FOWLER, BISHOP CHAS, AND MRS. FOWLER
New York, Thursday, March 26, 1908

The Christian Advocate

Charles A. Dwyer, D.D., LL.D.
Bishop of the Meth.
(1860-1928)

Lions, A.D. 1881-1908
Ecumenical Council, 1917
July 26, 1928
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The average deposits in California Savings Banks are greater than in any other state in the Union. California’s production income is gained from manufacturing, the production of deciduous and citrus fruits, prunes, raisins, wine, beet sugar, minerals, oil and lumber.

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Coast. A third system is that of the Marconi Wireless Telegraph Company. This also has stations on the Pacific Coast and Long Island sound. In a few years the world will be enwrapped with them. Already they are in Alaska, India, Japan, China, Australia, Newfoundland has five stations, and the Canadian government fifteen. The Marconi Company of Canada sends its messages straight across the Atlantic from Cape Breton to Clifden, Ireland. The ship on which was Bishop Wilson stranded off Jones Beach, twelve miles west of Fire Island. The skipper did not worry, the ship being in no immediate danger and filled with the wireless apparatus; he sent to New York, which almost instantly published the wires at No. 12 Broadway, and in a comparatively short time the agents sent assistance. Since that one of the great storms of the Fall River line got on fire. It was equipped with wireless apparatus and in the darkest fog it communicated with another boat that was so equipped, and assistance was promptly given. Most of the facts that are given here are taken from an article occupying a third of one of the Evening Post's large pages.

We term Wireless Telegraphy a miracle in the sense of a wonder. Soon it will come to excite wonder; for all will understand that it is but another illustration of “cause and effect.”

Bishop Fowler

For more than two years Bishop Charles Henry Fowler had set his hitherto inoffensive will against the forces of decay. He knew that “it is appointed unto men once to die,” but a youthful experience of pious voluntary consumption taught him that “the will to be well” is more than half the battle, and when others succumbed he strove with more vigor than before. And in this last and fatal emergency he thought the victory might be gained:

The man died. His wish was made to his survivors, and his will named the happy days of his home and the activities of his remaining years.

BIRTH AND EARLY CAREER

This man of unusual gifts was born in 1857, seventy years ago last August. He was the child of Horatio Fowler and Harriet Ryan. Bishop Fowler’s father belonged to the yeomanry and spent most of his life in farming. Harriet Ryan was the daughter of Henry Ryan, a most energetic pioneer preacher of American Methodism. Mr. Ryan entered the ministry of the Methodist Episcopal Church in 1820, and after traveling in this country as a preacher until 1835, he devoted himself entirely to the spread of Methodism in Canada. He was there during the War of 1812. He was of striking presence and of indomitable energy of character. The times were rough, but he also was rugged. Noted for sternness to the point of obstinacy, for vigor and fervor, he was ready to contend against those who misrepresented Methodism and to drive back by physical force those who disturbed the meetings and it is recorded that he not only could but did throw offensive interlopers over his picket fence (so he bragged). From this story it is seen that his mother’s side has certain qualities peculiar to the history of both the grudge and the grumbler.

Bishop Fowler was brought up on a farm and accustomed to every form of labor. In securing his education he endured great hardships. In one period he supported himself in college at a cost of seventeen cents a day, and during these years worked at intervals in the fields to obtain funds to pay for his tuition needs, his board, and all the expenses of his education. He was graduated from the Geneseo College, at Lima, N. Y. The annuals of the college for 1856 record that in the second sophomore exhibition Charles Henry Fowler spoke upon “National Morality;” that in 1857, in the second prize contest, he declaimed a famous oration on “War and Peace;” and in 1858, at the commencement, he was graduated at the head of his class and delivered the valedictory address.

In college he excelled in mathematics. This was his pride and joy. In the whole four years of his course he did not fail to answer a single question proposed in his class, in that abstruse science. In the time required by the average student to work one example on the blackboard he submitted several. Furthermore he committed to memory the table of logarithms and could recite it as others recite the multiplication table. Some years later Geneseo College was practically transferred and merged with the project of Syracuse University. This institution opened in 1867, and on December 5 of that year the alumni of Geneseo College were admitted to identical relations with those of Syracuse University. This explains why Bishop Fowler is spoken of by some as an alumna of Geneseo College and by others as an alumnus of Syracuse University.

His conversion was not of a convulsive kind, but was attended by deep feeling, and involved a demonstration satisfactory to himself of a spiritual change.

He had previously given attention to the study of law, but having become convinced that it was the Divine will that he should enter the ministry, he matriculated in Garrett Biblical Institute and was graduated from that institution in 1861, at the head of his class. For the ensuing twelve years he was pastor of the following churches, all in Chicago: Jefferson Street, Clarke Street, Centenary, Washington Avenue, and again Centenary.

His fame as a pulpit orator and a most energetic personality spread widely and rapidly until in 1873 he was elected president of Northwestern University, in succession to Dr. E. O. Hayne.

In addition to being president he was Professor of Mental and Moral Philosophy, and was one of the first to further the transformation of Northwestern from a College to a University. It was his plan to establish a college of technology and a law school. Under his administration Woman’s College became a part of the University and, owing to the insistence of President Fowler, came under the faculty of the College of Liberal Arts.

The Preparatory School was founded at this time.

In 1867 the contract was executed establishing relations with the Union College of Law, now the Northwestern University Law School.

Beginning were also made in graduate work in the College of Liberal Arts, courses for the degree of Doctor of Philosophy were first outlined, modern languages were introduced, and the institution broadened in every way. The administration was marked by a notable increase in the number of students.

As his mind easily moved mathematically, his early sermons were almost wholly logical. Some faithful friend expatiated with him for practicing on an extreme, declaring that people had imaginations and they had hearts. He set out systematically to acquire a picturesque style, and he used to say that this could be acquired by anyone who would use appropriate means and give the necessary application.

Dr. Fowler was elected to the General Conference of 1872. During its session he was nominated for the editorship of The Christian Advocate, being then but thirty-five years of age. The whole number of votes cast was 385. Daniel Coxe, the incumbent, received 157; Charles H. Fowler, 112; A. C. Coxe, 12; and there were 66 dissenting votes. On a second ballot Dr. Coxe received 291 and was elected. The vote of Dr. Fowler was 192.

Four years later, at the General Conference meeting in Baltimore, Dr. Fowler was elected on the first ballot Editor of The Christian Advocate. This position he
filled with characteristic energy, traveling through the entire Church, everywhere making friends by remarkable sermons, popular lectures, and universal cordiality. During that time the subscription list of THE CHRISTIAN ADVOCATE greatly increased, reaching a number which still remains unsurpassed. In 1880 he was elected Corresponding Secretary of the Missionary Society by 229 votes; and a fortunate selection it was. The times were improvements. Two of the three Corresponding Secretaries elected in 1872 had died. The senior Secretary, Dr. Louis M. Raps, valuable in many respects, was inadequate to arouse the Church to the necessity of tremendous efforts to furnish the necessary means to carry on the work of the society.

In this office Dr. Fowler demonstrated the combination in himself of high oratorical endowment and competent business capacity. Also he developed the greatest enthusiasm in the work of the society. In 1872 on the first ballot he had eighty-four votes for the Episcopacy; and in 1880 for the same office he received a considerable number of votes, but not sufficient to elect.

THE BISHOP AND HIS CHARACTERISTICS

As his acquaintance with the whole Church was rapidly enlarged and his transcendent abilities were universally recognized, he was elected Bishop by the General Conference of 1884. His travels subsequently are recorded in the Minutes of the Conference. Frequently accompanied by Mrs. Fowler, he was everywhere received, lecturing and preaching and making himself useful or attractive to every class and condition. The large majority of all whom he met subsequently thought of him not as the Bishop but as the friend. He could make himself agreeable to the most cultivated and to the uncultivated. His early experience in Canada and in Illinois had thrown him with every class, with the immigrants going West and with those settling in his own neighborhood. As he once remarked, "The stream going West, Southwest and Northwest passed by me and I had great difficulty to resist the pressure of the stream." It is said that disasters of great communities frequently are of benefit to individuals. Certainly the great fire in Chicago in 1871 was the cause of a wide extension of his personal acquaintance, influence and fame. Among all who went out from Chicago to awaken their sympathy and direct the benevolence of the communities visited, none surpassed, if any equaled, his vividness of description and strength of emphasis concerning the need. It was our fortune to see him in action in all the capacities therein described, General Board had no more endurance or ability. Night travel was as easy for him as the quiet of his home. Among Methodist secretaries and Bishops only one could equal him in rapid transit and number of public addresses. His colleague in the Missionary Society, the late Bishop McCun. They seemed to live by action, in motion, and every where they pin others in motion.

The personalty of Bishop Fowler was unique. President McKnight compared him in some particulars to Bishop Whipple, and his biographer to his biographer. He must have believed that he had a talent for things of the spirit, which he had to work out in various channels and with various characters and in various positions.

Born in a frontier period and environment, he carried down to the present a wealth of experience and variety of speech that was worth a vast amount. On the whole, his talent was sublime; he was able to unfold a great width of truth that would seem to have an abiding immortality. The quality of his passages was sublime; he was able to fill up a bucket of wit that would quench an arid founts of immutability. He was not of the habit of speaking with great energy, not with great ability, but with the quality of a wit which gave him his ascendency, but the most conspicuous of his personal movements and outward expression.

As a presiding officer he attended strictly to business, manifesting his decisions with wit. He was a good pastoral minister, but preferred to exercise a flexible superintendency rather than an imperious Episcopal authority.
Nevertheless, if any misread his cordiality for indifference or weakness, a change short, sharp and decisive was at once apparent.

In the debates of the various boards to which he belonged he did not often argue himself. He was colloquial rather than demonstrative with, as he said of himself, he got "mad through and through," but it was not the madness of mutiny, but the madness of rhetorical opposition. Sometimes he would say, "It is a great mistake. It ought not to have been done," but he would proceed cheerfully with the business as if nothing had happened.

As a Bishop his popularity throughout the country was unsurpassed, and much a part of this was due to his habit of winning over even those who feared him, sometimes something was expected, and it may also be said that something out of the common course took place.

At the Eugene Conference of 1906 the being unwell, at a time of particular trouble and difficulty, he endeared himself to the members of that large body by his wisdom, his manner, and his spirit.

The mission of Bishop Powell to politics was peculiar. He began his career as a minister in the midst of the civil war and all his sympathies were avowed. He was captain of the Students' Home Guards in 1861, and made many speeches in support of the administration of President Lincoln. He defended the government with the greatest zeal, and his addresses aroused waves of enthusiasm that made soldiers-waves on which men who never imagined they would enlist were borne along until they found themselves face to face with the enemy. In all campaigns of the party with which he affiliated he was ready to ascend the rostrum when the issues were such as to stir him, like Henry Ward Beecher, when on the stump he talked for votes. On one such occasion the former went a little too far and made an apologetic explanation to his people. So Bishop Powell, when thoroughly aroused, drove straight against the enemy with all the weapons he could find. Once when a person mildly referred to some of his expressions, he said, "Were you there?" The answer was "No." "Well, if you had been there and you had been as warm as the rest of us were, you would think what I said pretty cool."

He was born to be a stalwart in religion, in politics, and in every form of conflict in which he might engage. When aggressively opposed he was armed to intense feeling. Until his strength began to fail he seemed a battery of almost limitless force.

His courage was indomitable. Congress has a bill before it authorizing the Secretary of the Treasury to bestow life-saving medals upon Edward Spencer, Charles H. Powel, and Joseph C. Hartnell. The heroism of Spencer and Powel was shown in saving the lives of those wrecked on the Lady Elgin. Bishop Hartnell assisted in this, but his most striking evidence of merit was in connection with the wreck of the schooner Storm. The Lady Elgin went down September 8, 1893, in Lake Michigan, on the shore of which are the Everett Biblical Institute and Northwestern University. These men were strong swimmers, constantly practicing and competing and ready and willing for any emergency.

A remarkable quality of Bishop Powell was a spirit of prophetic instinct. This could be effectively illustrated by comparing various speeches and addresses with what subsequently took place.

As prophet inspired by infallible wisdom are liable to misinterpret, in some instances his forecast was not fulfilled, but frequently it was. His mingled selection and rapid intuition made everything he had to say as to tendencies-worthy of consideration, and many times he excelled the dullest of discussions by a single remark which sharpened the atmosphere and hastened a conclusion.

A great force, imagination, mathematical power, men, art, will-power, friendship and great ideals make a great man. Bishop Powell must be adjudged a place among the number who rise high above the mass of mankind.

BISHOP POWELL'S VIEW OF THE GOSPEL

While demanding liberty to hold independent opinions upon many religious subjects, Bishop Powell's view of religion rested firmly on the evangelical method of the plan of atonement, and all through his ministry he stood for that. He abhorred the destruction of the simplicity of the gospel as it was taught by the apostles and by Christ Himself.

In Los Angeles during the last General Conference he delivered a sermon principally upon sin, its subtility, its blindness, its all pervasive nature. Of one who heard him many thought, for they knew, as he did, that "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" "If we say that we have not sinned, we make him a liar, and his word is not in us." But he demonstrated that at the last analysis the hope of man is in the proclamation that "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous." With that sermon imbedded in his brain, and depending wholly upon the Advocate with the Father, he departed this life.

For Mrs. Powel and their son and Mrs. Jennie Fowler Willing, the sister of the Bishop, and other relatives, the Church supplies its prayers and breathes forth its sympathies. Long will Bishop Powell's words be remembered, and when years have gone no history and Methodism can be written without it, and his influence in this and other countries will never cease.

At end of Love, at end of Life,
At end of Hope, at end of Strife,
At end of all we cling to—
The sun is setting—must we go?

At dawn of Love, at dawn of Life,
At dawn of peace that follows Strife,
At dawn of all we long for so—
The sun is rising—let us go.

A Strange Merger

From the point of view of the origin of Andover Theological Seminary it may be said to have had an ignominious end, for arrangements have been concluded for its being united with the Harvard Divinity School. Andover Theological Seminary was established for the express purpose of commencing the heretical notions of which Harvard became the center.

The faculty and organization of Andover will continue unimpaired. All taxes of the institution will be executed as at present and the degree of Doctor of Divinity shall be given by the Seminary. Andover Theological Seminary is heavily endowed and owns thirty acres of land at Andover. On this are situated five buildings: Library, chapel, lecture hall and two dormitories. In his last days it was a noble institution. When Professors Parke and Purvis and Peabody were in their glory and nearly one hundred students thronged the halls; in the days when William Fairfield Warren and Lander T. Townsend were students in that institution it was a great power. The latter, several of its professors being of the accepted beliefs of Congregationalists by several of the president was appointed to the presidency. Some of the Association refused to admit the men educated from that institution, or harassed them, and gradually the number of students grew less and less. On the contrary of the loss financial help that the institution was able to afford, divers students of other denominations went there, and some of them became Congregational ministers. The difficulties at Andover did not begin with biblical criticism, but related directly to heresies of the future state.

Congregationalism has none of an inventory of its doctrinal and spiritual assets. Indeed all denominations might be better for taking account of stock.
Contributions

A Living Fount
(The Twenty-third Psalm)
By Lewellyn A. Morrison

Here, falling prone, his knee a twin,
To quench the fever burning.
And lie to life my spirit greet.
From the white wave returning.
Safe, all night long I lie secure.
While rested falling strength may.
My Shepherd's watchful shade saw.
I feel Him bending over me.
I wake, you born, with morning beams.
His abundance triumphant.
And pass with Him by parting streams.
Into the fold awaiting.
(See next page.)

When "the Tumult and the Shouting Dies"
By Bishop John W. Hamilton, D.D., of San Francisco

There are tourists who, like the Robinsons and jermans, only touch on foreign shores and visit many peoples with the ship and flag of the state. It is not misleading that the only information regarding to foreign missions they pick up is that "one lady missionary in a bill against the Sultan's government for eighteen pairs of shod, eighteen in his prison, and a wardrobe equal to that of a queen."

But what kind of an observer was the Methodist preacher who could come from the East to San Francisco and return home to write the secretaries of the Board of Home Missions and Church Extension, to tell them that if they had been a Methodist missionary, they would have written twenty thousand letters and brought in twenty thousand dollars, and the church building would be in hand? The writer of this letter is not a Methodist, but a Christian and Church Extension Secretary, and the statement is not made in a spirit of vainglorious boasting.

The writer says that the direct result of the California troubles, he found a thousand people still living in the camps, and one Methodist preacher with most of his people. He had no building of any kind up to that time in which to worship. None of the "large churches" have yet been rebuilt, and more than a dozen communities with no churches have not one temple of worship in temporary or partially constructed buildings.

Our worst troubles came from the "fire."
Symptoms foreshadowed a future decline, because of our municipal reputation. It was told all over that our city government was stealing and left, and from the "hot fudge, too."

But the "YLES," they are the main.
Why not publish in the world some accounts of the struggle back to recovery and let it be known that it is not our money.
No one doubts the stealing, but there was not enough relief from sorrow to heed the luxury with a single note.

But what next? The " Sylvia 54 is 44," have, by their own wit and might, extricated themselves and made him strong. The Sunday school had a school in the "hot fudge, too." No doubt the matter had to be handled carefully.

In course of construction and estimated value of buildings for which permits have been asked is $700,000.000. We have paid in cash for all kind of improvement $125,000,000, but this labor is the face of such prices for labor as to live on the face men could not long continue to pay without coming to grief. They had some help—and heaven only can know their gratitude—not more than $7,000,000 or $8,000,000 from over the earth; but great as that, amount would have been anywhere else, it was secretly five barrel leaves and two milk boxes among the 250,000 people who were burned out of their homes, barking, food, clothing, business, schools, and all public improvements. They had insurance—but thank their stars—but of the $25,000,000 they only received $700,000, much of which went for bread, meat, new business, or carriages to get away—we lost 100,000 people—and the balance into rebuilding.

The banks bailed, and loaned, and loaned much until they saw the mortgages on buildings that cost for the expenses six and eight dollars for eight hours, lions one dollar and a half, and plums on the few dollars, would ruin them. Not a savings bank in San Francisco has loaned a dollar for nearly a year. Then big builders went East to borrow. One of the biggest was compelled to borrow from an Eastern insurance company $5,000,000 secured by a mortgage on a much iron buildings. Many others were compelled to create syndicates to carry up their great hotels and business blocks against the value of the buildings for which permits were issued in January of this year is $1,200,958, and the rest went for the same month amount to $1,171,000. Only thirty-seven "less A buildings" survived the fire. So great is the demand for the best buildings, that the Western Methodist Book Concern is offered, if the new buildings are erected at once, good bargain for every available room in it. The hotels thus for built and rebuilt can accommodate 20,000 guests. Through all our troubles, San Francisco has held to her invariable place in the foreign home business as the seventh in the list of the great cities of the country, and for customs does the fourth.

The San Francisco Weekly Observer.

The Bishop's letter has been duly noted and quoted, and we can only say in reply: 'Let us continue our model with special reference to the Bishop of San Francisco, and the Bishop of San Francisco is not the Bishop of San Francisco, and the Bishop of San Francisco is not the Bishop of San Francisco. We will in the direction of church property donate the best of $75,000.000. More churches were given to the ground and made more business, and that is our business. The Bishop's letter is not the Bishop of San Francisco, and the Bishop of San Francisco is not the Bishop of San Francisco.
Dr. W. J. Dawson is commencement preacher and Professor C. P. Smith, of the University of Wisconsin, the baccalaureate orator at Vanderbilt University next June.

The Rev. Orrville Van Keuren, for thirty-seven years in the active work of New York City, died in the parsonage of Gaylordsville, Conn., March 12, of cerebral hemorrhage.

Harry Whitcomb is one of the authors who have led the First Church of Shellyville, Ind., to the first rank in its gifts. He has written a letter on "Filling, a Religious Duty," which explains a good many things.

The Rev. James A. Goins of El Paso, Texas, has been transferred to California Conference and appointed to Phoenix, Ariz. The Rev. C. O. Beckman goes from Grants Pass, Ore., to First Church, El Paso.

Mrs. Elizabeth Spencer Layher, wife of the Rev. Martin O. Layher, pastor of Saint Paul's Methodist Episcopal Church, Waterbury, Conn., died of pneumonia February 1. The church has lost in her an efficient and spiritual worker.

The serious illness of Dr. Thomas Dawson Stephenson is reported. He is one of the most distinguished members of the Weslyan Conference and has done a great service to our own church by his luminous letters on English topics of public interest.

Dr. John W. Grimes, president of the University of Wisconsin, is 70 years old and will enliven the campus. He is a man of great learning and has written many books. The University of Wisconsin has many friends in the East who will be much interested in his visit.

Personal

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THE FUNERAL OF BISHOP FOWLER

At one o'clock on Monday, March 22, a brief service of prayer for the family and a few intimate friends was held at the bishop's late residence, 535 West Seventy-second Street. It was conducted by the Rev. Wallace MacMillen, D.D., of Madison Avenue Church, the parson of the family.

Before two o'clock the large auditorium of Madison Avenue Church was thronged for the public service. The pews on both sides of the central aisle were occupied by ministers and by representatives of the Foreign Missionary Society, the trustees of Drew Theological Seminary and other Boards to which Bishop Fowler belonged.

In the northeast corner of the church were the deaconesses from the New York Deaconess Home, in which he was greatly interested. The chancel of the church was decorated with palms and many elaborate floral offerings. The casket was covered with black cloth, with heavy mounds of silver, and upon it were a massive cross of violet and a great wreath of cactus, tuberoses and mimosa. The wreath was sent from Washington and was a token of esteem from President Roosevelt.

Dr. Homer Eaton read the ritual, walking with Dr. MacMillen, at the head of the funeral procession. Behind them walked Bishop Moore, Butz, Wilson, Spellman, Secretary A. B. Leonard, President H. A. Butts, Dr. W. V. Kellogg, Dr. G. P. Beckman, Dr. P. M. Watters, Dr. R. J. Cooke, Dr. C. L. Goodell, Dr. C. E. Locke, Dr. J. S. Chadwick, Dr. J. E. Price, Dr. J. W. Hill, and Dr. J. M. Barkley.


Dr. MacMillen offered the invocation, pleading that those who mourned might have a holy triumph and that comfort might come to the strikers and to the great Church from which a leader had gone forth. The Scripture lessons were read by Dr. Leonard, Dr. Chadwick (who was a classmate of Bishop Fowler at Garrett Biblical Institute), and Dr. Watters, President Elder of the New York District.

The hymn, which were favorites of the deceased, were sung for the use of the people and were sung by the congregation.

The service lasted about two hours.

The next sermon was given by Dr. H. K. Carroll.

The service was conducted by Dr. J. M. Barkley. It was a memorial service, held upon those who were in need, a cry for help for the home, with the wife and son, for the many friends, ministers and laymen whom he had loved in life. It was solicitous for the Church that it might wisely fill the places of "those wise men who had gone from us without rapidly of late."

The hymn, "Weep with me," was sung.

To him the vestibule of heaven. He was a peerless preacher of the gospel, simple and direct. His sermons were a combination of scripture, history, and rhetoric, full of point and emotion, deeply spiritual, and rushing forward with a title of mighty power. He was a great organizer and administrator, a kind, gentle, simple Christian, supremely loyal to the Word of God. "He approached death with the tread of a conqueror. He was calm and firm in the gathering shadows. Though much in pain, he rarely referred to his physical discomfort. When he looked on at the grave as a blind alley, but as a gateway through which he caught visions of glory. Would that we might catch something of his point of view to dry our tears and change this hour to one of gladness. As sometimes when one's friends leave the house, we stay behind to close the windows and lock the doors before following them, we lose them for a moment. From that view, but presently overtake and greet them, just around the corner, so we will not say farewell to this friend who has gone on a little way before leaving us for a moment; rather we will say, 'Good morning,' presently—almost immediately, 'Good morning!'"

Dr. J. E. Price announced the hymn, "Nearer, my God, to Thee," and after it was sung Bishop Moore led in the recital of the Apostles' Creed, and Dr. Charles E. Locke led the congregation in the Lord's Prayer, concluding with the Benediction.

The remains were placed in the receiving vault at Woodlawn Cemetery.

NEW YORK PUBLISHING MEETING—Monday, March 26, address by Dr. Newell Dwight Hillis, of Brooklyn.

EMIN MEMORIAL CHURCH, BROOKLYN, N. Y.—The evangelistic campaign which closed March 5 brought to the altar nearly every night. The largest class of probationers ever received at "Emin" were given the "right hand of fellowship" by the pastor, the Rev. Almon E. Smith, at the close of the meetings. It was truly inspiring, night after night, to see the "officers board" standing ready to usher the people as they entered into the church through all kinds of weather, and to listen to the singing led by the cantor, T. H. Gaborn, and a chorus that filled the large platform. The new church enterprise has received an impetus during these meetings that we believe will aid materially in conumminism, that work.

PROCTER AVENUE CHURCH, NEW YORK CITY—This church was built, at the corner of East 14th Street, those principal hymnists, Messrs. Samuel W. Bowes and John S. Boyd, 3¢ each, 5¢ each, passed the local church and entered the church like a storm. The receipts amounted to $631.50. At the last meeting of the ladies, a new altar was presented to the church, the balance of the $200 and considerable more, which will now be offered at $100 and $150. For this church the contribution of $200 was very much needed in the growing community. The people are gradually peeling with the patronage of the $300 and are especially to be commended for raising the last $200 in the pinch of the financial distress last six weeks.
But the tax on capital and labor does not end with the payment of
continuous sums by taxation for the present trite, conviction,
immiseration. For their physical good and to decrease the cost of their support,
the labor of convicts is utilized by leasing it to private contractors,
or in other ways, and whatever plan is adopted, convict labor as
enters into competition with free labor, as in nearly every instance to reduce the wages of law-abiding workmen in the same
industry and seriously to injure both capital and labor. The employment
of convict labor is at present a most serious problem; but the solution of the liquor problem will solve it by so reducing the
number of convicts that there will be practically none to compete
with free labor.

The solution of the liquor problem is largely in the power of the
workmen of the country. That they will solve it by their votes
as they solved the slavery question, there can be no doubt.

The nation has spent not less than ten billion dollars to
overthrow human slavery. It can easily do without the millions of
blood money from the liquor traffic, especially as the people will
not cast a single vote the amount received from the tax
on liquor.

Notes of the Day.

The House of Representatives last week voted 258 to 3 in favor
of the bill to restore the motto "God We Trust" on United
States coins.

An English firm has been granted a contract for lighting the
sanctuary of the Prophet Mahomet at Medina. A few years ago
it was as much as his life was worth for an Englishman to
cross the sacred city.

The host of friends of Bishop J. M. Thorn will be
pleased to know that his health is better than it was a year ago,
and very much better than it was when he returned from his
recent trip around the world.

A very serious case came into the interview of Bishop Warner
as printed in the Northwestern last week. Bishop Warner is
reported to have said that the British government gave £100,000
for the relief of the people during the recent great famine in
India. The figures should have been £60,000,000 sterling.

The Champion of Fair Play, the liquor organ in Chicago, devotes
a column to an account of a 10th man who "can't live in
a prohibition town." We know of an article of a liquor paper
and an advocate who, for the comfort and peace of his friends,
removed to a prohibition town. They were wiser than the man
who moved away from a prohibition town.

Another jury last week failed to convict a Chicago saloon
keeper of the violation of the Sunday closing law. Mr. John J.
Rhein, state's attorney of Cook County, deserves great credit for
the moral courage he displayed in the persistent prosecution of
these violators of the law. He has been able represented in sev-
eral cases by Assistant State's Attorneys Mr. James J. Bailey
and Mr. John E. Norbeck.

Judge Durnin of San Francisco, in dismissing four ex-convict
petitioners against the state, the political law of San Francisco
enacted, said: "I stand as the greatest criminal that has ever
committed the breach of trust, or to keep secret what has been
kept secret. All people to know that the state, or the govern-
ment or the people, is to be trusted with all secrets. It is not
until people are made to understand that it is their duty
and right to keep secrets, that the state can be preserved.

An attempt is being made in certain quarters in Chicago to
make appear that Rev. William J. Hare, pastor of South
Park, an affiliated church, and himself a churchman, is seeking to
mislead, injure, or mislead the people. The facts are that this
man has been associated with others in the publication of the
Loyalty, a weekly paper, which he also edits. He is a
member of the Democratic party, which is distinctly

The New York Sun prints the following dispatch, dated New-
York City, March 13: "A dispatch from Washington says that
the recent underground chamber was uncovered while excavations
were being made in the ancient University Church at that place.
The chamber was found many human skeletons. It is believed
that they were the remains of victims of the Spanish Inquisition.
The skeletons occupied all kinds of postures, some of them stand-
ing upright, others lying against the walls, and others lying
prostrate. The present Church authorities had no knowledge of
the existence of the chamber."

A number of students in Carpenters' Institute, while pur-
ishing their theological studies, also serve as pastors of Churches.
During the past few months twelve orphans held by these students
in their churches have received, since October 1, in 394 conver-
sions. This does not include those who came to the altar as
orphans but gave no outward manifestation of conversion. Such
were not counted. During the revival in one church 125 orphans
were brought to the altar, of whom ninety professed conversion
and united with the church. This is certainly good evidence of
the evangelistic labors of these student pastors.

March 29 is Temperance Sunday. It will be more widely ob-
served than ever before. In view of this fact and in recognition
of the approaching elections on the saloon issue in Illinois,
and especially because of the efforts being made by the Model
Society League and other friends of the saloon to use Abraham Lincoln's
great name in behalf of the lawless saloon, we print in this issue
some facts concerning Mr. Lincoln's real attitude on the temper-
ance question. From his death to his death he was an advocate
of total abstinence and of the cause of temperance. If he were
living today he would have no doubt vote in favor of abolition
territory and to outlaw and destroy the saloon.

Colonel Harry Watterson, the distinguished editor of the Lous-
villa Courier-Journal, says in an editorial: "The fight is on and
it will be a fight to a finish. Refusing as he does, the Cour-
rier-Journal will support no man for office who takes upon
a principle which ought to be as dear to our hearts as the Con-
stitution of the United States itself, as the Christian religion
itself—but it will oppose him resolutely wherever he appears
and by whatever name he calls himself and his purpose being
to remove Kentucky from the rule and reign of perjury and
plunder and to save it from the fate of Moline, Kansas, and
Peru, Illinois. A trilogy of states in which scheming Republican
men have been exposed as a national, and the devil seeks
abroad at that hour to inveigle and mislead." It is assuring to
know that Colonel Watterson realizes that on the saloon ques-
tion "the fight is on, and it will be a fight to a finish." He is
certainly correct in that statement. The end of the fight will be
the finish of the saloon, we presume, however, he will still in
the end respect the abolition orphans whom he now anoints.
Abraham Lincoln, whom before and during the war he doubtless severely
criticized.

Some weeks ago a number of daily papers published the state-
ment that the Marquis de Moncure de Mor diesel, countess of
the Roman Catholic University at Washington, D. C., who re-
quired the Roman Catholic Church several years ago, intended
to return to the Roman Church. In a letter to his friend, Prof-
essor T. Augustin 1'vart, de Mor diesel wrote:

March 22, 1863:
I wrote to you on the subject that I felt a desire to act in it.

I now feel that it is the course that shall be taken.

I now wish to return to the Roman Catholic Church.

I am persuaded that the course that shall be taken by me
shall be most unfortunate. I have

The Roman Catholic Church, however, and shall doubtless be

Monarch in America in New York.

The increasing power of the Church fiscal.

The Marquis de Moncure de Mor diesel, countess of

The Roman Catholic Church, which has a large sum for

The establishment of the Catholic University of Washington.
BISHOP CHARLES H. FOWLER.

A PREACHER OF RARE GIFTS.
BISHOP JOHN H. VINCENT.

Bishop Fowler was a man of great force of character and a preacher of rare rhetorical gifts. In the judgment of people who knew him most intimately he was possessed of a strong, brilliant, and attractive personality; and certainly he was one of the most gifted and effective preachers in the American pulpit.

ONE OF THE TALLEST MEN.
BISHOP J. F. BERT.

One of the tallest men who ever stood in a pulpit has fallen. He was an intellectual and oratorical giant. In Buffalo, where he lived eight years, he was universally respected.

MARVELOUS POWERS.
BISHOP E. W. WARN.

In common with others I greatly admired Bishop Fowler's marvelous intellectual and oratorical powers, and consider his lecture on Lincoln, delivered during the Cleveland General Convention, the greatest address I ever heard, or ever expect to hear, from the lips of man.

To illustrate the other side of his great life, I may relate an occurrence which I witnessed on my first attendance at the bishop's meeting during the Chicago General Convention. The question before the bishops was the confirming or forbidding of an appointment of a theological professor who had been removed of late. There was a feeling among them that no matter which alternate they took they would split the Church. No one of them was more solicitous that the wisest solution should be reached than Bishop Fowler. I remember the thought of his great life, and ever since have thought of him, not as peculiarly endowed, but as having a great love for the welfare of the Church, and as one of the greatest bishops and true leaders our Church has ever had. His sermons and lectures were greatly enjoyed in Indiana. Truly a "prince to Israel" and a great bishop and man has fallen.

BISHOP CHARLES H. FOWLER.
REV. CHARLES J. LITTLE, President Garrett Biblical Institute.

Charles H. Fowler came to Philadelphia the year after the Chicago fire to obtain help for afflicted Chicagoans in that hour of distress. Bishop Simpson and his family, who had moved to the Quaker City from New York, knew him well; so did a few others; but he was to meet in the city an utter stranger. He came, he preached, he conquered. His mission proved a immense value to Chicago and Boston. It was then that I first met him. The stories told of his eloquence, his originality, his striking personality, and irresistible manner had excited my attention. I was eager to form my own opinion of him.

It required neither time nor premeditation to recognize the man of standmg mental energy and aggressive will, independent, fearless, ambitious, self-sufficient, the man of large horizon, of bold conceptions, whose speech broke upon the mild melodious, and extraordiarily human. Yet beneath this covering of intellectual activity it was easy to discern an intense devotion to his beliefs, and a constant centre of looks to the work and progress of his life. A man of large soul; a man who could command a wide range of matter and fact, to impress an audience with the hard core of his convictions, to us a soul, to us an idea, to us a question, to us a fact, to us an argument. He was more than a man; to us a Scandinavian giant, a man of the hills.

BISHOP C. H. FOWLER—MY RECOLLECTIONS.
REV. H. H. POOLEY, D.D.

Bishop Fowler was the first great preacher I ever heard, and from him came the constantly inspirational of my life as a young boy to leave home at once and attend school with a view to completing a college course.

On the Sunday I heard him preach a sermon on "Grace" at Shullsburg, Wis. This was when he was president of Northwestern University and in his prime as an orator. I never shall forget the impression it made upon me when I heard him."Grace" for the first time in my life and it has been the most important word in my career. It was the first time I heard a sermon from a pulpit and not a recitation. In later life I found my early appreciation of spiritual things was due to this text, to this sermon of Bishop Fowler. I still regard it as the most important sermon I have ever heard. If I were to select the one that has had the greatest influence upon my life, it would probably be Bishop Fowler's sermon on "Grace."
was the crushing logic of Webster, together with the lively interest of Wendell Phillips. It seemed to me he possessed the sympathy of Bevraer, with the majesty of William Pitt and the eloquence of Edmund Burke, I mean, for a great speech and a great occasion. Bishop Fowler had no superior for great oratorical effect on an audience—be it either the long past or the brilliant present. He was a match for his platform, who delighted in great sermons or speeches, carefully prepared and perfectly committed. His comprehensive grasp of a subject, and generalizing of truths in the strongest phrases and most vividly suggestive language were no more apparent than his phenomenal memory and the physical and mental command of himself on these occasions.

During my college days in Princeton, when he was under not a little criticism from his friends, he was to give his new lecture in the basement of First Church on "The Battle of Waterloo." The house was filled with no ordinary listeners. The lecturer was twenty minutes late; he came in the dusk, elbowed, robbed in a long for ever which he did not remove till he stepped on the platform. He marched across the stage with the air of some Missoum and the cool confidence of Boss. He unloaded his heavy coat on a corner of the platform, and marched directly to the front without introduction, or introductory words pitched directly on his subject. He meant to fight the battle over again in lifelike panorama, and do it in the living spirit of Napoleon, only with none of his defects. It was marvelous how he resurrected that battlefield. To see and hear the scene was next to witnessing the battle itself. Every acre of the field was traveled and peopled with flesh and blood. The French general were there; the English generals there; they all lived and moved again. The gasp and wonder hollowed, and the emotion was initiated in the speaker's voice and gesture until the cold chills were chasing themselves up and down our backs, and some of us were very likely clutching onto our chair—let the rest of the French survivors see or at the plunging of the Dutchmen turned in our direction. The effect was indescribable, and when the speaker sat down the audience was heard to instance—theteatres which they had partly held back for an hour. This was the only time I ever heard of his giving this lecture, but for curiosity it was never excelled either by his "Great Deeds of Great Men," or his recent lecture on "Liberty" that climax'd his last great years on the platform.

Beecroft could preach much better than he could lecture, but Fowler could do both equally well. He was not properly an orator, but he knew how to build a great speech, and equally well how to deliver it. His own enjoyment on the platform must have been inestimable, because his efforts were cause for such unbounded satisfaction and admiration on the part of his auditors. He read books and digested them well. But the bishop was more than an orator; his courage was great, his thought was swift, and he had great reserve of strength. He was a keen executive officer, alert, easy, matter of power. I have seen him repeatedly before some tangle of the General Conferences, with the self-confidence and apparent unconvened of a teacher in classroom, keen, witty, with the play of humor on his wide, sunken mouth, and his ege eye, that made the brother before him either tremble or gather himself up with double inspiration at that phrase of his from whom he was a friend he was a friend unfailing, everywhere alike.

He could be called a lover of men, and many aspirants felt his power and mastery; he himself always seemed to me to know no fear, either of man or anything else. And this must have given him great public advantage. When he wanted to he could write an editorial worthy of himself. And though more of a speaker than a writer—with the same power of language, sense of idea, and breadth of comprehension—he would put a sentence into a few sentences, an event into a gripping word, and insist on it by four or five pungent adjectives that would live as kind of substitutions of his own soul for a decade.

Bishop Fowler was a tremendous orator. In the midst of one of his exalted sermons, he was a mighty voice to follow. He made the scene solemn, and with the most consummate power of oratory, he created it. His physical voice was great; his mental voice was great. He was a great teacher, which he thinned out in the winter of his age; but he still had a soul for the inmost recesses of the soul.

INSPIRATION TO ONE BOY.

Rev. J. L. Turner, D.D.

An uncomplaining soul, a gentle, low control, which, with others, attended Rev. Charles A. Barber, D.D., the Rev. James L. Turner, D.D., who recently paid a final tribute to the memory of the late Bishop Barber. With reserved, simple character, he nobly wore a warm smile on his face as he bore a burden in the world. He was faithful from the first, and continued to be so the last. The Rev. James L. Turner, D.D., made no disparagement of the virtues of the departed. He never loved him in the best interests of his work, and was ever ready to help him in any way. The Rev. James L. Turner, D.D., was one of the most popular preachers in the Episcopal Church, and is remembered by many as a devoted and faithful servant of the Lord. He will be greatly missed by those who knew him, and will be sorely missed by all who knew him. His death is a great loss to the Episcopal Church, and a great loss to the world.

BISHOP CHARLES H. FOWLER.

MR. JAMES S. HANBY.

Charles H. Fowler graduated from Garrett Biblical Institute in 1851, joined the Rock Island Conference, and was appointed to 3 Point street Church, Chicago, as his first charge. After filling a full term he became pastor of First Church. He filled both pulpits with composure, and for a brilliant career. At that time he was at a point in his career. He filled both pulpits with composure as he had power for a brilliant career. At that time he was at a point in his career.

During those days of the war, many public meetings were held to encourage enlistment and support of the government. Prosperity was rare and often showed its ugly head in our city. In a room was the favorite place for the union gatherings, and spectators were sent from all parts of the city to examine the meeting. These spectators were many times a disappointment, and it was a common thing, when one or two of them had failed to attend the crowd, for a hundred voices to shout, "Fowler, Fowler, Fowler!" until the chairman of the meeting either brought them forward or assured them he should be heard later.

No meeting was a great success without his presence. His incisive clear statement of national questions, his unfeigned faith in the success of the union cause, and his masterly way of putting things never failed to capture his audience.

In 1860 he was returned to Jefferson Street Church. Business was driving the membership West and crowding the church building. It was decided that a new church should be built, and with the aid of A. E. Bishop, E. H. Graham, and George H. Power, and others like them, the young pastor undertook the building of Cathedral Church.

The first service in the basement of the new building was held in the spring of 1867. The room was at once found inadequate for the crowds which came, and all speed was made in finishing the audience room. In the fall of 1867, the Bishop, after years at Washburn avenue expired, and it being desired that he should remain in the city, it was arranged that he and Dr. Fowler should exchange pulpits. In 1870, for the third time, Dr. Fowler was appointed to Cathedral Church. During this campaign he was at the height of his powers. Crowds filled the large auditorium. On ordinary occasions the sides and after were frequently filled with clerks, two hundred being brought up from the town hall.

After the great fire of 1871 Dr. Fowler was sent to Philadelphia to raise funds for rebuilding the Methodist Churches burned and rebuilding Methodist churches. His success was marked and immediate, $200,000 being raised in Philadelphia alone.

The bishop was a splendid leader. He had a wonderful ability to inspire confidence and trust in his followers. He was a man of great experience in the world, and was always ready to help those who needed his help. He was a man of great moral courage, and was always ready to stand up for what he believed was right. He was a man of great attainments, and was always ready to use his knowledge and abilities for the good of his fellow men. He was a man of great character and was greatly beloved by all who knew him.

I shall ever cherish the memory of Bishop Fowler as one of the most devoted and faithful servants of the Lord. He was a man of great strength and courage, and was always ready to stand up for what was right. He was a man of great attainments, and was always ready to use his knowledge and abilities for the good of his fellow men. He was a man of great character and was greatly beloved by all who knew him.
At his death a great light went out, a royal and great name through the world.

A LAYMAN'S ESTIMATE OF BISHOP FOWLER.

L. X. DAVENPORT, D.D.

Among the great preachers of the American pulpit, Charles H. Fowler must ever stand in the foremost rank, and if he had given his time, energy, and sedulous interest to preaching or some service that was not without a peer. His method was all his own; he copied nobody, and nobody could copy him, although there have been plenty of efforts to imitate his style. His power was not particularly broad or deep, but his general knowledge of matters and things—and especially of five questions—was almost exhaustive, and his wonderful power of memory made his knowledge a living, moving, and actual command. His studied sermons—those upon which he spent days and nights of study and thought—were incomparable examples of form and intellectual grace. There were not models of century, like the sermons of the late William Merle Pousson, they were not models of fashion, like the sermons of our Bishop Newman, but Fowler's absolute unison to either Pousson or Newman—or anybody else for that matter—renders a comparison not only worthless but impudicible.

There are two of Bishop Fowler's sermons—both, I think, written and delivered in social and important services as the two just mentioned. There was an entire absence of flash or transitory eloquence; there was no attempt at sophistical displays of literary or classical majesty. In truth, in either of these characterizations, Fowler would have been a real failure. In both sermons it was not once apparent that a master mind was handling a great theme, that the preacher had mastered his subject, and that his subject had mastered him. The preacher disappeared, but Moses and Christ stood forth, each in his peculiar personality, and each a living, glowing presence. These two sermons cannot be described; indeed I do not think they could be printed and read with any great amount of profit; but as they come out from the private preacher they awakened a response from his audiences rarely seen in these days of "scholarly preaching." Fowler's method was the simplicity, directness, and terseness of his language. Many great or little may have been his knowledge of the ancient languages and literature. His English vocabulary was wonderfully small, but his use of old English words was wonderfully effective. Short sentences, taken from our colloquial English; short sentences, compact and complete; few propositions, and those clearly stated and demonstrated to a finish, and the rare but invaluable skill of knowing when to stop—these were characteristics of which Bishop Fowler seemed to be a kind of monopolist, and pity it is that he could not have left them, one and all, to some of our really promising but rather vapid young preachers.

Bishop Fowler's greatest sermons were always the product of long and intense study and thought. Much material is unnecessary to him, his memory will never pass from the memory of those of us who had the good fortune to hear them. I allude to the sermon on "Moses," and the sermon on "The Reformation of Christ." I have heard many such great preachers, but I have never heard from anyone such complete sermons as the two just mentioned. There was an entire absence of flash or transitory eloquence; there was no attempt at sophistical displays of literary or classical majesty. In truth, in either of these characterizations, Fowler would have been a real failure. In both sermons it was not once apparent that a master mind was handling a great theme, that the preacher had mastered his subject, and that his subject had mastered him. The preacher disappeared, but Moses and Christ stood forth, each in his peculiar personality, and each a living, glowing presence. These two sermons cannot be described; indeed I do not think they could be printed and read with any great amount of profit; but as they come out from the private preacher they awakened a response from his audiences rarely seen in these days of "scholarly preaching." Fowler's method was the simplicity, directness, and terseness of his language. Many great or little may have been his knowledge of the ancient languages and literature. His English vocabulary was wonderfully small, but his use of old English words was wonderfully effective. Short sentences, taken from our colloquial English; short sentences, compact and complete; few propositions, and those clearly stated and demonstrated to a finish, and the rare but invaluable skill of knowing when to stop—these were characteristics of which Bishop Fowler seemed to be a kind of monopolist, and pity it is that he could not have left them, one and all, to some of our really promising but rather vapid young preachers.

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BISHOP FOWLER'S GREATEST SERMONS WERE ALWAYS THE PRODUCT OF LONG AND INTELLIGENT STUDY AND THOUGHT. MUCH MATERIAL IS UNNECESSARY TO HIM, HIS MEMORY WILL NEVER PASS FROM THE MEMORY OF THOSE OF US WHO HAD THE GOOD FORTUNE TO HEAR THEM. I ALLUDE TO THE SERMON ON "Moses," AND THE SERMON ON "THE REFORMATION OF CHRIST." I HAVE HEARD MANY SUCH GREAT PREACHERS, BUT I HAVE NEVER HEARD FROM ANYONE SUCH COMPLETE SERMONS AS THE TWO JUST MENTIONED. THERE WAS AN ENTIRE ABSENCE OF FLASH OR TRANSGIST ELOQUENCE; THERE WAS NO ATTEMPT AT SOPHISTICAL DISPLAYS OF LITERARY OR CLASSICAL MAJESTY. IN TRUTH, IN EITHER OF THESE CHARACTERIZATIONS, FOWLER WOULD HAVE BEEN A REAL FAILURE. IN BOTH SERMONS IT WAS NOT ONCE APARENT THAT A MASTER MIND WAS HANDLING A GREAT THEME, THAT THE PREACHER HAD MASTERED HIS SUBJECT, AND THAT HIS SUBJECT HAD MASTERED HIM. THE PREACHER DISAPPEARED, BUT MOSES AND CHRIST STOOD FORTH, EACH IN HIS PRECINCTURAL PERSONALITY, AND EACH A LIVING, GLOWING PRESENCE. THESE TWO SERMONS CANNOT BE DESCRIBED; INDEED I DO NOT THINK THEY COULD BE PRINTED AND READ WITH ANY GREAT AMOUNT OF PROFIT; BUT AS THEY COME OUT FROM THE PRIVATE PREACHER THEY AWAKENED A RESPONSE FROM HIS AUDENCES RARELY SEEN IN THESE DAYS OF "SCHOLARLY PREACHING." FOWLER'S METHOD WAS THE SIMPLICITY, DIRECTNESS, AND TERSENESS OF HIS LANGUAGE. MANY GREAT OR LITTLE MAY HAVE BEEN HIS KNOWLEDGE OF THE ANCIENT LANGUAGES AND LITERATURE. HIS ENGLISH VOCABULARY WAS WONDERFULLY SMALL, BUT HIS USE OF OLD ENGLISH WORDS WAS WONDERFULLY EFFECTIVE. SHORT SENTENCES, TAKEN FROM OUR COLLOQUIAL ENGLISH; SHORT SENTENCES, COMPACT AND COMPLETE; FEW PROPOSITIONS, AND THOSE CLEARLY STATED AND DEMONSTRATED TO A FINISH, AND THE RARE BUT INVALUABLE SKILL OF KNOWING WHEN TO STOP—THESExE WERE CHARACTERISTICS OF WHICH BISHOP FOWLER SEEMED TO BE A KIND OF MONOPOLIST, AND PITY IT IS THAT HE COULD NOT HAVE LEFT THEM, ONE AND ALL, TO SOME OF OUR REALLY PROMISING BUT RATHER VAPID YOUNG PREACHERS.
A third system is that of the Massie Wireless Telegraph Company. This also has stations on the Pacific Coast and Long Island Sound. In a few years the world will be encircled with them. Already they are in Alaska, India, Japan, China, Australia. Newfoundland has five stations, and the Canadian government fifteen. The Marconi Company of Canada sends its messages straight across the Atlantic from Cape Breton to Clifden, Ireland. The ship on which was Bishop Wilson stranded off Jones Beach, twelve miles west of Fire Island. The skipper did not worry, the ship being in no immediate danger and fitted with the wireless apparatus: 

so that if New York, which almost instantly pulsed the wires at No. 42 Broadway, and in a comparatively short time the agents sent assistance. Since that one of the great steamers of the Far River line got on fire. It was equipped with wireless apparatus and in the darkest fog it communicated with another boat that was so equipped, and assistance was promptly given. Most of the facts that are given here are taken from an article occupying a third of one of the Evening Post's large pages.

We term Wireless Telegraphy a miracle in the sense of a wonder. Soon it will cease to excite wonder; for all will understand that it is but another illustration of "cause and effect."

Bishop Fowler

For more than two years Bishop Charles Henry Fowler had set his highminded will against the forces of decay. He knew that it is appointed unto man once to die, but a youthful experience of pulmonary consumption taught him that "the will to be well" is more than half the battle, and when others succumbed he strode forth more vigorously than before. And in this last and fatal emergency he thought the victory might be gained.

"Never did man wish more earnestly and strive more constantly than he to prolong the happy days of his home and the activities of his responsible post. It is with sorrow that we must write of him as one whose earthly life is ended.

BIRTH AND EARLY CAREER

This man of unusual gifts was born in 1837, seventy years ago last August. He was the child of Hon. Fowler and Hannah Ryan. Bishop Fowler's father belonged to the yeomanry and spent most of his life in farming. Harriet Ryan was the daughter of Henry Ryan, a most energetic pioneer preacher of American Methodism. Mr. Ryan entered the ministry of the Methodist Episcopal Church in 1800, and after traveling in this country as a preacher until 1805, he devoted himself entirely to the spread of Methodism in Canada. He was there during the War of 1812. He was of striking presence and of an indomitable energy of character. The times were rugged, but he also was rugged. Noted for firmness to the point of obstinacy, for vigor and fervor, he was ready to contend against those who misrepresented Methodism and to drive back by physical force those who disturbed the meetings and it is recorded that he not only could but did throw offensive intruders over his fence in height. Even this spirit bore on his mother's side came certain qualities inable in the history of both his grandfathers and the grandmother.

Bishop Fowler was brought up at a farm and accustomed to every form of labor. In securing his education he endured great hardships. In one period he mortgaged himself in college at a cost of seventeen cents per day, and during these years worked at intervals in the fields to obtain funds to pay for his frugal meals, his dress, and all the expenses of his education. He was graduated from the Genese College at Lima, N.Y. The annals of the college for 1836 record that in the second sophomore exhibition Charles Henry Fowler spoke upon "National Morality"; that in 1837, in the second prize contest, he declaimed a famous oration on Washington; and in 1839, at the commencement, he was graduated at the head of his class and delivered the valedictory address.

In college he excelled in mathematics. This was his pride and joy. In the whole four years of his course he did not fail to answer a single question propounded in his class, in that abstruse science. In the time required by the average student to work one example on the blackboard he did several. Furthermore he committed to memory the table of logarithms and could recite it as others recite the multiplication table. Some years later Genese College was practically transferred and merged with the project of Colgate University. This institution opened in 1871, and on December 5 of that year the alumni of Genese College were admitted to identical relations with those of Syracuse University. This explains why Bishop Fowler is spoken of by some as an alumnus of Genese College and by others as an alumnus of Syracuse University.

His conversion was not of a convulsive kind, but was attended by deep feeling, and involved a demonstration satisfactory to himself of a spiritual change.

He had previously given attention to the study of law, but having become convinced that it was the Divine will that he should enter the ministry, he matriculated in Garrett Biblical Institute and was graduated from that institution in 1861, at the head of his class. For the ensuing twenty years he was pastor of the following churches, all in Chicago: Jefferson Street, Clarke Street, Centenary, Walsh Avenue, and again Centenary.

His name as a pulpit orator and a most energetic personality spread widely and rapidly until in 1873 he was elected president of Northwestern University, in succession to Dr. E. O. Haven.

In addition to being president he was Professor of Mental and Moral Philosophy, and was one of the first to further the transformation of Northwestern from a College to a University. It was his plan to establish a college of technology and a law school. Under his administration Woman's College became a part of the University and, owing to the insistence of President Fowler, came under the faculty of the College of Liberal Arts. The Preparatory School was founded at this time.

In 1873 the contract was executed establishing relations with the Union College of Law, now the Northwestern University Law School.

Beginnings were also made in graduate work in the College of Liberal Arts, courses for the degree of Doctor of Philosophy were first outlined, modern languages were introduced, and the institution broadened in every way. The administration was marked by a notable increase in the number of students.

As his mind easily moved mathematically, his early sermons were almost wholly logical. Some faithful friend experimented with him for practicing on an extreme, declaring that people had imaginations and they had hearts. He set out methodically to acquire a picturesque style, and he tried to say that this could be acquired by anyone who would use appropriate means and give the necessary application.

Dr. Fowler was elected to the General Conference of 1872. During its session he was nominated for the editorship of The Christian Advocate, being then but thirty-five years of age. The whole number of votes cast was 352, Daniel Perry, the incumbent, received 187; Charles H. Fowler 112; A. C. Griggs 62; and there were 31 scattering votes. On a second ballot Dr. Perry received 201 and was elected. The vote of Dr. Fowler rose to 162.

Four years later, at the General Conference meeting in Baltimore, Dr. Fowler was elected on the first ballot Editor of The Christian Advocate. This position he
filled with characteristic energy, traveling through the entire Church, everywhere making friends by remarkable sermons, popular lectures, and universal cordiality. During that time the subscription list of The Christian Advocate greatly increased, reaching a number which still remains unsurpassed. In 1880 he was elected Corresponding Secretary of the Missionary Society by 229 votes; and a fortunate selection it was. The times were improvements. Two of the three corresponding Secretaries elected in 1872 had died. The senior Secretary, Dr. John M. Rice, valuable in many respects, was indisposed to accept the Church to the necessity of tremendous efforts to finish the necessary means to carry on the work of the society.

In this office Dr. Fowler demonstrated the combination in himself of high clerical endowment and competent business capacity. Also he developed the greatest enthusiasm in the work of the society.

In 1872 on the first ballot he had eighty-four votes for the Episcopacy; and in 1880 for the same office he received a considerable number of votes, but not sufficient to elect.

THE BISHOP AND HIS CHARACTERISTICS

As his acquaintance with the whole Church was rapidly enlarged and his transcendent abilities were universally recognized, he was elected Bishop by the General Conference of 1881. His travels subsequently are recorded in the Minutes of the Conferences. Frequently accompanied by Mrs. Fowler, he was everywhere received, he received and residing and making himself useful or attractive to every class and condition. The large majority of all whom he met subsequently thought of him, not as the Bishop but as the friend. He made himself acceptable to the most cultivated and to the uncultivated. His early experience in Canada and in Illinois had thrown him with every class and condition of men. He is, and always has been, at home in his own neighborhood. As he once remarked, "The stream going West, Southwest and Northwest passed by me and I had great difficulty to resist the pressure of the streams." It is said that disasters of great communities frequently are of benefit to individuals. Certainly the great fire in Chicago in 1871 was the cause of a wide extension of his personal acquaintance, influence and fame. Among all who went out from Chicago to awaken the sympathy and direct the beneficence of the communities visited, none was more effective in the capacity herein described. General Booth had no more endurance or ubiquity. Night travel was as easy for him as for the quiet of his home. Among Methodist secretaries and Bishops only one could equal him in rapid transit and number of public addresses. His colleague in the Missionary Society, the late Bishop Metcalf. They seemed to live by motion, in motion, and everywhere they put others in motion.

The personality of Bishop Fowler was unique. President Kinsey compared him in some particulars to Lincoln; he was a born wit, and, like him, would seize any form of speech as a vehicle for either wit or humor. The motive of his wit was to amuse, and the scope of his wit to amuse. He was a man of his word, his word was reason and reason was his word, and his word he did not let fall except in words or reason, what he did represent, he said in words, or reason.

Born in a town, to a clerk environment, he carried down to the last notes of the setting and tones of speech that were imprinted on his youth. On the background of his sublimest great, the least of his passages were sublime. He was able to put up a bucket of wit that would coincide an audience and instantly throw light on the question. In all things he aimed at the target, and invariably struck it. His composition was picturesque and if it be proper to speak of a Miltonian style of prose, it is equally so to say that the style of our, now silent, friend was Fowlerian. It was compounded of irregular measures of the colloquial, the scholastic, and the strictly didactic. His memory was prodigious. For many years he wrote and committed his sermons and lectures. He labored over their composition until satisfied with them. Such was his truly great lecture on Lincoln. We heard the lecture more than once; sometimes it would be nearly three hours in length, and at others not more than an hour and a half. It was always the same—except that he had the power of leaving out whole blocks when he did not wish to speak at too great length. He explained to us that for the first delivery it was very difficult to commit so long a lecture to memory; that for the first few times it exhausted him to deliver the Lincoln lecture and the lecture on the Great Deeds of Great Men; but on being expostulated with for such a tremendous output of energy night after night, he replied that after becoming familiar with them the delivery of these lectures exhausted his nerve force no more than gymnastic exercises for the same time. Each sentence took its place like a well-trained soldier.

A view of the great labor of composition and memorizing that this entitled, we asked why he did so, and received the surprising answer that by nature his flow of language was small and therefore he was compelled to compose slowly and commit to memory. After he became a bishop and was required to speak on many occasions without preparation he determined if possible to master free speech. In this he certainly made great progress. Avoiding himself as did Dr. Burtt, A. S. Bourne, who pursued a course of study for years, he delivered the lecture on the Great Deeds of Great Men, and was on the point of committing it to memory. The Bishop had worked with such a mind that he had accumulated by writing and preaching. It is not known to all who heard him but once or twice that he was deeply sympathetic. When the General Conference met in Brooklyn the pastor of the Memnonial Church selected eight of the members of the conference to preach in that church. At that time (the surroundings favoring) the congregation included a large number of college men and several distinguished lawyers. Two of these allied with other communions had pew in the church. Dr. Fowler's discourse admitted of pictures of human life—of trial, temptation, and sorrow—of such a nature that none that heard could fail to be touched. A few years ago when he preached the sermon on Ascension Day in a church in Pennsylvania his own feelings overcame him, and he, who some supposed was made of iron, seemed to have a heart as responsive to truth and human sympathies as that of a mother attempting to comfort her child.

Bishop Fowler, once seen, could never be forgotten, especially if he was seen first on the public platform. In beginning, his voice—if not ingratiating—was not repelling, as have been the voices of some of the greatest orators. That he systematically overworked it by the general stress upon every word and sentence, and by the length of his addresses, cannot be denied. But under the circumstances his organs of speech rendered most faithful service. His voice was audible, and capable of expressing feeling as well as exposition. At times it was the vehicle of inexpressible loudness.

His voice modulation was a part of his rhythm, and in part the effect of concentrated energy which had no other outlet. Such was the power of his personality that all over the United States there were men who unconsciously imitated him, and others, as is often the case with great men, who imitated not the qualities or acts which gave him his ascendancy, but the most conspicuous of his personal movements and outward expression.

As a presiding officer he attended strictly to business, ictuating his decisions with wit. He was a good patriarch, but preferred to exercise a flexible superin-
Nevertheless, if any mistook his cordiality for indifference or weakness, a change short, sharp and decisive was at once apparent.

In the debates of the various boards to which he belonged he did not often arouse himself. He was colloquial rather than demonstrative until, as he said of himself, he got "mad through and through," but it was not the madness of malice, but the madness of rhetorical opposition. Sometimes he would say, "It is a great mistake. It ought not to have been done." But he would proceed cheerfully with the business as if nothing had happened.

As a Bishop his popularity throughout the country was unusual. It was said of him that when his coming was announced "something was expected," and it may also be said that something out of the common course took place.

At the Genese Conference of 1896 (the being unwell), at a time of particular trouble and difficulty, he endeared himself to the members of that large body by his wisdom, his manner, and his spirit.

The relation of Bishop Fowler to politics was peculiar. He began his career as a minister in the midst of the civil war and all his sympathies were aroused. He was captain of the Students' Home Guards in 1861, and made many speeches in support of the administration of President Lincoln. He defended the government with the greatest zeal, and his addresses aroused waves of enthusiasm that made salutes—waves on which men who never imagined they would enlist were borne along until they found themselves face to face with the enemy.

In all campaigns of the party with which he affiliated he was ready to ascend the rostrum when the issues were such as to stir him. Like Henry Ward Beecher, when on the stump he talked for votes. On one such occasion the former went a little too far and made an apologetic explanation to his people. So Bishop Fowler, when thoroughly aroused, drove straight against the enemy with all the weapons he could find. Once when a person mildly referred to some of his expressions, he said, "Were you there?" The answer was, "No." "Well, if you had been there and you had been as warm as the rest of us were, you would think what I said pretty cool."

He was born to be a stalwart in religion, in politics, and in every form of conflict in which he might engage. When aggressively opposed he was aroused to intense feeling. Until his strength began to fail he seemed a battery of almost limitless force.

His courage was inimitable. Congress has a bill before it authorizing the Secretary of the Treasury to bestow life-saving medals upon Edward Spencer, Charles H. Fowler, and Joseph C. Hartwell. The heroism of Spencer and Fowler was shown in saving the lives of those wrecked on the Lady Elgin. Bishop Hartwell assisted in this, but his most striking evidence of merit was in connection with the wreck of the schooner Storm. The Lady Elgin was sunk September 8, 1860, in Lake Michigan, on the shore of which are Garrett Biblical Institute and Northwestern University. These men were strong swimmers, constantly practicing and competing and ready and willing for any emergency.

A remarkable quality of Bishop Fowler was a species of prophetic instinct. This could be effectively illustrated by comparing various speeches and addresses with what subsequently took place.

As prophets not inspired by infallible wisdom are liable to mistake, in some instances his forecast was not fulfilled, but frequently it was. His unflagging industry and rapid intuition made everything he had to say as to tendencies worthy of consideration, and many times he gave the most knowing and far-reaching conclusions by a single remark which matured the atmosphere and hastened a conclusion.

If great love, imagination, mathematics, power, memory, will power, friendship and great deeds make a great man, Bishop Fowler must be adjudged a place among the number who rise high above the mass of mankind.

BISHOP FOWLER'S VIEW OF THE GOSPEL

While demanding liberty to hold independent opinions upon many religious subjects, Bishop Fowler's view of salvation rested firmly upon the evangelical interpretation of the plan of atonement, and all through his ministry he stood for that. He abhorred the destruction of the simplicity of the gospel as it was taught by the apostles and the Savior Himself.

In Los Angeles during the last General Conference he delivered a sermon principally upon sin, its subtlety, its tyranny, its all-pervasive nature. Of those who heard it many trembled, for they knew, as he did, that "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; "If we say that we have not sinned, we make him a liar, and his word is not in us." But he demonstrated that at the last analysis the hope of man is in the proclamation that "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." With that sermon imbedded in his brain, and depending wholly upon the Advocate with the Father, he departed this life.

For Mrs. Fowler and their son and Mrs. Jennie Fowler Wilking, the sister of the Bishop, and other relatives, the Church uplifts its prayers and breathes forth its sympathies. Long will Bishop Fowler's name be remembered, and when years have gone no history of Methodism can be written without it, and his influence in this and other countries will never cease.

At end of love, at end of life,
At end of hope, at end of strife,
At end of all we cling to so—
The sun is setting—must we go?

At dawn of love, at dawn of life,
At dawn of peace that follows strife,
At dawn of all we long for so—
The sun is rising—let us go.
A Living Fount
(The Twenty-third Psalm)
By Llyrellyn A. Morrison

In calm, who by some limpid pool
(All crystal in its clearness,
Kept in the shadow, calm and cool,
By the great mountain's nearness),
All basking in life's beacon way—
Cradled, comforted, forlorn—
Rose by the brink at death of day.
His desert thirst to slake,
So来讲, I, from the pool and shine
Where pain and need were pressed,
By this pure font of perfect life
Till fear and futility leave me.

When "the Tumult and the Shouting Dies"
By Bishop John W. Hamilton, D.D., of San Francisco

There are tourists who, like the Galilean
and Samaria, only touch our foreign shores
and visit pagan peoples with the idle
and show of the title. It is not misleading that
the only information relating to foreign
missions they pick up is that "one body
missionary put in a hill against the
Sultan's government for eighteen pairs
of shoes, eighteen parasols, and a wardrobe
equal to that of a queen."

But what kind of an observer was the
the direct result of the California troubles,
I found thousands of people still living
in the camps, and one Methodist preacher
with most of his people. He had in
building of any kind up to that time
in which to worship. None of our
"three churches" have yet been rebuilt,
and more than a dozen congregations within
a few miles of the San Francisco
earthquake temple are worshipping in
temporary or partially reconstructed
buildings.

In course of construction and the estimated
value of buildings for which permits have
been asked is $100,000,000. We have said
in cash for all kinds of improvement $130,-
000,000, but this lump sum was in the face
of such prices for labor as honest men
could not long continue to pay without
coming to grief. They had some help—
and hereon only know their gratitude
—not more than $5,000,000 or $10,000,000
from over the earth; but great as that
amount would have been anywhere else,
it was scarcely five barley leaves and two
small fishes among the 200,000 people who
were burned out of their homes, business,
food, clothes, business, schools, churches
and all public improvements. They had
insurance—yes, thank their stars—but of
the $255,000,000 they only received $120,-
000,000, much of which went for bread,
ment, new business, or carfare to get
away—we lost 300,000 people—and the bal-
ance into rebuilding.

The banks failed, and failed, and failed again, until they saw the mort-gages
on buildings that cost for carpenters
six and eight dollars for eight hours,
and on manors and dollars, and plasters
and numbers ten and twelve dollars, would
invite them. Not a savings bank in San
Francisco has loaned a dollar for nearly a
year. Then the builders went East to bor-
row. One of the biggest was compelled to
borrow from an Eastern insurance com-
pay $2,000,000, secured by a mortgage on
a single iron building. Many others were
compelled to create syndicates to carry up
their great hotels and business blocks
again. The value of the buildings for
which permits were issued in January of
this year was $80,000,000, and the real estate
sales for the same month amounted to
$1,000,000. Only thirty-seven "class A
buildings" survived the fire. So great is
the demand for the best buildings, that the
Western Methodist Book Concern is
offered, if the new building is erected at
first, good payment for five years for
every available room in it. The hotels
for bulk and rebid are recondi-
cate 25,000 persons. Through all our
troubles, San Francisco has held up her
reputed place in the elevating house
business as the seventh in the list of the
great cities of the country, and for business
since the down.

The extravagant wages paid workmen
increased the cost of their labor,
and now $10 a day is considered low in the city,
and $6 to $8 in the country. If the cost of buildings did not
amount to $200,000,000 in the West, the politicians would not
be permitted to think of it, and in the East, $100,000,000
would not have been enough. All the
train probably would have stopped for
the fire, as all the gas stations were on fire.
In the course of the fire we
visited one Mrs. A., whose house was
burned in the night. As in the case of
building in the Places of the West.
Scotch, English and French Madras, 32 in., 10c. to 50c. yd.
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Printed French Percales (Fast Colors), 32 in. wide, 30c. yd.
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11, 1877, of Indian-Scottish descent, educated (v. Edwardian;
tea at college 1783; carriage with a horse; 2); b. B.
arrives 16 Jan. 19th; 2nd B. assisted only (v. Scott.
iv.); survives his, China c. 1460, 16th c. never or since, Mar-
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Charles Henry Fowler. M. D. Bishop born Burford, Ont. Aug. 11, 1837, of English-Scottish ancestry, graduated valedictorian Georce College 1859; Garrett Biblical Institute 1861; D. D. Garrett Biblical Inst.: LL. D. Syracuse Univ. and W. Loyola Univ.; studied law, Chicago, '69, was never practiced. Married 1855 Mrs. A., daughter of Rev. T.D. Hitchcock, D. D.; of Chico. Pastor 11 years in Chico; President Northwestern Univ. 1872-9; sent to General Conference 1872, 1874, 1884, 1884. Presented to Boise River '91, pl. to sole interests of church after fire 1871; appointed by Governor of Illinois to deliver oration at Cornelia Exposition, Philadelphia, '76; elected editor of New York Christian Advocate 1878; elected Corresponding Secretary '79; elected Bishop May 1882; visited South America 1885; resumed work in W. S. 1886; visited Japan, Korea, and China 1887; organized Tokyo University; 1889, the Chukin University, Formosa; Chino; organized 1st. N. C. N.E. Peterkier, Austia; made trip around the world visiting mission in India in 1891; held conference in Hawaii; worked with Rev. E. and Rev. A. Church in 1895; Col. of Protestants in New York City; died New York City, Jan. 3, 1899
BISHOP E. H. FOWLER, D.D., LL.D.

The Communist which undertakes to level all men to a common plane is first, last, and always a contemptible failure; it is an atheism and a blasphemy in presence of the Divine order. God, who never duplicates Himself in nature, set a more capacious original mold for some men than he did for others. This fact is what Mr. Beecher had in mind when he declared that the loudest call any man ever really had to preach was when he was born. Some men are so originally endowed that to undertake to keep them down on an ordinary plane of thought and movement would be as unnatural as to assume that a narrow cage is a fit dwelling place for the eagle, who selects his home amid mountain crags, and who trains himself to athletic flight along the track of sunbeams and on the skirts of tempests. God honors mankind whenever placed, and His Fatherhood broods over all His human children; but it is not more certain that He has created stars of different magnitudes in the heavens than that He has endowed men with different capacities.

The subject of this sketch came into life so amply endowed as to be thereby ordained for a foremost rank among his fellows. For him not to have reached a worthy eminence would itself be proof of magnificent possibilities at once misdirected and squandered.

Born in Burford, Canada, August 11, 1837, four years later removing to Illinois, he spent the years of his childhood and early manhood upon a farm. Here amid pure associations, his muscular frame surmounted by a strong and benevolent face and a domed which at once impresses oneself as a citadel of intellectual resource and of power. He is, socially, a delightful man to meet. He can relate an anecdote most effectually. His wit plays with lightning-quickness; none but the most experienced and successful gladiators in repartee would with any wisdom challenge him to the arena.

He is a man of marked individuality, frequently marking a path to his own conclusions that seems different from that pursued by any other, and yet he is quite sure to make it interesting for others to go with him along his course. The final thing to be said about him is that he is a great preacher. That he is superior in other things is acknowledged without the saying; but it is as a preacher that he has won the crown of highest honor. When he preaches at his best he preaches in a way justly to rank him among the few of the world's superlative living pulpit orators.

The people of Brooklyn who at the forthcoming Conference may have the opportunity to hear Bishop Fowler's charge to the young...

Pulpit Thoughts.

A few practical thoughts gathered from some of the pastor's recent sermons.

The church that has no poor in it is a poor church.

Jesus respected the old, but He introduced many new things.

The supreme word of Christianity is Love. It was the word of Jesus. The religion of the past had been, "an eye for an eye, a blow for a blow." If that is your method of living, you are still in the law of Moses. Jesus abolished all that. Jesus said, "If thine enemy offend thee seventy times seven, forgive him. If he smite thee on the one cheek, turn the other also," and the people who heard Him felt that it was not merely the theory of a sentimentalist, nor the whim of the crank, but the philosophy of righteousness, the Christianity of the Christ, the Truth of God. And as they listen their hearts grew soft and repentant tears flowed down their cheeks.

- Jesus had undertaken to lift men from death to life. Look at Him in His work. He was modest, quiet, sincere, constant. His method of working was teaching. All preaching is teaching. He speaks of common things—yeast, bread, water, seed, salt, sparrows, lilies, Love. He strikes at the root of the philosophy of right living in the word Love. The essence of true religion is Love. Love God—love another, love your enemies. He that loveth not is not the child of God, for God is Love.

We are not saved by our intellectual attainments, nor by the weight of our purse, nor by the style of our living—but by love, obedience, keeping. "Ye have done it unto Me."

Woman's Place and Work.

First, last, and always the appropriate and God-appointed sphere for woman's energies is the Home. I do not care to see a woman in the pulpit, or in the Senate, or in the Legislature, or in the Senate or the House of Representatives. She has a greater work to do than the broker or the Senator. We are not here to sell stocks or in the law, but to train men and the character. The Almighty has ordained that the woman shall be a,favored

CHURCH AND HOME.
of his class.

Deciding for himself the legal profession, he went to Chicago and began the study of law. This was his election. God had elected differently for him. Within the year, he was converted. Following his conversion, he heard in his soul that most authoritative of all voices, a voice that commanded him to his life-work. He entered the Garrett Biblical Institute in March, 1866, and was graduated the following year.

Joining the Rock River Conference, he entered at once upon a conspicuous and successful public career. He filled four terms as pastor in as many of the largest churches in Chicago. In 1866 he was honored by an election to the presidency of the Northwestern University, which election he declined. He was re-elected to the same position in 1879, and accepted. He remained in the University, winning for himself here signal honors, until he was elected editor of the Christian Advocate in 1876.

In 1880 he was taken from the editorial sanctum and made Missionary Secretary, and in 1884 he was chosen Bishop.

This brief survey of his public career shows that the Church conferred upon him in rapid succession its most responsible and alluring honors. Few among the most honored servants of Methodism have been called upon to enjoy the honors of, and to be tested by, so many positions of high responsibility.

Physically, while showing a little of the scholar's stoop, Bishop Fowler carries a stalwart frame. In the Exchange, the Senate, the General Conference, or at the ballot box. Would you forbid woman the franchise? I am not anxious to dodge that question, but permit me to say we have too much franchise in this country already. And to let in all women, good, bad and indifferent, would only make matters worse. If you could revise the whole franchise law and shut out thousands of ignorant men, I would gladly vote to admit thousands of intelligent women. But if one woman vote, all women shall vote. I am opposed to it, and pray God it may never come while society is what it is to-day. Another sphere for woman's energies is, The Church. Through the influence of the Church woman has risen from servitude to equality with man. The Roman Catholic Church is the most wonderfully and completely organized institution in the world. In that Church is an army of self-sacrificing and devoted women who form a mighty force in the working machinery of that Church. In it shall measure the success of the Protestant Episcopal Church in Great

Some Things We Should Like to See.

1. A glorious revival during the session of our Conference.
2. Presiding Elders elected by the Conference and not appointed by the Bishop.
3. Larger contributions for the worn-out preachers' fund.
5. Dr. Buckley elected Bishop.
6. Every minister get the church he wants.
7. Bishop Fowler please everybody.
8. The right man made Presiding Elder.

Bishop Charles H. Fowler.

G. P. M.

To not care to see a woman in the pulpit or on the platform, but there are times when woman's appeal to the assembled multitude is justifiable, efficient, essential. A woman has no business in the Exchange or in the Senate. She has a greater work to do than the broker or the Senator. She is not here to sell stocks or to make laws, but to train men and make character. The Almighty has given woman a hallowed modesty which forbids her presence in the Exchange, the Senate, the General Conference, or at the ballot box. Would you forbid woman the franchise? I am not anxious to dodge that question, but permit me to say we have too much franchise in this country already. And to let in all women, good, bad and indifferent, would only make matters worse. If you could revise the whole franchise law and shut out thousands of ignorant men, I would gladly vote to admit thousands of intelligent women. But if one woman vote, all women shall vote. I am opposed to it, and pray God it may never come while society is what it is to-day. Another sphere for woman's energies is, The Church. Through the influence of the Church woman has risen from servitude to equality with man. The Roman Catholic Church is the most wonderfully and completely organized institution in the world. In that Church is an army of self-sacrificing and devoted women who form a mighty force in the working machinery of that Church. In it shall measure the success of the Protestant Episcopal Church in Great
The Study of Sociology.

By Prof. W. E. Leiser.

The last several numbers of the Century magazine have contained articles on sociology, and the articles were written by one who, trained with these modern scientists, learned their vocabulary, and whose information on the subject is from the inside. The articles were a revelation to most people. They revealed the facts that these human parasites in most instances did not work; that society supported them and thus kept them in existence, and that sympathy lavished upon them was wasted.

who was the brother to man was a student in sociology; not, more. He was an example of the way in which that study can be carried on. He has left us the spirit with which the problem should be attacked—the spirit of helpfulness. There probably has never been a period in the world's history when so much continuous and organized effort for ameliorating the condition of mankind was exerted as it is the present time. It is because men and women realize that this brotherhood has not been realized and because they desire to see its realization that these efforts are made possible. What gives of money for charity want assurance of is that the money will be wisely expended. Are we certain that organized charity is proceeding along right lines?

A professor, who has spent years in the scientific study of this fascinating subject, recently declared to the writer that after careful examination he was well-nigh convinced that organized charity was doing more harm than good to mankind. That is a startling statement, but it comes from one who presumably knows. The statement emphasizes the necessity for a careful, systematic, scientific study of the problems of society. Misdirected energy may work more ruin than no energy at all, ill-advised help more than a refusal or a declining to help.

To whom should the study of this subject appeal with greater fascination than to ministers? They deal with larger or smaller bodies of men; they see the seamy side of life no less than its best side; they have their problems constantly before them. This work is surrounded by perplexities occasioned by poverty, drunkenness and all the hindrances occasional by a strong social structure or personal sinfulness. Outside of the gospel they need help and right direction. Where shall we obtain help? they ask. "Surely this book is the answer."
The articles were written by one who has tramped with these modern outcasts, learned their vocabulary, and whose information on the subject is from the inside. The articles were a revelation to most people. They revealed the facts that these human parasites in most instances did not work and would not work; that society supported them and thus kept them in existence, and that sympathy lavished upon them was wasted. One sees here revealed tramping as a fine art. The subject brings to mind the importance of the study of sociology. The footsteps of God can be seen in the various strata of the rocks. His voice can be heard in the mountain torrent or thundering cataract. The evidences of His skill are displayed in the anatomy of a fly or a diatom, as well as in the mastodon or the lion. His creative energy and sustaining power may be discovered in the glorious constellations that light the pantless skies, but where can His marvelous goodness and grace be studied to better advantage than in man? Just so far as the value of a human soul transcends the value of a bug or a stone or a flower, so far does the study of sociology transcend the value of the study of zoology or geology or botany. "The proper study of mankind is man."

We live in an age when much stress is laid upon the doctrines of the Fatherhood of God and the Brotherhood of Man. And yet we realize that the latter doctrine has not yet been preached in its fullest, nor accepted in all its conclusions. It is generally believed that God placed us in this world to be happy. He does not desire the suffering or unhappiness of any of His creatures. He has been revealed to us as light and love; and it is His desire that these desirable threads be woven into the life of each of His creatures upon earth. Men are born under conditions and amid environments that stunt the physical, enervate the mental, deaden the moral and stultify the spiritual life within them. Others are born with every inducement and help to a righteous development. Society has its extremes. The Brotherhood of Man is not realized. The

Where shall we obtain help? they ask. Study sociology is the answer.

At Rest.

Graham.—Mrs. Margaret Graham, the beloved wife of John Graham, departed this life in the pence of the gospel, March 13, 1894. Mrs. Graham was a native of the North of Ireland, and came to this country two years ago. She was converted during a gracious revival in the Sands Street Church, this city, of which she was a member for many years. Mr. and Mrs. Graham have been members of the Nostrand Avenue Church for over twenty years, where they have a circle of devoted friends. Mrs. Graham was a most devoted wife, a kind and loving mother and a consistent Christian. This happy couple celebrated their golden wedding anniversary two years ago. Mrs. Graham had been alive all the winter, and on Tuesday morning, March 13, she quietly passed away to the better land, aged 83 years. She leaves a husband, two sons, two daughters and many friends to mourn her loss.

In London Town.

The 50th Anniversary of the Young Men's Christian Association will be held in London, England, this summer. This will be a great gathering. Hundreds of Americans will be present. Special inducements are offered to people in the States to come to England this summer. The rates are low. All desiring information on the subject of trips in foreign lands will do well to consult E. M. Jenkins & Co., 739 Broadway, N.Y.

The average wages of a laborer in Madagascar are 6 cents a day. Nevertheless the Madagascar Christians contributed last year to the London Missionary Society $312.52.

Christ. Whole towers of theory have been built on isolated passages of Scripture. And these huge structures have been used by contending forces to do battle against each other, ostensibly in the service of truth. Truth might be better served. We believe that the universal study of the Bible on the part of preachers and people, and the determination to avoid mere scholasticism in expounding the Word from the pulpit, would lead to a new experience of the Bible's freshness, fullness and force.—The Observer.

Passion Week.

The services on Palm Sunday were largely attended and were profitable. The week night meetings were well supported, and the sermons by Rev. W. D. Thompson, John Ripper, F. B. Upham and James Montgomery were thoughtful, appropriate and inspiring. Three young men and a lady publicly confessed Christ.

Easter Sunday was a joyful and blessed day. The church was crowded in the morning; the sermon and music were all that could be desired. Here are a few sentences from the pastor's sermon: "Despair is a black devil that torments us all. But despair is always the result of unfaith. Believe Jesus and you cannot despair." "Go and disciple all nations. Go and win a world for God. Christian is a winning religion." "Go ye forth into the world as a great love power. Go ye into society as a flaming torch. True religion is light and love. Your life work is to make the people see the one and feel the other." The Sunday-school session was delightful. Rev. Mechanics' missionary address held the close attention of the earnest student and the smallest boy. The song service in the evening was exceedingly good. The choir did good work. The orchestra was a great success. Rev. Geo. P. Morey, D.D., gave an able address.

P. T.

Time will remove all doubts, solve difficulties, and reveal secrets.
DEATH OF BISHOP FOWLER.

Bishop Fowler died Friday morning of last week after an emergency surgical operation on Thursday, followed by heart failure. Though unable to rally from the shock of the operation, he died peacefully. While feeble in body for nearly two years, his mind was to the last as clear and vigorous as in his pulillery days.

Charles Henry Fowler was born at Burford, Ontario, August 11, 1817, of English and Scotch ancestry. In 1830 his parents moved to Illinois. He attended the Genesee Seminary and College, graduating from the latter in 1839. It was his intention to practice law, and he began studies to prepare for that profession. While in Genesee College he was converted, and the call to enter the ministry became irresistible to him. He abandoned his law studies and entered Garrett Biblical Institute.

While there he participated in the memorable labors of the students in rescuing victims of the "Lady Eliza" disaster. A few weeks ago a bill was introduced in Congress by Representative Foss to bestow upon Bishop Fowler, together with Edward S. Spencer and Joseph C. Harrell, a life-saving medal in recognition of his efforts at that time.

After graduation from the theological institute he entered the Rock River Conference and was appointed pastor of Jefferson-street Church, afterward Carpenters, Chicago. He was appointed successively to the pastorate of First Church, Chicago, two years; Centenary, two years; University Avenue, three years; and Centenary, a year and a half.

Dr. Fowler was four times elected delegate from the Rock River Conference to the General Conferences—1872, 1876, 1880, and 1884. After the Chicago fire, in 1871, he rendered the suffering city and Methodism great service, visiting the East in behalf of the stricken people of the city and securing thousands of dollars of aid for them. The governor of the state honored him with an appointment as one of the representatives of Illinois at the Centennial Exhibition at Philadelphia in 1876, and he delivered the oration in connection with the opening exercises.

Dr. Fowler was twice married. His first wife was Miss Edna Warner. She died within a few years. In 1880 he was married to Miss A. Hitchcock, daughter of Rev. Dr. Lake Hitchcock. To them were born two children—a daughter who died in early childhood, and son, Luke, who is an attorney in New York City. His daughter's name was devotedly attached.

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was a huskiness in his voice, due to exposure after a severe and protracted effort. He was most widely known by his great lecture on Abraham Lincoln, by which he held his hearers almost spellbound for two hours or more at a time.

Though born in Canada, he was an ancient American patriot, and was interested in every political issue of his time from the beginning of the Civil War to his death. The political faculty, in his best sense, was highly developed in him, and he had the vision and breadth of a statesman.

The pulpit was his throne, and greater even than his lectures were some of his sermons, which, while doctrinal in structure, were evangelical in spirit. He was conservative in his theological views, intensely loyal to the doctrines of his Church, and an ardent defender of the faith. Both sermons and letters were characterized by lofty sentiments, striking incidents, and overworrying humor. He understood and displayed all the arts of the natural and trained orator, and could move his hearers almost at will. He was direct, honest, and frank in his sympathy, and this fact made itself felt in both his sermons and addresses, particularly those relating to political, social, and educational problems. Some of his greatest speeches were made in the meetings of the general committees of the benevolent societies, in which he spoke in behalf of the "poor whites," and negroes and the bereft in foreign lands.

His heart was in missions, both home and foreign, and he delighted to speak for that cause. He wrote the call of the Board of Bishops for the Twentieth Century Offering of twenty million dollars. He was also one of the leaders of the Open Door Emergency Movement, which so increased the Church's gifts to missions.

His temperament was such that he had strong friends and strong opponents. Many turned to him by thousands of steel. To others he was dejected and attacked, and was ever ready to use his gifts and influence in their behalf; toward his opponents he was tenacious but forgiving. As a presiding officer, both in the General Conference and the annual conferences, he was not a great parliamentarian in the technical sense, but he seldom made mistakes and never was embarrassed or discouraged. His wit enabled him to control, and ease the General Conference, even under the most trying conditions. On one occasion he was called upon to decide a knotty parliamentary point. Before doing so he turned to Bishop Merrill, who sat behind him, for advice. Before he was ready to announce his decision, some brother called upon him to give his opinion. He laughingly replied that he would do so in a moment, but was "awaiting information from the rear." When the decision was rendered the General Conference knew that it was the opinion of Bishop Merrill, and, therefore, that it was probably unassailable.

Bishop Fowler was not unaware that his effective work was probably at an end. A year ago last February, while in New York City, Dr. Claudius B. Keys, editor of the Central Christian Advocate, and the editor of the Northwestern called upon the bishop at his home and spent a couple of hours with him. It was a most delightful interview. The bishop was sitting in an easy chair in his library, with a copy of "Pitard's Lives" on an adjustable shelf before him. His right arm was helpless. This was almost the only evidence of the effect of the paralytic stroke which he had suffered. When asked how he seemed to be, he replied, "I am all right. I have had a good time. I am glad I have had a chance. I worked while I had my chance. I did all I could. I had been a bishop for thirty years. I didn't lose anything. I am ready to go. I would have lost more." He was always a good humorist, and was always ready for an audience. He was always a good humorist, and was always ready to entertain his hearers.

During this interview Bishop Fowler revealed the tender and sympathetic side of his nature, a side not generally known. He was narrating the story of the want of the "Lady Elgin" on Lake Michigan, at which time he was with other students of Garrett Biblical Institute and Northwestern University saved many lives. Among those saved by Fowler were a father and son. Fowler noticed a man struggling in the waves to save his son. The man seemed to be a heavy bundle. The bunce would wash off the plank upon which the man was trying to keep it, and he would get it back only to have it wash off with the next wave. Fowler swam out to him, and when he had nearly reached him the man cried out, "This is my boy, this is my boy!" As he told this story, the tears ran down the bishop's face. He apologized, saying, "Excuse this weakness, but I can see the agonizing appeal in that father's face as he cried, 'This is my boy! as if it had occurred only yesterday.'

Bishop Fowler suffered a slight paralytic stroke two years ago, from which he never fully recovered. He spent much time in the open air, participated briefly in many Church services, and frequently visited the Book Concern in New York City. Many friends visited him, and found him cheerful, witty, mentally alert, and powerful. An operation for calculus last July was borne without anesthetic with characteristic bravery and spirit. He was so much relieved that he was able to be of complete restoration and urged the bishops to assign him his share of conferences. His public appearances were frequent this winter. He was present at the South and North Temple, Sunday evening, February 23, and offered public prayer—his last—at a Masonic service commemorating General Grant's birthday. He attended the New York Preachers' Meeting, March 5, and interjected a witty retort to the course of Dr. Callahan's address. Early last week he suffered an acute attack of bladder trouble, and was prostrated by pain and pneumonia Tuesday night. He was worse Wednesday, and on Thursday night an emergency operation was performed as a last resort. The bishop was then extremely weak and scarcely conscious, though he responded to his son's loving words before passing under the anesthetic. The operation was successfully completed and the crulth were removed. Later there was an alarming rise of pain, and it was seen that the heart was too weak to meet the demands upon it. The bishop did not speak again, but evidently recognized his wife and son and kissed them farewell, passing quietly away at 6:30 Friday morning.

The funeral services took place Monday at 2 p. m. from the Madison-avenue Church, New York City. They were preceded by a prayer service at the residence conducted by Pastor Wallace McManus. At the services at the church prayers were offered by Drs. McManus and Kelby. Addresses were delivered by Bishops Burt and Wilson, and Drs. Buckley, Biltz, and J. W. Hill. President Roosevelt sent a wreath of beautiful flowers. The interment was at Woodlawn Cemetery.

INTERSTATE MISSIONARY CONVENTIONS FOR MEN.

Two important missionary conventions will be held April 13-17 under the auspices of the Board of Home and Foreign Missions of the Methodist Episcopal Church. The first of these will be held in Centenary Church, Chicago, beginning Monday evening, April 15, and closing Wednesday evening, April 17. It is for the special interest of Methodist men in the states of Michigan, Indiana, Illinois, and Iowa. The second will be held in Grand-avenue Methodist Church, Milwaukee, Wis., beginning Wednesday evening, April 15, and closing Friday evening, April 17. It will be a state convention for Methodist men of Wisconsin. Among those who are expected to be present at both conventions are Bishops W. F. McDaniel, J. D. Berry, J. W. Baskind, E. B. Wilson, J. M. Housman, I. C. Headley, W. F. W. Warrack, W. W. Collins, W. H. Harris, J. E. McManus, A. B. Jones, E. T. Jones, H. S. Lamb, J. G. kinsley, George ELDER, F. H. Scott, J. R. Freer, J. W. Ford, Homer C. Smith, W. E. Doughty, George Milton Fonke, and Colonel E. W. Haldorson. Dr. E. H. McClellan, Editor of the Disciple, and President of the Disciple University, was present at the convention of the Board of Home and Foreign Missions, New York City: Dr. E. S. Stimson, pastor of the Madison-avenue Church, and President, E. H.: W. A. Brown, secretary of the People's Missionary Movement, Chicago, Ill.; F. H. Wright, Italian Mission, Pittsburg, Pa.

These meetings will be an expression of the profound conviction manifested by the men of all denominations that there
The General Conference of 1896, at Cleveland, fixed Bishop Fowler's residence at Buffalo for the next quadrennium. There was a feeling of deep regret among the Buffalo churches that the way did not open for Bishop Vincent to return to that city from Topeka, where he had been sent in 1892. But soon the ice melted under the genial smile of the new Bishop-Resident, and before the Autumn of 1896, he and his family had been
received with open arms
and welcomed to the hearth
and homes of the people.

It was at St. Thomas Episcopal
Church, not far from
the Franklin Street Episcopal
residence. The first Sunday
the Bishop spent in Buffalo, he
and his family were present in
the services, and at my request,
he occupied a seat on the
platform and made the prayer.

And what a prayer it was! - so
delicious in phrasing, so tender
in its reference to the aged
and the sick, so comprehensive
with sweep of the whole field.
A human need and divine supply!

Twice, during the following
three years in which I remained
pastor in that church, Bishop
Fowler preached for me, and
on both occasions, with incomparable
adroitness, possibly a score of times,
he sat with me on the platform
and made the prayers. The people
were glad to hear him pray.

His masters were
almost as much of a
revelation of his

of dealing with spiritual facts
and forces, as were his

sermons. Indeed, I have felt
at times that his true spiritual
real mastery was more apparent
in praying than in preaching.
My brother of the ministry, will understand me when I say that the anticipation of Bishop Fowler's presence in my congregation was the occasion of considerable anxiety on my part. He was, admitted, the greatest man in contemporary Methodism. What would he think of my spur sermons? Would not this face before me paralyze my utterance? Think of teaching war before Hannibal or philosophy before Plato!
But I was not disillusioned as to that. He was an eloquent listener. He was responsive to every good point however gracelessly expressed. And hardly ever did he leave the church without a word of thanks for the sermon. Not always was there praise, never was there flattery, but generally a well-chosen word to encourage the preacher. So it seemed in memory.

Then there were occasional visits together in his home.
or in mine. He was most punctual in returning calls. And he delighted in extending to his friends the hospitality of his table. But he best remembered of one hour of intercourse are those I was permitted to share with him in his ample library. He had all of a scholar's love for books. His was the passion for the best of book-collecting. First editions, rare editions, autograph copies, books with a family history, precious red edges, with wide margins, and covers, wide
His delight. So that, when they came to me the news of his death, I thought of Longfellow's
Imitation to Bayard Taylor:
"Dead he lies among his books,
The peace so fond in his looks.
As the statues in the gloom
Watch o'er Maximilian's tomb,
So, these books upon their shelves,
Watch him, silent as themselves.
And his hands will never more
Turn their storied pages o'er,
Nor his lips again repeat
Songs of them, however fine."

It was generally about books we
Flocked to his library, and often, when
Church services called us together, after
We had finished that, our conversation, directly and without effort turned to
the new books on his Table,—books
of sermons, essays, history, biography
or poetry. How he revolved in some
new defense of the faith, some enlightening
philosophy or Christian doctrine or experience.
It had always seemed strange
to me that, essentially poetic as he
was in his oratory, with a sense
of the rhythm of words and the rhythm
of sentences, he almost never quoted
poetry either in sermon or lecture. But
now how deep was his love for poetry was
revealed when he took up a volume
of verse, and said, "Just listen to
this—it is a flash of genius." Only
once, as far as I now recall, did he
in former discourses employ a lengthy quotation from any poet. And that was in his address before The British Conference in 1898, when he recited one of Kipling's stirring ballads to illustrate the heroism of British arms.

Pleasant as are my recollections of many an hour with Bishop Forber, I am most fortunate that it fell to me to visit certain conferences in the Middle West. It was at Hartford City, Indiana, in 1898 that we walked out in the evening, after the General Session had ended, and he, from his long senatorial detail of conference business, sought mental relief by conversation far removed from present problems of men and appointments. He recalled every incident.
in the chain of circumstances leading to his conversion and his call to the ministry. Singularly his call to preach antedated his conversion, and postponed it for his heart was set on another vocation. Upon the fied of the biographer, but it is most interesting to reflect that, having yielded obedience to Christ's "Come unto me," the Other - "Follow me" - was inevitable. Charles H. Spurgeon could not - as a Christian and disciple without being also an apostle.

He dwelt tenderly upon that sense of the Divine presence while accompanying his conversion. Indeed if it had been a continuous experience, he saith, "No - it was not meant to be continuous. It was a situation of vision, designed to awaken - Strengthen confidence, but not to take the place of faith."
I was eager to know more about it. He said, "Shortly after my conversion, doubt assailed me. I wondered if the phenomenon I had thought was the Divine Presence were not a mere psychic phenomenon. Then it came again, not more than feeling, that inward consciousness of the Presence of the Eternal, and I knew God had given me a second assurance, whereunto to fall back. The evil suggestion that my conversion was a mere subjective phase of mind," I asked if he had that experience in later years. He answered, "Yes, occasionally. It is as if I were a traveler on a mountain path toward a far-off city. Now and then there is a rift in the clouds,
or, say, an opening in the mountains, 

through which I catch a glimpse of 

the city—just to cheer me for the 
next hard climb." A few weeks 

previous to this conversation, he had 

sat with me and made the prayer 
in our morning service at Delaware 

Anna Church. Now he said: "Do 

you remember that the Other Sunday 

when I prayed in your service at 

Buffalo, I came near closing 

without the 'amen' phrases leading up 

to the 'amen'?" I had a clean 

remembrance that he seemed to 

close his prayer abruptly. Had there 

been a long silence before the 'amen' 

He exclaimed: "I had almost invited 

the prayer, and when I came to
me the phrase "eternal life," that old experience flashed upon me; no—it rather encharged my soul. It was as if God wanted me to know a little of the meaning of the words, "eternal life." I thought the hymn we were singing suggested by such an experience:  

"Sometimes I catch sweet glimpses of His face,  
But that is all;  
Sometimes I seem to hear His loving voice  
Upon me call."

My last memory of Bachelor Porter is a Sunday school class in German. He came to preach on an important occasion, and baptized a child at the usher's house. The little
one had never seen him before.

But, went to him smilingly when he held out his arms to take her at the foot. As the bishop's hand rested carressingly upon the child's head, the little child reached up and covered one of her hands in his beard, and with the other affectionately patted his back. With a fervent, "God bless you, little one," he closed the simple but beautiful service. He had spoken the "Sceptred Chord" of the morning service, and there are those who think of him as his last time to him of his breast into a little cleft in his arms, blessing her and praying to all such, in the name of Him he lived and loved to serve.
July 12, 1910.

Mr. Carl H. Fowler,
96 Broadway,
New York City.

My dear Mr. Fowler:

I have your letter of June 24th, and wish I could adequately convey to you some of my recollections of your father. I will mention a few incidents occurring during his residence in this city which I now recall.

The Methodist Union of Buffalo employed at one time an Italian preacher to labor among the Italians. It was his habit to go every Sunday afternoon into the lower part of the city where there was an Italian tenement house colony, and taking a position in the street, with his wife and one "helper", would conduct an outdoor service in their own language. One afternoon your father and I went down there to witness what he did. We were the first to arrive, and seated ourselves on the stone steps of a warehouse. Shortly the preacher and his companions came and taking positions in the middle of the street began to sing. Men and women showed themselves at windows and doorways, some children came out on the walk. All were quiet and rather indifferent. After a verse or two had been sung, your father said to me: "My friend, if Jesus Christ was here, He would be out there by that man's side", and out we went and stood by him. The picture remains vivid and dis-
tinct to this day: an Italian missionary in a squalid section of the city, pleading from the street with his countrymen whose dull faces peered from surrounding windows, and standing near, for his encouragement and support, with bared head, the great Bishop and orator of the Methodist Church.

On your father's coming to Buffalo to reside, he told me he would assist me in carrying on the affairs of the Methodist Union, of which I was then President. I asked him to meet the Executive Committee of the Union, and we fixed on an evening a fortnight ahead for a meeting at my house. It was in the winter. The morning papers of the day for which the meeting was called, announced that Bishop Fowler had lectured the night before in Chicago, for the benefit of some benevolent enterprise. I read the notice with great disappointment, for I concluded he could not reach Buffalo in time for the meeting, and I was very desirous he should be present. The Committee assembled and transacted some routine business, when the door bell summoned me to the entrance, and there, in great coat and storm hat, stood our Bishop. He had kept his appointment, but to do it he had remained up after his lecture until beyond midnight in order to take a late train and travel the remainder of the night and all the following day to be present and counsel and encourage a little handful of men engaged in the Master's business.

He called at my office frequently for little visits. He was fond of anecdotes, as was I, and we enjoyed many a
Mr. C. H. Fowler ... 3.

pleasant chat. At one time I was contemplating removing to a country place for permanent abode. He said to me: "It's better to wear out than to rust out. If you go out there, you'll simply wait for the undertaker; don't do it," and I didn't.

He was a master of the art of terse, forceful expression. I asked him to address the Methodist ministers of Buffalo and their wives at a supper given by the officers of the Union, in order to awaken in the minds and hearts of the clergy a livelier interest in the work of the Union. It was just at the beginning of a conference year and a month or so after your father came to Buffalo to reside. After the supper your father was introduced and spoke for an hour. It was a wonderful address, delivered with great earnestness and with a directness that never wavered. He congratulated the ministers present on having received their city appointments and that the important work of the Buffalo churches had been committed to their charge, and continued: "But, brothers, the fun is all over; now is the time for hard work and bloody sweat; if any man at these tables fails to measure up to the requirements of his position, when the Lord shakes his sieve of selection he will fall through it into an oblivion from which he will never emerge." Think of it! And think how my heart beat to hear such words spoken to men, a majority of whom I thought were a little lukewarm in their devotion to the Union. Later, in the same address, he spoke,
Mr. C. H. Fowler ... 4.

by way of illustration, of mules which "never got hot under the collar but were calloused under the breeching a yard deep," and expressed the hope that that could never be said of any Methodist minister in Buffalo. Some Bishops there are who would have hesitated to say a thing like that, but Bishop Fowler realized the necessity of the case, and sent his shaft home to the quick.

I loved him, as a man may love another, and I am happy to believe that I possessed in turn a measure of his affection.

Mrs. Romer, who remains in delicate health, joins me in sending to your mother and yourself our kindest regards.

Yours very truly,

John L. Romer
BISHOP FOWLER DEAD.

Long a Prominent Member of the Methodist Episcopal Clergy.

Charles Henry Fowler, Resident Bishop of the Methodist Episcopal Church, lecturer, author and missionary for forty years and more, died yesterday at his home No. 20 West 72d street, from heart disease and complication of diseases.

The Bishop had been an invalid for two years, but was not thought to be in immediate danger. Although regarded as physically incapacitated for the last two years, Bishop Fowler had not been inactive. Two months ago he visited Simarpol and preached at the dedication of the Fowler Memorial Methodist Episcopal Church of that city. His last public appearance was at Metropolitan Temple on the Sunday evening following Washington's Birthday.

Dr. Fowler, a bishop of the Methodist Episcopal Church since 1871, was born at Burford, Ontario, Canada, on August 21, 1835. He was of Scotch Irish parentage, his father being Horatio Fowler, of Troy, N. Y., and his mother Harriet Ryan, of Vermont. He was graduated from Geneva College, now Syracuse University, in 1855, the valedictorian of his class. He then studied theology at the Garrett Biblical Institute. He also began the study of law in Chicago, but did not cease upon his practice, his mind turning to the ministry, and he began to preach in that city in 1851, serving as pastor of various churches for eleven years.

In 1852 Dr. Fowler was elected to the presidency of Northwestern University, and he served in that office for four years. In 1856, 1860 and 1864 he was delegate to the Methodist Episcopal General Conference. In 1856 he was elected editor of "The Christian Advocate" in New York. He was successful in largely increasing its circulation, but in 1859 he was chosen general missionary secretary for the General Conference. This office he held for four years, and nearly doubled the circulation.

At the session of the General Conference in Philadelphia in 1866 Dr. Fowler was elected a bishop, and in the course of his nearly a quarter of a century in that office he travelled all parts of the world. He was under President Both the secretary and chancellor of special committees, and, "Bishop Fowler during the last three years was in frequent attendance in his church and the societies of Methodism. After the Chicago fire, while he was a pastor in that city, he suggested the plan of pooling the interests of the different churches until they should have time to rehabilitate themselves, a plan which worked admirably and enabled all to rebuild more especially than otherwise, the plan being adopted by the Rock River Conference. He was appointed by the bishop of Illinois to deliver the oration on Illinois Day at the Philadelphia Exhibition in 1876.

Among the themes which he accomplished, as a bishop were the organization of Wesley College, in North Carolina, fuller University, in Central China, the new Methodist Episcopal Church in St. Petersburg, Russia, the McClary College of Theology, in Southern California, and the union of three colleges in Nebraska to the Nebraska Wesleyan University, at Lincoln.

It was Bishop Fowler who suggested and started the fourteenth century thank offering of the church, whereby it was sought to raise $55,000,000 (this was exceeded by $15,000,000) and obtain a million conversions, which was also accomplished.

Bishop Fowler also originated the Open Door Emergency Conference, which resulted in the great Cleveland convention, at which, with the Bishop presiding, $135,000 was raised in a single evening. In 1889 he was sent as the fraternal delegate of the Methodist Episcopal Church to the Wesleyan Conference in Great Britain. His administration of the affairs intrusted to him as a bishop was marked by vigor, thoroughness and much gentleness of manner, but when roused he could express himself with great force and impressiveness. As a preacher he was simple, intellectual and direct. Among the especial addresses of which were a funeral oration in Chicago the day Lincoln was buried, tributes to the Congress of Bishops in New Jersey; an oration on "储 Grant in San Francisco, an oration on St. Andrews, and "Great Deeds of Great Men." His published writings were many, but very few of them were gathered in book form.

The Bishop was the father of Dr. Charles Henry Fowler, D.D., D.C.L., Chicago, and three daughters, Misses Emma A. Fowler, Chicago, Miss Myra A. Fowler and Miss Mabel A. Fowler.
BISHOP FOWLER TO BE HERE.

Well Known Churchman Has Had an Eventful Career.

For his splendid oratory and his gifted intellect Bishop Charles H. Fowler of the Methodist Episcopal church is very popular with Cleveland audiences. Bishop Fowler is to be in the city shortly and will take a prominent part in the great missionary convention. From the time he graduated from Gaeceae college in 1859 to the present time he has been a prominent man. He studied law in Chicago in 1859 and then turned his mind toward the ministry, graduating from the Garrett Biblical Institute in 1861. He was a pastor in Chicago churches for eleven years. From 1872 to 1876 he was president of the Northwestern university at Evanston, Ill. He was chosen to deliver the oration at the centennial exposition at Philadelphla in 1876. He was made editor of the New York Christian Advocate in 1876 and in 1880 was elected corresponding secretary of the Missionary society. He was elected and ordained a bishop in 1886. In 1895 he visited the missions in South America and in 1896 made a tour of the missions of Japan, Korea and China. He organized the Peking university in China and the Nanking university in central China. He organized the First Methodist Episcopal church in St. Petersburg, Russia. He completed his tour around the world visiting the missions in India and Japan, and he sat at all the European conferences. He organized the English college at Turkestan in southern Siberia and at Konstantinople a college for the European missions. He visited the Nebraska Wesleyan university at Lincoln, Neb.

Chas. F.
Plainfield, Oct 17
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org