

# America for Christ Under Dual Banner the Battlecry of Methodists

IT HAS remained for the Board of Home Missions and Church Extension of the Methodist Episcopal church to unfold to the evangelistic breeze of America a twin oriflame the banner of the cross and stars and stripes with the battle cry of "America for Christ." The recent meeting of the first convention of the northern division of the board held in the First church of Omaha, which was attended by the leading members of the board from both the Atlantic and Pacific coasts, gave an enthusiastic emphasis to the message of this dual oriflame of Christianity and patriotism, which bodes mighty things for the complete Christianization of America.

This convention added to the significance of Omaha as the center of great religious movements. Recently it was made conspicuous by the Interdenominational Foreign Missionary convention of men of the Presbyterian church, embracing the leaders of that denomination. The Methodist gathering meant that Omaha became the permanent headquarters of the new division under the home board. It is the residence of the secretary, Dr. Hiff.

**Effect of Omaha Meeting.**  
The impulse received from the Omaha meeting is destined to spread until it embraces the entire west from the Mississippi to the Pacific. A startling statement was made during the morning meeting last Tuesday wherein Rev. T. C. Hiff, assistant corresponding secretary of the board, who will have immediate care of the work in the conferences of Nebraska, north Nebraska, northwest Nebraska, west Nebraska, Iowa, northwest Iowa, Des Moines, upper Iowa, Minnesota, northern Minnesota, Dakota, North Dakota, northern German, northwest German, Montana and north Montana, said:

"What we most need is great active leaders in this tremendous field of the west in which there are more than 8,000,000 of people. Methodism has no bishop on the Mississippi and Puget Sound, while the Catholic church has two bishops in South Dakota alone. We need not only bishops, but preachers, presiding elders and laymen who can carry the living voice of God into these communities. We are selling too many churches and parsonages instead of building them. Unless we hold America for Christ now and tomorrow, every other mission field will be crippled. If we hold America for Christ we shall soon see the whole world marshalled under the banner of the cross and the Star Spangled Banner."

**Enthusiasm in the Work.**  
It is always an interesting sight to see strong, enthusiastic men assembled to accomplish good for their fellow kind, and the meeting just closed in Omaha was one of the most notable of its character. On this occasion were gathered many of the foremost workers in the home mission and church extension field. Among them were Rev. George Elliott, D. D., of Chicago, field secretary for the board; C. M. Boswell, D. D., assistant corresponding secretary of the board, of Philadelphia, who has charge of the New York, New York East, Philadelphia, Wilmington, Baltimore and Newark conferences, and a host of others, including the earnest home mission workers of Nebraska and many from western Iowa.

Throughout the whole meeting was breathed the spirit of the revival of Methodism and Christ. Scarcely a speaker but spoke enthusiastically of the reviving season of old-fashioned Methodism and disapproved the phraseology of "modern methods" and an "up-to-date gospel." The general plea and most strongly put was that the gospel has lost none of its divine energy when preached with grace and simplicity, and that revival services, properly conducted, are of the utmost value in arousing communities to the necessity of pure and undefiled religion.

**Country Problem Considered.**  
The country church received more than passing attention during the convention and one of the papers read before the meeting was that of Rev. John Grant Shick of Nebraska on "The Country Problem."



MINISTERS WHO ATTENDED THE CONVENTION.

which had a splendid bearing upon the decadence of the country church, which he attributed to the scattering of the older settlers and the influx of a newer and stranger population. His reference to the country church brought out many pathetic reminiscences among the gray-headed ministers present, some of whom knew and remembered Peter Cartwright and other famed circuit riders of long years ago. Rev. Franklin McElfresh, D. D., once said of the country church:

"His story is written in prose. The path to its door is dust or mud. It has neither nave, transept nor loggia. It has neither organ or quartet, recessional or procession; seldom an anthem, just singing. It has neither learned discourses nor eloquent homilies—just preaching. Its pulpits are not filled by the reverend doctor of newspaper reputation. Yet this preacher and his church grip men and hold them to righteousness, build men up in character, and give ideals to the whole community with a thoroughness that no other part of the church reaches. The facts justify sacrifice, the past is worthy of noble pride, the opportunity demands service. The scant support of the country preacher is a menace to the future of the church. The call for more liberal treatment is an issue to which the leaders of the church and the workers in the country itself must turn. The ministers of the country churches must be supported in comfort to be true leaders of the community. They must be fed in body and brain to do their heroic and masterful work that lies before them."

**Methodism and Optimism.**  
It has long been recognized that Methodism is the incarnation of optimism and that it has a genius for achievement. It was once thought that the cry "a million for missions" seemed extravagant. Such was the spirit of the Omaha meeting that even the most pessimistic of the members believed Methodism would respond and go beyond the \$1,000,000 line.

Hopefulness, enthusiasm and optimism were the prevailing features of this great convention. "Methodism," said Dr. Hiff, "has been a mighty factor in shaping the Christian civilization west of the Mississippi river. I know, for I have been in the field for thirty-six years. The increase in the number of Methodist Episcopal churches in this vast region since the war of the rebellion has been from 1,000 to

nearly 8,000 and the church membership has increased in the same proportion. The board of church extension and the home department of the Missionary society have gone into every new settlement to plant a church and preach the gospel and have had almost everything to do in molding the moral and religious character of this section of our nation. While I am overwhelmed with the magnitude of this work, yet I believe we will accomplish it by the grace of God. Measured by all proper standards the Board of Home Missions and Church Extension has an unparalleled opportunity and tremendous responsibility. In the campaign for the conquest of America for Christ we must plan and work and so work as to capture this limitless territory of the west."

**Among the Foreign Peoples.**  
One of the very interesting addresses of the convention was that of Rev. Henry Danielson of the Danish Norwegian Episcopal church of Omaha, who spoke Tuesday forenoon on the subject of the foreign population problem. He dwelt upon the importance of home mission work among his people.

"The problem is so great for so small a man as I," said he, "that I must say very little about it. You do not know what it is to meet foreigners. They are naturally suspicious. But at the immigration depot someone is always present to meet them, but they are either saloon runners or secret society men. Very few missionaries are there to meet them. In Chicago there are 60,000 Norwegians and in the vicinity of Omaha and Council Bluffs are 15,000 Norwegians and Danes, and not 2,000 belong to any church. True, they come from a Christian country, but it is the Christianity of a dead church.

"What we need is money, men and women. It is not hard to get these people on the Lord's side, and when we get them they will stay. I have on my list 120 families whom I have not yet been able to visit. But I will get to them in time. We need a great, strong home missionary society, with its church extension features. If we had that we would soon pay it back with ten thousand per cent interest. Bless the Lord, we live pretty good with the little that we have. You of the big churches are better paid than we, but we prefer to stay right where we are because the Lord put us there. You must not try to get our people from us. We are only

home-made people, made by God, not by man. Of course, our little churches do not make much showing with your great churches, but then we are not complaining. We can reach our people with the little church more easily than you can with the big church. What we need are deacons and young men filled with the enthusiasm of the Holy Spirit.

"The Norwegians and Danes make good Methodists. I went back to my old home in Norway a few years ago. It is a great country of long days. My home is further north than that of you have ever been. But after being in America for thirty years I could not acustom myself to the old conditions there. I did not know how to get to sleep in the daytime, when the days were nearly six months long. I told my brother that I could not sleep in a bed in which the sun shone all night and day and that he would have to move my bed. But that is not so unusual, for in our work here among our people we sometimes have to go without sleep and sometimes without a meal if we are pretty far away from home, as they do not seem to think it necessary to give a preacher a meal." Mr. Danielson made a strong plea for the restoration of the old-time revival, as it was through a revival in Chicago in 1870 when he first came to America that he became converted and has been converted ever since.

**Churches in the Work.**  
The convention closed Tuesday evening. The work will be carried on with increasing vigor as a result of this meeting. The board is adding in the support of 4,000 home missionaries. In the Methodist Episcopal church are about 15,000 pastors, 11,000 of whom are serving self-supporting churches and about 4,000 receiving aid from the Board of Home Missions and Church Extension. The Methodist church is preaching the gospel in the United States in sixteen languages, which is more than were used after the day of Pentecost was fully come. It gladly contributes to aid the needy in the erection of churches and in the support of the men who on small salaries preach the gospel in these churches.

In the approaching Easter time special efforts will be made to increase the collections for home missions and church extension work. It has been suggested that as no convenient time this year can well be selected in the fall conferences of the northwestern division, that there be taken a separate collection at this time for home missions and church extension, but not to the exclusion of any other cause.

**Summing Up by Cissell.**  
Dr. Clyde Clay Cissell, pastor of the Hancock Park Methodist church, active in the deliberations of the conventions, makes this statement for the Bee:  
"The Board of Home Missions and Church Extension represents a vast work under the direction of the Methodist church. Its field is co-extensive with that of the republic. Wherever the flag floats as an emblem of secular possession there this board raises the emblem of the cross for spiritual victory. The motto of this board is 'America for Christ,' and its watchword is 'The entrenchment of Christianity and patriotism.' Previous to the first of this year this work was carried on by the missionary society of this church and the church extension society. According to the action of the Los Angeles general conference, the work of home missions was separated from the general missionary society and consolidated with the church extension work under this new board."



GROUP OF THE LAYMAN DELEGATES.

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**Wonderful Skill of Blind Man.**  
REMARKABLE blind man, Joseph Warnock, died recently in Alleghany county, in Western Maryland. Although sightless for forty years, Warnock was never dependent on others for help. He cleared land, made saw logs, worked for farmers, could pitch hay, mow, rake and bind grain, make shingles and do almost anything that a person with eyesight could. He made five hundred to six hundred excellent shingles a day in the winter, which he traded at the stores for such commodities as he required. There are houses in Lonaconga and Barton today that still have on their roofs shingles made by this blind man. After the shingle timber was exhausted Warnock turned his attention to making handles for picks for the miners. His ability in going around through the woods and mountains without getting lost was amazing. When he found a suitable tree it was soon felled by the strokes of his ax, and the portions he wanted were chopped off. He could favorably tell in which direction the tree would fall. He was fond of music, and learned to play a violin well. With his music he was able to make considerable money, as he gave dances and picnics, at which he was the only musician.

**The Limit.**  
One of the most remarkable causes of divorce is that alleged by a woman in Rochester, N. Y., who balked to the point of separation when her husband proposed to buy a coffin, bring it home and lie in it, to see how he would look as a corpse. As he added to this gruesome proposal

looked for as regular readers in a short time. The present readjustment of the missionary work of the Methodist church is deservedly popular and it is expected that there will be raised this year \$1,000,000 for the home field as well as a similar amount for the foreign mission stations of this church."

**Quaint Features of Current Life**  
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**Father of Thirty-Three Children.**  
Peter Burkett, a civil war veteran, 76 years old, of Clearfield county, Pa., has placed five children in the Soldiers' Orphan school at Jumanville. He survives three wives and is the father of thirty-three children, twenty-one of whom are living. During the civil war he served in company E, One hundred and Forty-eighth Pennsylvania volunteers. He is believed to hold the record in Pennsylvania for number of children.

## Spring Shopping in East Central Africa

PEOPLE in civilized lands who read of the difficulties experienced by traders and explorers in Africa in the matter of getting labor for house building and transport are apt to ask why these savages will not work. The truth is nature is too kind to them.

As to their clothing, in Uganda, at any rate, this grows upon trees. The bark cloth tree of east central Africa has from time immemorial provided these people with garments of soft flexible natural cloth which is sewn together by the women. It is extremely light, porous and durable, nearly white in color and readily stripped from the tree like cork.

amassing wealth through the opening up of the country. The child king of Uganda, Daudi Chwa, still keeps the lark cloth for his regal robes, though it is hard for the youngster to be dignified as he sits at his lessons in a missionary school in Mengo, the Uganda capital. His father was the dreaded Mwanga, who tortured and burned to death many of his people whom he suspected of leaning toward civilization. It was he, too, who caused Bishop Hannington to be murdered in Busoga.



FATHER OF A FAMILY IN UGANDA GETTING CLOTHING FOR HIS BOYS AND GIRLS FROM THE BARK CLOTH TREES.

Unfortunately since the construction of the Uganda railway—one of the chain of lines that penetrate the African continent from Cape Town almost to the pyramids—the women and girls of Uganda are beginning to ask for white and colored cottons of civilized make. For the people in—

the explorer entrusted his letter to a young Belgian, Linnets de Bellefonds, but on his way north Bellefonds' expedition was attacked by the Hart tribe and himself tortured and murdered. The punitive expedition sent out later to inquire into the young explorer's death found in one of his high knee boots Stanley's letter to the London Daily Telegraph challenging Christendom to evangelize Uganda—"The country where men and women's clothes grow on forest trees." This letter was finally sent to General Gordon at Khartoum—where he, too, met a tragic death—and was later on forwarded by him to its destination.

**Pointed Paragraphs**  
Best part of the bargain is the gain.  
If a man is a loafer he has but little to live for.  
Instead of sending a friend on a fool's errand, go yourself.  
After a man has proposed he is sometimes disposed to renege.  
Find fault with your friends and it will make them faultier.  
It's an easy matter for a doctor to relieve a patient of his money.  
When a surly-tempered woman talks we are reminded of pickled tongue.  
After inducing a man to make a fool of himself a woman gives him the laugh.  
Some men seem to think that borrowed money and umbrellas are in the same class.  
He is a mean man who will let a woman marry him for his money when he hasn't any.  
Everybody wants something for nothing, but few people are satisfied with what they get that way.  
Every woman loves the wrong man once, and every man loves the wrong woman at least a dozen times.  
Somehow it's difficult for a man to believe that he is as good as he expects his wife to believe that he is.  
Women who feel that they were born to command usually succeed in acquiring husbands who rule the roost.—Chicago News.

## Farmer Lads in Vicinity of Table Rock Organize Wolf Hunt

ALL WOLF hunters do not return from the chase with only jack-rabbits or cottontails to show for their prowess. It sometimes happens that they get the wolf, and maybe more than one. This was the case down near Table Rock a short time ago, when a band of merry farmer lads organized a chase and went out for wolves. C. Wood of Table Rock has a big sheep ranch about five miles north of town, and has been some bothered by the ravages of

wolves. He finally offered a reward of \$1 a head for all wolves killed within five miles of his ranch. This was enough stimulus to induce the young men of the neighborhood to go after Br'er Wolf, and one day recently, just after a storm, they made the rounds. After securing two wolves they rode into Table Rock, where they caused something of a sensation and lined up alongside the bank for a photograph.

It will be noted that two wolves appear "among those present." They hang a tail. The hunters killed one wolf and captured the other. The extra wolf was a marked animal, having lost a foot in a trap long enough before to acquire something of a reputation among the farmers. His cunning was such as to protect him from the many efforts to accompany his downfall until this day. He was hardly able to outrun the dogs, and finally took refuge under a bridge. Here he was shot by a farmer who had not taken part in the pursuit, but was concealed in the

granary nearby. When the hunters came up and found the farmer with the carcass of the wolf in his possession, they demanded it, but he claimed it as the spoil of his own trusty gun. Much argument and finally threats of prosecution ensued, and finally the slayer of the wolf turned him over to the hunters and he was added to the "bag," to be photographed with the other. It doesn't make a great deal of difference to the farmers around Table Rock who killed him, so long as he is dead.



TABLE ROCK HUNTERS AFTER A SUCCESSFUL WOLF HUNT.