gave undeniable evidence that he would accept only what he authorized." Does he mean that all the Old Testament instructions about worship— assemblies, feasts, sacrifices, etc., are still binding, and that the only worship acceptable to God is that which was commanded in the law and practiced in the Jewish temple and synagogues? When were these instructions found in the Old Testament concerning worship, even to its smallest detail, abrogated? If it be said that the coming of Christ made a difference, what reason have we for assuming that the coming of Christ had no effect upon the songs used in Divine praise?

The writer goes on to say: "The Book of Psalms clearly bears the seal of its authorship. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." (Psa. 95:2.) Now whatever the word "psalms" means in the passage quoted, it certainly has not reference to the Book of Psalms as we know it. In the Psalmist the word "psalms" is never used for the whole collection. Wherever wrote this particular psalm, or "song" as Delitsch translates the word, is simply calling upon the people to use the songs or poems then available in the worship of God. Calling upon the people to use the songs then written is about as remote from a command to use only the one hundred and fifty Hebrew poems in the worship of the Father of Jesus Christ as anything we could imagine. That many of the psalms were used in the temple and synagogues worship of the Jews undoubtedly is true; that many of them were written for that express purpose also is true; that many of them are available in Christian worship no one doubts; that great comfort and much spiritual vigor comes from their use is very certain.

But to claim, as the writer of the article does, that the Book of Psalms is a complete manual of praise for Christian people, that the Psalms are such a delineation of God's character, of his glorious perfections, so full of Christ, that they cover the widest range of human experience, supply such rich nourishment for the soul and carry such assurance that they alone are acceptable to God—to make such a claim for the Psalms and their exclusive use in Christian worship is perilously near to a denial of the adequacy of the revelation of God in the Old Testament.

We do have a priceless treasure in the Old Testament revelation of God, but Jesus Christ came to complete that revelation. God did "speak to the fathers at divers times and in divers portions, but in these last days he has spoken to us in his Son." It would be just as reasonable to contend that he gave men a perfect manual of conduct in the moral law of the Old Testament and a perfect ritual of worship in the ceremonial law as to contend that the Psalter is an exclusive manual of praise. Jesus came to fulfill the law and the prophets, and he has opened up a new fountain of praise. The Spirit "takes of the things of Christ, and shows them unto us." He leads men into all truth. We are progressively learning the meaning of God's revelation in Christ. That meaning is nowhere more clearly or forcefully expressed than in the hymns of praise which holy men and women have written in this age of the Spirit, who came in the fullness of his life and power at Pentecost, and has been in all Christian history. To say that we must not go to the treasury of Christian song with which the Spirit has enriched the church because God provided his people under the former dispensation with songs of praise, some of which are still precious and available, is seriously near to a denial of the presence of the Spirit in the church and of the validity of Christ's own promises. To say that Christian people have not found comfort and joy and strength in the use of hymns and spiritual songs is to contradict experience, and make void Christian testimony concerning any matter relating to that experience. To assert that God is displeased with those who voice his praise in the great and precious hymns which the church has learned to prize is simply a piece of arrogant or ignorant presumption.

There is no evidence anywhere, in reason or Scripture, that God commanded the exclusive use in Christian worship of the songs of praise which he gave to his people under the law of old. The poverty of the argument for such exclusive use is shown by the texts quoted for the rejection of hymns. The writer of the article says: "Well might the worshipper pause and listen to God's challenge: 'When ye come to appear before me, who hath required this at your hands?'" (Isaiah 1:12). Required what? The trampling of the courts of the temple is offering the very sacrifices proscribed by the law, and the celebration of the feasts and official ritual! It was simply a prophetic protest in Jehovah's name against the spirit of formal legal worship which was offered as an attempt at compromise with God, in lieu of repentance and faith. A case is certainly desperate when such a citation of Scripture proof is made in these days.

This text also is quoted: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:16). The curse is directed against those who add up the words of the prophecy of the Book of Revelation. The writers of hymns have not sought to incorporate their productions in that particular book of Scripture, nor in the canon of the Scriptures. Have any of the plagues written in that book been visited?
Bishop Thomas Bowman, D.D., LL.D.
Born, Broomfield Township, Pa., July 15, 1877; Died, Downey, N. L., March 6, 1914

Bishop Thomas Bowman, D.D., LL.D.

The obituary record of Bishop Thomas Bowman, now completed by his death, marks all the more notable his ancestral heritage, which took its rise, so far as Methodist influences are concerned, in an incident to Francis Asbury’s ministry in 1789, when that pioneer was making a tour in the Delaware Water Gap region. He was entertained at a hospitable woman at her comfortable home one night on his journey and invited to hold service in her big “Pennsylvania barn,” where he sent out his boys to invite the neighbors to come, and in service held that night the蝗s were converted, with two sons. These two boys became exhorters and local preachers, and the years were not long delayed before Asbury, as recorded in his Journal. Under his direction they became pioneer leaders and planters of Methodism through a great territory reaching from the northern New York boundary down to the lower Susquehanna.

One of those pioneer preachers, named Thomas Bowman, was the grandfather of Thomas Bowman, the Bishop. Out of that itinerant visit of Asbury came by direct descent from Susan Banks Bowman, or by marriage to one of her descendants, a body of nearly thirty itinerant preachers, half a dozen of whom are still active in the ministry, and hundreds of lay workers.

John Bowman and his wife, Isaiah, the father and mother of the future Bishop, were devout, intelligent, discerning Methodists of the old-fashioned type, and yet philanthropists and pioneers of the new Methodism, which believes in education as well as evangelism, and is not tied down to mere traditional methods. The lad spent his childhood in the Bowman home in Broomfield Township, near Broomfield. After he had been taught in the log school-house and at home until he was fourteen, he was sent to Williamsport for a year, and then to Carbondale, where, on the first of January, 1865, he was brought into congenial relations with Christ and the Church. Then, being ready for the junior class, and Dickinson College, at Carlisle, Pa., having recently entered that institution, graduated at the head of his class with his classmate, at the age of twenty, in 1887—the first class to be graduated under our denominational auspices.

The impression made on the young man by the faculty, during the two years he spent at Carlisle, was never effaced. The professors—Bowman, W. J., Alexander, McCallum and Caldwell—could not have surpassed as teachers and examples to any institution in the country at that time, and they put the stamp of influence and devotion, as well as high scholarship, upon Thomas Bowman; and a little later, when the young man had served as teacher in the grammar school of the institution, they helped him to the needed conviction that he was called to preach the gospel. According to his own account, the ranks of the itinerant in the Potomac Conference in the spring of 1889, with an interest of five years spent in the superannuated relation, on account of broken health, and because of home emergencies, convulsed with his aged father’s plans and status, Thomas Bowman continued in the “active work” in one form or another until the time of his retirement from the activities of the episcopacy in 1896.

Thomas Bowman was later married to Matilda Trafton, of York, Pa.—a woman of fruitful endurance, gifted with motherly good sense, keenness of insight, refined tastes and a hospitable spirit, beloved in every community in which she lived, and worthily walking by the side of her husband in the various posts of honor and influence which he occupied. Eleven children were born to them, of whom seven are now living. Mrs. Bowman died in the episcopal residence at St. Louis in 1879, while her husband was making his first foreign tour. He had administered the work in India, and was at work in Europe, holding the Salaman Conference, when the heart-breaking letter came to him that his previous wife was dead. A beloved and gifted daughter, Mrs. H. D. Caldwell, has since then been chiefly in charge of the Bishop’s home, the recent residence being for fifteen years at East Orange and Orange N. J.

From 1888 to 1898 Thomas Bowman was the principal of Dickinson Seminary, at Williamsport, Pa., now one of the greatest schools of its grade in the land. When he took it, the school was in decline, without income, students,
or prospects; for ten years he built his very life into it, collecting funds, erecting buildings, organizing courses of instruction, securing teachers and students, and making a worthy name for himself as an educational administrator. In 1909 he was invited to the presidency of Indiana Asbury University, now DePauw University, Greencastle, Ind. Here, proving himself for the church hour, he labored until in 1912 he was elected at the head of his delegation to the General Conference in Brooklyn, N. Y., which body chose him with a remarkable vote of the first of eight new Bishops.

As a teacher Thomas Bowman was wonderfully effective; he had an alert, clear and analytical mind; was fond of ethics and philosophy and had in high degree the gifts of a questioner. He was firm as a disciplinarian, and yet so brotherly in spirit and so fond of young life that no youth, man or woman, went through a single term under him at Williamstown or at Greencastle without acquiring personal relations with him the choicest privilege and opportunity of the college course.

As a presiding officer, holding an Annual Conference, or in the General Conference, Bishop Bowman was absolutely at home, a model of self-possession and brotherly kindness; sometimes ready with a lot of humor to relieve a tense occasion; a master of parliamentary usage, and yet never suggesting by his tactics in the chair that he was tied up with any rigid sense of the technical rules by which he and the Conference were bound together. Although his presence was remarkably cheery, and his usual manner serious and affable, yet no one dared venture too far in an infringement on the dignities and proprieties of the season.

Nature and grace wonderfully united Thomas Bowman for the platform and for the duty of preaching. His presence was irreplaceable—the embodiment of dignity, directness, sympathy and tenderness. His voice was wonderfully winning, middle-keyed, far-sounding, with chords of tenderness abounding in it which woke responsive emotions in the heart of the hearer; thus he was a pattern of simplicity, pathos and heart-searching power. True to his prime, at camp meetings, at dedications, or at Conference sessions, his fervor, his tremendous appeal, his melting evidences of grace, the proprieties of his absorbing life as college president and bishop his method of preparation was extraordinary, but it was tremendously effective. These are now and then, on the platform of old living who heard him in his prime, dealing with his familiar themes—usually referred for each delivery, revictual, quickened with devout meditation and deep prayer, and surcharged with emotion and emotions—whom can recall the time and place and circumstances of the sermon with profound interest.

His method of pulpit preparation was as follows: He would have at intervals in mind and in the process through the week half a dozen topics, and in the time one would finish itself in his soul, withtransmitting force. He wrote late—perhaps a few lines on a page of note paper, forming an outline—hardly anything else. Then, as occasion served and the time for the delivery of the message approached, he would walk out of doors, ramble in the woods, kneel under the trees, and pray and think; or walk up and down in his room, now throwing himself upon his knees to pray, now stopping over long passages from the Scriptures, and frequently preaching the sermon over, tentatively, aloud, in accents, in soliloquies, imaging to himself the congregation, and reaching out above to get hold of his Father's hand, for inspiration and guidance. In due time his heart was in a glow, his soul in a ferment, his brain in a tumultuous and creative mood; then he was ready for the pulpit.

The usual one could withstand the strange, apt, thrilling spell which the preacher, his very personality transfigured, threw over every living creature then and there in attendance upon his ministrations.

Much of his native ministry was taken up on the Sabbath, during his presidencies and in his work as a Bishop. In the task of dedicating churches and securing funds therewith to meet their cost, many hundreds of churches were under his direction, and he used to say that he had done work of that kind in every State and Territory in the Union, and in some States scores of times.

In 1864 he spent some months in Washington, while president of Indiana Asbury, as a missionary of the United States Senate, making deep impressions by his sermons; he was twice Congressional delegate to the Washington Conference; he was the main agent in securing from Washington C. DePauw the magnificent work which he directed to be edited by the late Edward Miner Gallaudet in Greencastle, of which, during his active bishopric, Thomas Bowman served as chancellor. He held all the Conferences in his existence during active service in the episcopacy, and visited Europe, India, China and Mexico, administering the work in those countries.

But it is as a man, good-natured, benevolent, sympathetic, loving, fond of children, charming as a poet, and as a preacher of the gospel, wonderfully winning and tender, and abounding at times in eloquence of the highest type, that he leaves his mark. This is to recall him not that his worldly work is ended, and his higher ministry in the skies has begun.

Only a few days before he closed his eyes upon this world he wrote to the mind and soul, "Have you given your heart to Christ? When you have, you will receive more than you can ask or think, and your life will be changed."

The little children in the city where he spent his last days were very fond of him; the fine old gentleman with the beautiful face and the white hair, who always carried a Bible in his pocket for his numerous little friends, and who was always ready to chat over their hearts. So he lived as well as practiced his Master's gospel of love among the unloved, and his memory was paid the regard professed by our Lord: "He hath faithfully entered into his covenant, and I will give thee a crown of life."

Evan Glyn Sunday is now in Scranton, Pa., in a month's campaign. He refuses to go to Philadelphia for the reason given in an interview: "The Philadelphia Churchmen will not agree to my conditions, and, of course, I will not spend a year there. When I go to a city, the Churches have to do as I say during the revival." The fact is, Mr. Sunday has always considered the churches his strongest backers, and though he finds much in the ministry to severely arraign, he knows that his success depends quite largely upon ministerial cooperation.

An Excessive Devil of Pain

The Dean of Saint Paul's, London, Mr. William R. Inns, recently ventilated his opinions upon many matters of current interest, as is his habit to do, and so always in this instance, his words were of great significance. In referring to the disposition of the modern pulpit to discuss a great variety of topics not intimately connected with theology, though having some relations with popular religion, he is said to have said that "anybody may be either a saint or a heretic if he preach the gospel pure and unadulterated." He took care to add that the majority of preachers were neither the one nor the other, and he deplored what he called "the acute scholasticism of Christianity."

Among the most impressive things uttered by the Dean was his condemnation of the excessive strain of pain, which he considered one of the most remarkable changes in the present era. The recent record against personal suffering he did not consider altogether wholesome, declaring that it went beyond what is justified by the Christian religion, which has an assertive creed, now as it symbolized and

REVOLUTIONARIES

and Getting There


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Bishop Bowman’s Race Ended

By far the longest and one of the noblest episcopal records in Methodist history was completed Tuesday, March 3, when Thomas Bowman, in the midst of his ninety-seventh year, and after he had given seventy-five years to the itinerant ministry of the Methodist Episcopal Church, was called to his heavenly reward. Identified by the pioneer associations of his parentage with Ashby and the earlier leaders of Methodism in Pennsylvania, this last sainted life began amid the inspiring antiques almost at the very time when the pioneer bishop passed away from the scenes of his toils and battles, so that at his birth in 1817, he began to serve as a link to bind us to that era of hardship, exposure, and frontier service, while at the same time his childhood environment and advantages in view of chances for scholarship, and the providential time of early service into which he was led for years as an evangelist signaled him as one of the leaders in that pious of the new life of the Wesleyan movement which by quickening education with the spirit of evangelism has introduced a new element into modern civilization.

The advantages inherited by Bishop Bowman were in part prenatal; he was well born into a household into which the master had already made himself at home. Anthony and his coworkers had been making their way through the wilderness and the Bowman had enlisted under the banner of the King and some of them had already come four years as St. John Bowman for the presiding platform to enter the junior class of Dickinson College, which had just come into the ownership of the Methodist Church. Thus it happened that he graduated in the first class which emerged from that institution, in 1837, capturing the highest honors of his class. His ambition was to become a lawyer, and with that aim he became a student of the law school of Dickinson, but under the influence of Dr. John P. Durbin, president, and Dr. John McClintock of the college faculty, the lad’s convictions as to the ministry of the gospel developed, and in the spring of 1839 he joined the Baltimore Conference.

In 1841 he was happily married to Miss Matilda Hartman of York, Pa., to whom were born eleven children, of whom six are yet living. Mrs. Bowman died in the episcopal home in St. Louis in 1877, when the Bishop was holding the session of the Italian Mission. She was a woman of remarkable character who fitted with singular sweetness and skill into the place into which she had been providentially brought. One of their daughters, Mrs. R. D. Caldwell, in later years cared for the bishop in St. Louis, Evanston, and Orange, N. J.

Twenty-five years of Thomas Bowman’s life were devoted to educational administration of an extraordinary character. From 1848 to 1858 he established and developed Dickinson Seminary at Williamsport, Pa., one of the best preparatory schools in the country. In 1859 he was elected president of Indiana Asbury University and into this institution he threw his life and soul until his election as bishop in May, 1872. During those twenty and successful years he became known as one of the greatest preachers of the Middle West.

At camp meetings and commencements his name was a marvelous attraction and the people came in vast crowds to hear the gospel from his lips. His style of preaching was wonderfully simple and direct, his voice was winsome and clear, he had a singular gift of influence and tenderness and usually he was empowered with tremendous

"liberty" which swept like a tempest over vast congregations. He used no manuscript and at his best he was a remarkable example of the highest quality of itinerant preaching. The late Rev. Richard W. Thompson of Terre Haute, for a time member of Congress and later secretary of the army, and for years an intimate of President Bowman, was himself an example of great ability and a skilled judge of public speaking. On one occasion Senator Thompson, who was just then a lay delegate to the General Conference, said, "I have known Thomas Bowman for many years, and have heard him preach and speak scores of times under all kinds of circumstances, at camp meetings, commencements, at educational anniversaries, in revival services, and in Washington City, before Congress, and at General Conference, before all sorts of crowds, and I speak with sobriety when I say that in my judgment he is one of the ablest platform orators I know of in all this Western country."

As a presiding officer in an annual conference and in the legislative body of the Church Thomas Bowman was an adept, a model of clear-headed self-po-
Little Lessons from Life

From the rear of the observation car we watched the tumultuous, swirling smoke and steam from the engine as it tossed back over the rear. The Effect of the train and heat itself against the ladened ground in silvery billows. The tumbling of the vanishing but continually rolling cloud bordered upon the fascinating. Beautiful in its seeming purity, one could easily imagine the threshing engine was proud to add so delightful a feature to the otherwise disappointing landscape. What began so charmingly soon proved a gloomy disappointment. Tracing the cloud backward, it was observed that soon the steam was entirely dissipated, leaving the dead and blackened smoke to contaminate the air and obscure the scene. For a mile to the rear the dark course was clearly defined—its beauty fled, its splendor departed.

So is it with life. How delightful seems the world of sin. It is dashing, sparkling, glittering. It even dazzles. There is a lure in such indulgence that is enticing to many. But wait. This brilliancy will not last. Wait. It is even now vanishing. That life of last year—that sin of yesterday—is even now telling its sad story. There is an inevitable precipitation in the life of the world, and when the dew of pleasure disperses it leaves a dry and blackened life. Be not deceived. The tinsel of sin is not pure gold. Its black nature is sure to assert itself and darken the soul that is led by it.

Brief Editorial Comment

A stopped clock is more serviceable than one running falsely, for it will be right at least twice during each day.

Two Pittsburgh daily papers, namely, the "Gazette-Times" and the "Chronicle-Telegram," since the beginning of the Sunday meetings in that city, have announced that they will not again receive advertisements of alcoholic beverages. If a thousand other metropolitan papers follow suit, the death-knell of the saloon would be sounded.

That instrument of the devil, the chain letter, has broken out again, and numerous timid souls are greatly perturbed over the threat of dire destruction in case they refuse to comply with the senseless order to perpetuate the nuisance. It seems folly to notice the strange thing, but we do so for the comfort of any who may be disturbed regarding its visit to their homes. The only proper course to pursue upon receipt of a copy of this prayer is to consign it to the stove whence it came.

Sir Ernest Shackleton, the great Antarctic explorer, starts soon on a memorable trip in quest of the South Pole. Before doing so he has made public his determination to absolutely prohibit the use of alcohol in any form or for any purpose. Tea and cocoa will be their liquid stimulants. He gives this order because, being trained in such matters, he understands fully the effect of alcohol on the human body. His conclusion should give the lie to all counter claims by dealers in intoxicating drinks.

Dr. Newell Dwight Hillis has thrown open his Plymouth Church, New York, for the poor to use as sleeping quarters during the winter nights. He will also serve coffee and rolls to the unemployed. We know of no Chicago church that is thus utilized, but why not? Suppose a score of our downtown Churches should make arrangements to shelter several thousand poor each wintry night. We fancy the effect upon the popular mind and conscience would be healthful in the extreme.

Bloomington, Ind., the seat of the state university, has just expressed itself on the liquor question, voting "dry" by nearly two hundred majority. The state is to be congratulated upon having so sensible a regard for the welfare of its youth.

L. Wilbur Messer, general secretary of the Chicago Young Men's Christian Association, has recently traveled through Japan. He sends back this significant message that should bring the scarlet of shame to every Christian's cheek:

On New Year's Eve at our hotel there was a celebration not unlike the observance in Chicago hotels, with the same excesses. The chief obstacle in the work of the Christian missionary and Association worker is the greatly inconsistent and immoral lives of many of the government and business representatives of supposedly Christian nations. The native Christian naturally asks if such men and women are the product of Christian civilizations, and why they should maintain their old religion for such a Christian faith.

Score another for the country cousin: The professor of mathematics of Indiana State University recently tested 235 students from the farmer, the professional, and the commercial classes. The students from the farm made an average of 92.4 on their final examinations, as compared with 74.5 for the second class, and 63.6 for the third class. Only seven per cent of the farmer class failed to make a passing grade, as compared with 13.4 per cent of the professional and 17 per cent of the commercial classes. The professor's explanation is that the country boy could concentrate much better than the urbanite, and was not, in so large a degree, distracted by outside activities as is the city student.
With nearly three-quarters of a century spent in the Ministry of the Gospel of Jesus Christ, 42 of these years as a Bishop in the Methodist Episcopal Church, Bishop Thomas Bowman died on Tuesday, March 3, in the beautiful residential city of Orange, New Jersey. A careful observer of the laws of health, cool and deliberate in all his activities, endowed with a wonderful vitality, Bishop Bowman had lived long enough to see mighty changes in the Church of which he was one of its foremost and undisputed leaders. He came into the Episcopal Church in 1872, to a class of eight men and no eight men ever came into the Episcopal Church who rendered more conspicuous and larger service than did the class of 1872.

These eight Bishops, elected in 1872, comprised their sessions. As a matter of record there were five Bishops living and only two of these were able to attend the Conference sessions. As a matter of record there were five Bishops living and present. Thomas A. Morris, Edmund S. Jones, Levi Scott, Matthew Simpson and Edward R. Ames. All of these took part in the opening services of the General Conference and in the consecration of the Bishops, which took place on the twenty-first day of the session. But Bishop Simpson and Ames shared the presidency of the General Conference, pressing over all the sessions up to the twenty-third day, but the first day when Bishop Jones presided. The newly elected Bishops took up the presidency on the twenty-third day. Bishop Bowman leading, two days after his consecration.

Thomas Bowman was the first of the eight Bishops elected in 1872, and was the twenty-second Bishop of the Methodist Episcopal Church. On the first ballot 408 votes were cast and a majority vote elected at that time. Number necessary to election was 205. Thomas Bowman on the first ballot received 293, W. L. Harris 270 and R. S. Woolley 223. On the second ballot of 60 votes 308 were received 258, W. M. Poree 221. On the third ballot of 41 votes Edward G. Andrews received 229 and Gilbert Haver 204. Josiah T. Peck was elected on the fourth ballot, receiving 405 out of the possible 405 votes.

These eight Bishops elected continued their work as members of the General Conference up until the day before their consecration, Doctor Harris was secretary of the General Conference and did not resign until the day before his consecration when, upon his resignation, George Woodruff was elected secretary.

When their services were most needed, or when they had in hand legislation for which they were most responsible and knew must be done, they were most active.

Thomas Bowman was born for executive work. When he was but 23 he was a teacher in Dickinson College. Before he was 27 he founded Dickinson Seminary and during the two years that he held that position he became a warm friend of Abraham Lincoln. It is said he used to tell how he had warned the great President of the danger of assassination five days before the assassination took place.

The Church really loved Bishop Bowman for his saintliness. There are but few men, if any, in the course of administration who do not in some way cross the feelings of other men and thus bring down upon themselves displeasure. Yet it is said that Bishop Bowman in the course of 24 years as an administrator in the high office of the Methodist Episcopal Church had such an experience, but he lived long enough until it can be truly said that every member of the Methodist Episcopal Church that was communicant of this worldwide Methodist Church actually loved and revered Bishop Bowman, and looked upon him as the patriarch of the Church.

Thomas Bowman was born in Brax Creek, Pennsylvania, July 15, 1837, just two years before the Missionary Society came into existence. Had he lived until his 100th birthday he would have been within three years of a centurion. His 50th year was spent upon a farm in Pennsylvania. He gave his training for college at Willimantic Academy in Connecticut and graduated in divinity of his class. It was his original purpose to study law, but during his college life he

(Continued on Page 3.)
true, the little corralled ivory horses stand on the top of a hill, with deere jumping to one side of it, and the great Atlantic Ocean stretching far as the eye can see to the east, south and west, but just at the foot of the knob runs the road, the main road, the only road running far to the south-east to the many towns in the midst of which we live and minister to the needs of the people. Such a narrow road, a mere loophole of hard trodden earth, running through green corraza farms, through ranches of open country where the brown grass on either side grows higher than man's head, through swamps, through jungle, until it is lost in the sandy bed of a river. But it is THE ROAD, the only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause and sit awhile in the house by the side of the roads, and take counsel of those whom the great Methodist Church has sent. It was seven men and women and one of the cutest babies you will find anywhere in the world, come up in an.exile of fear, waving their hands and calling "do-wi" (good-bye) as they go. Their leader, a quiet, dignified man, tells us that his name is Kalo, and that these people from the town of Ks, bearing a gift of seven cows, have come to the mission in order to begin to preach in their town. A native man, passing through, has been teaching them,"Quixote," but they want to know more and they plead with the mission to come and give them a preacher.

(Alas, we have neither a man to send nor money to support one.) We sing and read God's Word and pray with these brothers and sisters who are hungering after righteousness, and the Holy Spirit stirring in their hearts is right as we approach the Throne of Grace. Kalo confesses that he has three wives and is willing to give up two of them, retaining the number of the aforementioned "cutest" baby, if we will advise him the best way to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife, which will be the woman who has been a faithful and true and excellent housekeeper and that they can stay in the houses he has built and look around until they see a man they would care to have for a husband, and when they do this he will let them go. Two weeks later we learn from another traveler on the road that one of Kalo's women has taken another husband and left him, and the good woman is expected to do the same shortly. Kalo has given his whole heart to God and has received the Holy Ghost. And when this woman, palaver is settled there will be a great day in the church when Kalo, his wife and baby, are baptized and received as probationers.

On Christmas Day he plans to give a "big chop" (feast) to the king and chiefs of his town and pray them to let him remove his house close to the mission, in a Christian town that is being planned, for no man may live in this town except another, still less in a Christian settlement, without his king's consent. It is Kalo's purpose to study at the mission and prepare himself to be a preacher. But very early in the morning a party of quite another caliber passes along the road.

"A noise by the side of the road" Where the race of men go by.
turned toward the ministry and entered the Baltimore Conference in 1839.

As has been indicated Bishop Bowman was elected to the Episcopacy in 1872 and was retired in 1890. He was quite an acceptable preacher and even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist Church, East Orange, N. J.

In 1878 Bishop Bowman went as the American representative to the Methodist Conference in Great Britain and from there to the Fair in Paris. Later he travelled in Norway, Sweden, Denmark and Germany, conveying to various audiences the greetings of the American Church. On this same trip he visited Calcutta, Bombay, and other cities of India, making a study of our Mission field. Through his influence a rich Chinese merchant, Ah Hok, contributed $10,000 for the purchase of the Mission site in Poo Chow. Finally Mr. Hok and his entire family were converted to Christianity and well may have Bishop Bowman regarded this as one of the most noteworthy incidents of his entire career.

During his ministry the Bishop dedicated 1,200 churches, one at least in every state of the Union and a number in all the foreign fields.

Questioned one time as to his early experiences by the Michigan Christian Advocate, the Bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"'See here!' I said to the congregation in much excitement, 'either that performance must stop, or mine will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"'Baa!' bleated the old fellow.

"This was too much for my congregation, and it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, 'Brethren, we will sing the Doxology and be dismissed.'

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"Another incident happened while I was still a young man. This also was at a country school house; and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful. I had the hardest time preaching that morning I ever had before or since."

Bishop Bowman is survived by seven children, Mrs. Caldwell, Mrs. George Smith, of Baltimore, Charles and Thomas Bowman of St. Louis, C. B. Bowman of Chattanooga, Theodore G. Bowman of Los Angeles, and S. B. Bowman of Denver.

Revered by the whole Church, characterized by innate sincerity, graciousness and power, he will be mourned by hosts of friends the world over who knew the benediction of his influence."
and translation of the
writing was popular
wherever he went.

A Romance: Happy Marriage

In 1892, Yun returned to Shanghai
as a teacher in the Anglo-Chinese Col-
lege. At the Methodist Church, on
the other side of Shanghai, a remark-
ably beautiful and accomplished Chi-
nese girl presided at the organ. Her
name was Mo Shu Tung. One day
she and Yun met. The usual result
followed. It was not easy to see one
another there with the customs of the
Orient, but true love laughed at leeks
and by and by the young Korean noble
and the Chinese girl organist were
wedded, and never was a union hap-
pier.

The honeymoon was scarcely begun
when a message came from Korea in-
forming Mr. Yun that he was wanted
at the Court and that he had been ap-
pointed Vice-Minister of Education and
entrusted with the task of organizing
an educational system for Korea.

Now followed busy years; years of
growing influence and of loyal steady-
fastness to Christ in a wicked, profli-
gate court. The missionaries rejoiced
that God had raised up this man of
Korea to stand like Joseph in the
Court of Pharaoh.

Presently Mr. Yun persuaded the
Southern Methodist Church to estab-
lish a mission in Korea and from the
start he and his companions were its
most influential members.

In 1895 troublous times came. The
China-Japanese War was over, with
the nominal independence of Korea,
but really Japan and Russia were each
seeking to control the Korean Govern-
ment. Peace and discord were thick and
do no one knew what a day might bring
forth. In October, the Queen, who
was the ablest diplomat in all Korea,
was murdered in her private apart-
ments and the King was said practi-
cally a prisoner. As a loyal friend of
the King, Mr. Yun's position became
perilous.

Mr. Yun was sent to Brussels as one
Think this society and its spreading henchmen is spreading henchmen. Having a histological rawness to pieces words. Sev­eled outright, wounded, and un­Chi Ho.

Of the oldest le families, was a born carnage he serious min­The Com­in few days ying in the gave him a at Shang­d succeeded bag of gold at once ex- College at the Mon­tte he was a and here to Christianity, America and literacy and witty, com­ely gifted in le­irition, he was the oldest diplomat in all Korea, was murdered in her private apart­ments and the King was held practi­cally a prisoner. As a loyal friend of the King, Mr. Yun’s position became perilous.

Mr. Yun was sent to Russia as one of an embassy to represent the inter­ests of Korea. So strongly anti-Korean, however, was the chief of the embassy that, after arriving in Russia, Mr. Yun abandoned the embassy and returned after a time to Korea. He came quietly and alone and took up his home in the Methodist Mission house, where he gave himself to mis­sion work, acting as interpreter, and later filing the report on Sunday morn­ings; thus he lent, in many ways, his quiet and powerful influence to the en­couragement and upbuilding of Christianity.

Yun Chi Ho was not only a Christian, but a patriot. He saw the cor­ruption of the Court and the oppression of the people and, like Moses In Egypt, it chafed and angered him; hence he united with a group of the younger men In the publication of a tri-weekly newspaper called the Independent. Yun Chi Ho was not only a Chris­tian, but a patriot. He saw the cor­ruption of the Court and the oppression of the people and, like Moses In Egypt, it chafed and angered him; hence he united with a group of the younger men In the publication of a tri-weekly newspaper called the Independent. This newspaper scored the corruptions and the oppressions of the Court and became immensely influential among the common people. Of course, the paper and its editors became equally obnoxious to the corrupt officials. After a time the chief editor of the paper was driven out of Korea and Mr. Yun succeeded to the editorship. In this position, he became the leader of the popular cause in Korea, and became the idol of the people.

Plot and Counterplot

But Korea was full of conspiracies. Yun and nineteen other young leaders were convicted against. Old political crimes were to be brought up against.

(Continued On Page 11)
The life of this venerable servant of God covered a longer period than that of any other Bishop of the Methodist Episcopal Church. He had almost spanned a century. Following his retirement from the strenuous work of the General Superintendency he had lived through four quinquenniums and almost half of the fifth. Though the church had seen or heard little of him during these years, it was a source of gratification to know that one who had taken the lead for three-score years in the varied forms of active work was living the faith in a serene old age, hopefully waiting the summons to the fellowship of those who have wrought with him, but had long since been called home. Occasional tidings came from the pen of that haven of rest which a beloved daughter industriously provided for him at East Orange, N. J. Occasionally his colleagues in the Board of Bishops, and those associated with him in the councils of the church during his active ministry, visited his retreat. It is worthy of note that only Bishops Vincent and Thoburn remain of those who were his colleagues in active ministry. Bishop Cranson, the present senior Bishop in the effective relation, was elected at Cleveland in 1896, when Bishop Bowman retired. Eight men were elected to the episcopacy in 1872, and Thomas Bowman headed the list. Up to that time the General Conference had not elected more than half as many Bishops at one time, and since that number has not been exceeded, though it has been twice equal.

Bishop Bowman was born July 15, 1817, near Berwick, Columbia county, Pennsylvania. His parents were John and Sarah Bowman. He received a thorough preparation for college at Wilbraham Academy and Cazenovia Seminary, and graduated from Dickinson College in 1837 with the honors of his class. Following his graduation he studied law for one year, but the prospect of entering the ministry was so strong that he was licensed to preach in 1838, and in 1839 was admitted to the Baltimore Conference. He was appointed to Beaver Meadow circuit. From 1840 to 1843 he taught in the preparatory school of Dickinson College. Strangely enough, in view of the age to which he attained, the record states that in 1843 he was granted the superannuated relation because of impaired health. He was superannuated five years.

In 1848 he took up the educational work of the church, to which he gave the same number of years that afterward he was permitted to give to the General Superintendency. The forty-eight years active and fruitful years of his life were thus divided into two equal periods. The preceding years had been largely given to preparation for his great work, while the final period, since he reached fourscore, has been devoted to memory, contemplation and anticipation.

The first ten years of his educational work were employed in the organization and development of the Williamsport-Dickinson Seminary at Williamsport, in this state—one of the most vigorous and successful of our secondary schools, now under the management of the Rev. B. C. Conner, D.D., and the patrocinium of the Central Pennsylvania Conference.

In 1858 Doctor Bowman was chosen president of what was then known as Indiana Asbury University. It is now widely known as DePauw University, and has the distinction of having had at its head more men who have been elected Bishops than any other school of the church. Bishops Simpson, Bowman, Hughes and McConnell were the presidents of DePauw thus honored, and three of these were taken directly from the president's chair to the episcopacy—Bishops Clark, Pemberton and Bowman. Bowman gave fourteen years to the University in the early period of its development, and wrought so well, impressing himself upon the church as preacher and administrator, that, as noted above, he was chosen by the General Conference of 1872 at the head of a list of eight distinguished men to the supreme administrative office in the church. Of the eight Bishop Gilbert Harris died after eight years of service, Bishop Jesse T. Peck after eleven, Bishop Isaac W. Wiley after twelve, Bishop William L. Harris after fifteen; Bishops Foster and Bowman were retired after twenty-four years, and Bishops Merrill and Andrews after thirty years.

As a preacher Bishop Bowman was clear, earnest and forcible. The outlines of his sermons were distinct and easily remembered, the thought was good, the illustrations simple and pertinent, the doctrine sound, and the whole impression decidedly religious. In the chair of the Conferences he was gracious, and yet sufficiently firm to further the business over which he presided. He was approachable and considerate in the making of appointments. He held the Pittsburgh Conference in Alliance, Ohio, in 1875, the Pittsburgh and Erie Conferences in 1879, the East Ohio Conference in 1880, the North Ohio in 1884 and 1893, and the West Virginia in 1875, 1897 and 1899. He was intensely interested in all the great enterprises of the church, educational, evangelistic and missionary, and would gladly continue his labors as General Superintendent, if in the judgment of the General Conference his state of health had been such as to warrant imposing the arduous work upon him. He retained that interest until the last, and rejoiced in all the fruitful work Methodism is now doing. His episcopal residence was in St. Louis, where he identified himself as far as possible for a man who had the whole world in the field of his labors; for he lived in the days of the "General Superintendency." A good man who was useful during a longer ministry and cheerful during longer years of waiting than fall to the common lot of God's servants, has been gathered into the rest that remains.
The Ex exclusive Use of Psalms

A correspondent has sent us an article published in the "Christian Union Herald," on "Psalms and Hymns," which seems to have troubled his mind and hindered his enjoyment of the praise service of the church when hymns and spiritual songs are used. The article is a report on psalmody prepared by a minister of the Reformed Presbyterian Church, and adopted by its Synod. The title given to the article printed in the "Union Herald" is significant: "Why Covenanters and United Presbyterians Sing Psalms."

It is really a defense of the exclusive use of the Old Testament psalms in Christian worship. This exclusiveness demands explanation, and such an explanation is the compiler of the report attempts. It is not simply the use of the psalms which he seeks to justify, but the rejection of all forms of lyrical praise not found in the Book of Psalms. This leads him to depreciate the whole body of Christian hymnody in a way so thoughtless, well-informed person would use if he were not defending a narrow view.

He makes a claim for the Divine authorization of the exclusive use of the Book of Psalms which he would hardly care to press to its logical conclusion. He says: "From the beginning God zealously safeguarded the whole system of his worship by definite instructions and commands. He authorized what he would accept, and gave unmistakable evidence that he would accept only what he authorized." Does he mean that the Old Testament instruction about worship—prayer, sacrifices, etc., are all binding, and that the only worship acceptable to God is that which was commanded in the law and practiced in the Jewish temple and synagogues? When were these instructions found in the Old Testament concerning worship, even in its smallest detail, abrogated? If he said that the coming of Christ made a difference, what reason have we for assuming that the coming of Christ has had no effect upon the songs used in Divine praise?

The writer goes on to say: "The Book of Psalms clearly bears the seal of its inspiration. 'Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.'" Now whatever the word "psalms" means in the passage quoted, it certainly has not reference to the Book of Psalms as we know it. In the Psalter the word "psalms" is never used for the whole collection. Whoever wrote this particular psalm, or "song" as Delitzsch translates the word, is simply calling upon the people to use the psalms or songs then available in the worship of God. Calling upon the people to use the songs then written is about as remote from a command to use only the one hundred and fifty Hebrew poems in the worship of the Father of Jesus Christ as anything we could imagine. That many of the psalms were used in the temple and synagogue worship of the Jews undoubtedly is true; that many of them were written for that express purpose also is true; that many of them are available in Christian worship no one doubts; that great comfort and much spiritual vigor comes from their use is very certain.

But to claim, as the writer of the article does, that the Book of Psalms is a complete manual of praise for Christian people, that the Psalms are such a delineation of God's character, of his glorious perfections, so full of Christ, that they cover the widest range of human experience, supply such rich nourishment for the soul and carry such assurance that they alone are acceptable to God—to make such a claim for the Psalms and their exclusive use as is made in this report is simply to plead for the entire inadequacy of the revelation of God in the Old Testament.

We do have a priceless treasure in the Old Testament revelation of God, but Jesus Christ came to complete that revelation. God did "speak to the fathers at divers times and in divers portions, but in these last days he has spoken to us in his Son." It would be just as reasonable to contend that he gave men a perfect manual of conduct in the moral law of the Old Testament and a perfect ritual of worship in the ceremonial law as to contend that the Psalter is an exclusive manual of praise. Jesus came to fulfill the law and the prophets, and he has opened up a new fountain of praise. The Spirit "takes of the things of Christ, and shows them unto us." He "leads men into all truth." We are progressively learning the meaning of God's revelation in Christ. That meaning is nowhere more clearly or forcefully expressed than in the hymns of praise which holy men and women have written in this age of the Spirit, who came in the fullness of his life and power at Pentecost, and has been in all Christian history. To say that we must not go to the treasury of Christian song with which the Spirit has enriched the church because God provided his people under the former dispensation with songs of praise, some of which are still precious and available, is perilously near to a denial of the adequacy of the Old Testament.

The inclusion of psalms in the Christian service has enriched the church because God provided his people under the former dispensation with songs of praise, some of which are still precious and available, is perilously near to a denial of the adequacy of the Old Testament. The writer of the report says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22. 18). The curse is directed against those who add to the words of the prophecy of the Book of Revelation. The writers of hymns have not sought to incorporate their productions in that particular book of Scripture, nor in the canon of the Scriptures. Have any of the plagues written in that book been visited?
Bishop Thomas Bowman

While these lines are being written, the funeral services of Bishop Bowman are being held at Greencastle, Ind., the seat of DePauw University. The place is filling, in the opinion of many it was the region of his most efficient and lasting work. For years his touch has wakened them. On the hill in the cemetery a tall shaft arises. Beneath the shaft sleeps the Just of Bishop Bowman's wife, as well as the dust of some of his children. It was the spot selected by the bishop himself for his own burial.

Dreadless saw a procession of students move across the campus and along the streets. In 1872 there was another procession there. It was the train that brought the president of the university from the General Conference, where he had just been elected to the episcopacy. They say that it was a noisy and boisterous crowd. The young men and women who composed it are now beyond middle life. Some of them will be in the procession to-day. Few presidents have ever secured such a personal hold on students as did Bishop Bowman. It occurred to the writer that his old students never did get accustomed to calling him "Bishop Bowman." It occurred to the writer when he went to Indiana thirty-five years after Thomas Bowman had been chosen to the episcopacy, he hear him taken as "Dr. Bowman" by the old resident of Greencastle and by all his old students as well. They seemed never to be able to shake themselves free from the strong relation that he had with them in his capacity as college president.

If one will look over the list of men who came under his presidential influence, it will be discovered that through them Thomas Bowman went out to the ends of the earth. Chapline Bulk, Judge Shamba, Dr. H. G. Jackson, Orlando Smith, Jackson of the American Press Association; John Clark, judge, the historian; Eil F. Ellis, lawyer and brave suffragist; Salem B. Towner, Elizabeth A. Gibbons—the men were his students. Through William P. Walker, J. Howell Pyke, and Thomas B. Wood, the hero of religious liberty in South America, Dr. Bowman literally became the teacher of all lands. In five years of close association with almost of DePauw University the writer never heard one single word of criticism from the old president. He held on his students was never known. They loved him to the end. They will love him still.

I can not well write of Bishop Bowman's career as bishop, I never attended a Conference over which he presided. He gave me my first appointment as a supply in the Iowa Conference, but I was not at hand to receive my marching orders. I took them at a distance. Bishop Bowman entered the ministry twenty-seven years before I was born. When he was elected bishop I was six years of age. All this will serve to emphasize the invaluable period of years covered by his ministry. But to the man of the new generation the tradition of his work speaks of uniform success and kindliness of administration.

Indeed, it must be said that in every capacity Thomas Bowman realized superior service in the Kingdom of God. It will surprise many to know that through a part of the Civil War period he was the Chaplain of the United States Forces. He was one of Abraham Lincoln's friends. When the news came to Indianapolis that peace had been declared, Dr. Bowman was stopping at one of the hotels in that city. The Rev. George F. Poston, tells that the college president ran from room to room, awaking the various guests and shouting jubilantly that after all the agony and bloodshed peace had come at last!

Now he himself has come to the eternal peace. One of his professors as president at Greencastle was Matthew Simpson. It is reported that when Bishop Simpson was dying his family and friends heard him as in his delirium he repeated the Latin formula used in the old days on Commencement occasions—the formula which bids the candidates for degrees ascend the platform to receive their parchments. Perhaps we can take all this as a parable. The good God who presides over the universe has called into His nearer presence, even into the schoolroom, those whose school is the church. Their school shall never close—Jesus said, it is finished. If we believe this, we shall enter upon our mission of teaching lessons that are not lawful for any, His faithful and efficient servant. It is safe to presume also that if visions of the past started in Thomas Bowman in the hour of death, he found himself amid those solemn surroundings where he ministered through the years of his middle youth. If the saints look down from heaven, Bishop Bowman will be pleased with the tribute that his old students are sure to bring to his memory; and he will be pleased likewise that his ashes rest o'er to the place where he was allowed to teach thousands of young and promising sons, and to lead them forward into holy characters and efficient service.

The Bible says, "Their works do follow them." This being true, what a procession of blessed servants crossed the border line between the two countries where Thomas Bowman entered into his rest—Bishop Edwin B. Hauser, in the California Christian Advocate.
American University Will Open

President Woodrow Wilson will open the American University on the afternoon of Wednesday, May 27th. The electric-car line to the university site is being constructed and will be in running operation at that time.

The public exercises will take the form of an open-air assembly on the grounds of the university. Eminent speakers will take part. This formal inauguration of the university's work by the President of the United States will be an occasion of notable interest. Friends from everywhere are invited. A detailed program will be published later.

The Church and the Book Concern

The article published in our last issue on "The Church and the Book Concern," by Dr. Robert T. Miller, ought to have a wide reading. The author is the chairman of the Local Book Committee in Cincinnati, and is thoroughly conversant with all the activities and interests of the Church in that publishing department. The article is so illuminating we take the opportunity to recall it in the attention of our readers.

The publishing function of the Church is growing at an amazing rate, which has brought it into the field as a commercial and manufacturing agency. As an invader and producer of capital, the Church must be studied from a different point of view than that of religion, while at the same time she is bound not to separate her religious vocation from her business activities. She ought to be able to give the world the finest expression of the combination of capital, labor, and religion. With the rise, therefore, of her industries in the field of journalism, book-making, and job-printing, from which she realizes millions of dollars every quarter, and in which she carries a payroll of a million dollars annually, it is evident that she looks upon herself not only as a religious force, but as an industrial agency, through which she is giving the world a practical demonstration of the application of religion in the world of labor.

This presentation of the subject by the chairman of the Local Book Committee must be regarded as authoritative, and those who know the business ability and intellectual virility of the man will not hesitate to accept his word as final. His characterization of the Book Concern is one of the best that could be written.

"One of its striking and peculiar characteristics is that, though extensive in its quality and purposes, it is not an organized educational enterprise, and operates neither schools, colleges, nor universities: and though an industrial activity it has neither individual ownerships, shareholding, nor a rental stock on which to declare dividends and divide other altitudes would be not only disobedience to its divine commission, but would discredit its moral character and spiritual purposes as the 'gospel of peace'—and would conflict with the facts of its history—all of which point to the Church as the divinity appointed agency for the spiritual redemption, moral elevation, and social happiness of 'every creature.'"

It is interesting to read his thoughts that the publishing interests of the Church have grown so marvelously that they evidence a providential leading. And it must be acknowledged that the Kingdom of God needs the support of the printing press for the propagation of the gospel of Christ. If this is kept in mind, and the forces consecrated to that end, we shall surely rejoice in the continued prosperity of this activity of our Church.

Cigarette Seller Follows Missionary

The tobacco trust is one of the most heartless organizations in our American business life. Its campaign of publicity is Nation-wide, and by constantly feeding its products on the people by display ads of every character and by keeping its wares constantly before their eyes, it has built up the greatest business in this world outside the liquor traffic. Through its agencies tobacco smoking and chewing have become almost universally popular. More men and increasing number of women are acquiring the habit and without doubt are making the use of tobacco the abomination of this age.

Now it is announced by the big Anglo-American tobacco companies that they are to outline a new campaign of expansion in opening new fields for the sale of their products. A new slogan has been adopted: "A cigarette is the mouth of every man, woman, and child in China." Think of such an infamous resolution in the interests of commercialism! Now they will proceed to placard China with their display signs until by every highway and over every corner and in every window and in every paper and in every street-car and in every waiting station and everywhere tobacco signs will greet the eye. Until man can not avoid the solicitation, temptation, suggestion on every hand to smoke and then to suffer the enslavement which turns a man into a fiend.

It is an abomination, and we ought to have the use of tobacco the abomination of this age. Now it is announced by the big Anglo-American tobacco companies that they are to outline a new campaign of expansion in opening new fields for the sale of their products. A new slogan has been adopted: "A cigarette is the mouth of every man, woman, and child in China." Think of such an infamous resolution in the interests of commercialism! Now they will proceed to placard China with their display signs until by every highway and over every corner and in every window and in every paper and in every street-car and in every waiting station and everywhere tobacco signs will greet the eye. Until man can not avoid the solicitation, temptation, suggestion on every hand to smoke and then to suffer the enslavement which turns a man into a fiend. It is an abomination, and yet it can not be eliminated. We seem not to be able to save ourselves. The trust must make money. If your boy comes its way he will be tempted, "Everywhere sings it—smoke—most gentlemen and some professors. Save your boy from the use of tobacco if you will. The world is against you in your fight. Society is against you, custom and habit. Of course you don't want..."
Death of Bishop Thomas Bowman

The death of this greatly revered and beloved Bishop occurred at the home of his daughter, Mrs. B. D. Caldwell, of Orange, N. J., March 3.

He was born July 17, 1837, near Berwick, Columbia County, Pa. His preparation for college was secured at Williams Academy, Mass., and at Carneysville, N. Y. While a student at Carneysville he was converted, and joined the Methodist Episcopal Church. He graduated from Dickinson College in 1857. After leaving college, he spent one year in studying law, and travelled for one year in the Pennsylvania Colonization Society.

He was invited to preach in 1858, and in 1859 joined the Baltimore Conference. In 1868 he was appointed professor at Dickinson Seminary, Williamsport, Pa., which institution he organized, and over which he presided for ten years.

In 1869 he was stationed at Lewistown, Pa., and during the year was elected president of the Indiana Asbury (De Pauw) University. He continued as president of the university from 1869 until 1878, when he was elected to the episcopacy on the first ballot, at the head of a class of eight new bishops. He was elected chaplain of the United States Senate during the session of 1869-70.

From 1872 to 1896 Bishop Bowman was actively engaged in episcopal duties, and visited not only the United States, but all parts of the world where the Methodist Episcopal Church has organized work.

At the General Conference of 1889, an account of falling strength, he was placed on the 'retired list.' Since then he has resided most of the time at East Orange, N. J., enjoying comfortable health, and living a joyous life of faith, trust, and hope.

He was a model of courtesy, gentle, considerate, thoughtful for others, a gentleman. To this fact, no doubt, was due much of his great personal influence. His success in easily winning the good will of students, and exerting a controlling influence in building up the institutions of which he had charge. He was a pattern of systematic industry. He knew how, while avoiding undue stress, to make his powers tell effectively, without waste, by steady application to the work on hand. Hence, large things were accomplished by him. He has rarely been equaled as a college president. At Greensboro he gave three years of heroic and devoted service. His management of the college was marked as ever so exemplary of prosperity in its bishop. His magnetic powers of voice and head and heart were lavishly used throughout the state in making friends, attracting students, and raising funds. Many acts of wealth and large influence were induced to accept membership on the board of trustees. He was the chief counselor of Mr. Washington C. De Pauw in the plans which resulted in the reconstruction and enlargement of the institution. His influence over the students was most salutary and powerful, as multitudes of them are now rising up to testify. He took a personal interest in his pupils, which drew out their resources and affections to a remarkable degree. They felt that his sympathy and help were always at their disposal.

As a preacher, he greatly excelled, always clear and persuasive, sometimes eloquent to a remarkable degree. He had a graceful, natural oratory, a convincing, penetrating voice, a spirituality and dignified personality. He excelled in patience and tenderness. Some simple little incident would become in his hands a means of moving all hearts. He had genuine spiritual, unpretentious manner, manifest sincerity and simplicity carried his words far. He was an ideal extemporaneous speaker, a master of assemblies, a power on the platforms, at camp-meetings, college commencements and church dedications, evidently the man for the hour.

He was a very earnest Christian, a whole-hearted follower of the Lord Jesus Christ, unselfish, unself-estrung, truly devoted. His life was singleness beautiful. Those who came near him were reminded of Alfred Cookman and Henry Drummond. He had great faith, an implicit trust in God, an acceptance of divine providence when deep affliction came, that impressed all beholders. His testimony that God hears prayer was perpetual and unchanging. He lived very near his Saviour, walking constantly in the light. He is said to have dedicated over one thousand churches, of which at least one has been located in each state and territory of the United States, and one in every foreign country that he has visited.

In the chair of the General Conference, and at the Annual Conference, he was the embodiment of courtesy, fearless and clear-headed judgments—a clattering, dignified, masterly personality. He could not be otherwise than brotherly. No matter how complicated and delicate the problems presenting themselves for adjustment, his wisdom moved equal in the task. In foreign fields the missionary was hard pressed to draw him, and cherished long and deeply the remembrance of his visits. During the greater portion of the time of his effective service as a bishop he lived in St. Louis, endeavoring to lead to the membership of all the churches and making for himself many lasting friends. More than forty years, he has been serving God with a perfect heart and a blameless character. What a precious heritage! How experts an example for all! He has served his generation and his Lord supremely well. He has paid to his crown such works beloved by countless friends in many lands, honored by a mighty church, which he had seen grow from poverty to wealth, lovingly leading him a precious memory redoubled.

In his closing years, as stated above, were spent with his daughter, Mrs. B. D. Caldwell, wife of the president of Wells Fargo Express Company. Beside him, the bishop is survived by his beloved daughter, Mrs. George P. Smith, of Orange; and by Mrs. Mary S. De Pauw, of St. Louis; F. B. Bowman, of Dover, and C. B. Bowman, of Denver.

The Funeral Service

In East Orange, N. J., erected during the last year of his presidency of De Pauw University, Bishop Bowman was honored in his death. The funeral services being held there on Friday afternoon, amount to a crowd of people that clustered the building to its utmost capacity. The services were in charge of President George B. Grove of the University, with Bishop John H. Vincent, of Chicago, Bishop David H. Moore, of Indianapolis, and Bishop Charles W. Smith, of St. Louis, having a part in the exercises. Bishop Carl Crouse, senior active bishop of the board, was unable to be present, and sent the following telegram:

- "Regret I cannot attend Bishop Bowman's funeral services today. Bishop Vincent marked the home, and his influence was such that the great service be

The body of Bishop Bowman arrived at Greenastle Friday morning, and was immediately taken to Melbury Hall—which is, as it were, a memorial to his energy and devotion, on the campus of De Pauw where a guard of honor, consisting of representatives from the student body, was placed in charge during the time the body lay in state. The services were deeply impressive. Prominent citizens and churchmen from all over the state of Indiana and from distant points lent their presence to the occasion, thus solemnly paying tribute to the life of him who, for so many years, had been a leader in the affairs of church and state. Plural tributes in rich profusion were heaped upon the hier, before which the long line of admiring and loving relatives and friends paused to look for the last time upon the face of him whom they had learned to love and respect.

The sermon was delivered by Bishop Vincent, himself eighty-three years of age, during whose long life has been a friend of Bishop Bowman. Only a few months before his death, Bishop Bowman had requested that Bishop Vincent have charge of the obsequies. Prayer was offered by Bishop Moore. During the services the congregation, led by the preacher of the hour, Dr. H. A. Gobin, also a life-long friend of Bishop Bowman, while the choir alone rendered, as a special selection, "Lead, Kindly Light."
IMPERSONALITY OF CHILDHOOD

IT behooves us when we are with children to guard with especial care what we do and what we say for the boys and girls scrutinize every act more closely than we realize. One Sunday school teacher was reminded of this by an incident which occurred upon a closing out. The party proceeded to the gym ground in a large express wagon. The teacher smiled and walked up to the various boys to ease the burden of the horse and without any thought of the lesson it might impart to the children. One of the little girls returned home full of the joys of the occasion and told her mother all that had happened. "And," she, with bracingly to the horse. He walked up "Well." When some words were exchanged to that extent, he realized that by a simple act and without uttering a word he had impressed a more effective sermon upon kindness than if he had talked many minutes.

HOW TO DECIDE

CHRISTIANS are seemingly perplexed now and again as to whether it is expedient for them to take part in this form of amusement or not one. If they would let Christ make the choice for them, there would be no decision or value judgments. You will the will of yourself, and if you are a true, a godly, Christian boy who lived in a basement, sad-voiced, half-orphan, Polish one. Would the will of whatever he wanted. Inside the door, the boy pressed the ten cent store and told he buy anything he wanted. He pressed the ten cent store and told he buy anything he wanted. He pressed the ten cent store and told he buy anything he wanted. He pressed the ten cent store and told he buy anything he wanted. He pressed the ten cent store and told he buy anything he wanted.

To honor Dr. Warren

TO what extent the Methodist Episcopal Church in Europe has developed is well illustrated by the accompanying picture of the Martin Mission Institute at Frankfurt-am-Main, our theological seminary in that country. For six years—From 1910 to 1916—Rev. Dr. William Fairfield Warren was professor of systematic theology in its Institute. To this work he gave some of the best of his life before coming to Boston University. It is entirely fitting that he should have been invited by Bishop Holland, now in charge of the Methodist Episcopal work in Europe, former professor of systematic theology. Our work in Germany is among the most substantial and encouraging in the church. There are at the present time thirty-six students in attendance at the Martin Mission Institute, an earnest and devoted body of men, part of this new generation whom who are prepared to become the leaders of the work of Methodism in the German Empire.

Branding Drunkards

THE editor of a religious journal recently advocated the branding of habitual drunkards. These are the letters of "if, et." which would be added on the breast of the distressed drunkard. They would prevent employers hiring them as laborers. They would, as a judge of discretion, declare the man fit for drinking, especially the young. In this way, such a "sign of shame" would be powerfully as an effective temperance measure.

But it is truly necessary for the state to brand drunkards? Has not nature already attached to this matter? If any one will look even casually at the group of people in front of a saloon, he will see that they are already consciously branded. The blood-shot eyes, the bowed face, the disordered hair, the general appearance of neglect—no convict stripes on the clothing or mark of branding iron on the cheek, could designate them more plainly.

The effects of beer and whiskey cannot be disregarded. The "branding" is irrevocable, no matter what the age or station in life. They leave their indelible marks hereafter. Even the most refined reformer will admit that no better sentiment can ever be removed. They constitute the "signs-manufacturers" of death. The drunkard boasts out his head, he actually tells the tale of beer bottle and whiskey glass. When he comes near, his breath terrifies him. A look into his eye shows the effects of the branding iron. Put him at work anywhere and the product of his labor, in quantity and quality, reveals his habit. So Frederick Tremain, M. D., the distinguished English surgeon, tells us that on the march to relieve dysentery, the drinkers fall out as though wounded. So it is in all walks of life. There is really no need to place upon them any artificial "sign of shame." The liquor used does that with absolute certainty.

It might, however, be well to resort to branding in this connection, but for a somewhat different purpose. Manufacturers in general do brand their products. They take pride in putting their mark on what they make. If a manufacturer brandishes his name, he protects himself against catching it on his goods. The number of places, bottles, and crates of beans, of wine and engines, put their names on their goods. They want to be known by their products. When we see the same, we have the evidence of honest workmanship. Now, the saloonkeeper is the only one who has to do with the output of his trade. But these products are a bad sign. The work of the branding is a sign of shame. They constitute the "signs-manufacturers" of death. The drunkard now feels the effects of the branding iron.

ZION'S HERALD

March 11, 1894

Martin Mission Institute at Frankfurt-am-Main

German Theological Seminary of Methodist Episcopal Church

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Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org