

There will be fire in some pulpits next Sunday, carried away from John Street, where Candler told the old, old story.

My Church has given me a vacation for a month for needed rest, and I am going home—back to North Carolina to see those I have loved from boyhood. Am planning to meet the North Carolina Conference at Washington and shake hands with those whom I have loved for fifty years and more. I learned to love the Methodist preacher in my father's home when a little child and my heart goes out to them just the same today. They together with ministers of other faiths have made the Southland what it is today. God bless their memory!

While rusticating in North Carolina, I want to give my lecture on "Jerry McAuley, the Apostle to the Drunkards" in many Churches. Brother, when you read this, drop me a line and say that your Church wants that lecture. Why not? It is the simple gospel story and shows how God saves from great as well as small sins.

179 Marcy Ave., Brooklyn, N. Y.

A Church Extension Address

James W. Lee.

Dr. Wm. F. McMurry made a great impression at the recent St. Louis Conference, held in Caruthersville, Mo., by his address on the subject of Church Extension. Many people were astonished to find that a theme like the one he discusses before all the annual conferences could be made so entertaining. I heard Dr. McMurry at the beginning of his first term of service, and while he made an excellent address even then, he has, through means of experience, found not only the facts upon which to base a fine speech, but he has a vision in addition, which enables him to hold his audience without a break, from the beginning to the end of his address. He makes no effort at eloquence nor does he deal in any speculative theories as to the value of Church extension in the abstract.

His speech at Caruthersville had to do with concrete facts, with a growing loan fund, with the number of Churches built each day in our denomination, with the number of Churches helped, with mission fields opened and extended, and it was exceedingly refreshing and helpful to hear a man talk who had the habit of bringing things to pass of such value to our Church.

As a kind of side issue to his general work, he gave us an account of many large transactions he had made for the Church. He has been buying farms and then finding men to take them off his hands. He considers no distance too great to travel to find the person ready to make a bequest or in any way to help on the cause of Church Extension. If he continues to increase the loan fund in the next twenty years as he has in the last four, the Board of Church Extension of the Methodist Episcopal Church, South, will be the richest Church Board in this country.

Dr. McMurry throws enough humor into his addresses to illuminate them and to delight his audiences. He gives rich glimpses of human nature here and there and does not seem to know how to be dry for a single moment, as he proceeds to make known to the people the vast work he is doing. He is as interesting and entertaining as if he were lecturing at the rate of \$250 a night.

The General Conference is certainly to be congratulated upon ever selecting him and electing him as secretary of the Board of Church Extension, and it could not do better the next time it meets than to elect him for life. There used to be talk about making Dr. McMurry Bishop, and doubtless Dr. McMurry missed being Bishop by only a few votes at the General Conference five years ago, but I do not believe that he could do nearly as much for the Church as a Bishop as he is doing for it as secretary of the Board of Church Extension.

He is destined to leave more monuments of his work in Southern Methodism than any other man among us. There is an ancient French legend about the great and beautiful Cathedral of Rheims. A monk, who had fallen asleep while keeping vigil before the altar, was waked at midnight by the singing of a great choir. On looking around to see whence came this immortal music he saw that the whole Church itself was singing. That the martyrs in their mantles carved out of stone, were singing, and that every being in that marvelous city of marble and stained glass was singing. Ten thousand exquisite figures, chiseled out of rock, in the various parts of the Church, were singing: "Te Deum Laudamus, O Lord, we praise Thee and glorify Thee forever." The Scripture characters in the beautiful windows were all singing. But now, all

that rich splendor of color that multitude of martyrs, apostles, prophets and angels are broken to pieces, the transept is burning, the high aspiring towers are shattered and shot away, and the voices are forever silent.

If, like the monk in the Cathedral of Rheims, Dr. McMurry should fall asleep some night and should be awakened by the singing of all the Churches he has helped to build since he was first made secretary of the Church Extension Board, and of all he is likely to build in the years to come, such music would greet his ears from North Carolina to California as was never heard going up to heaven from every part of the South and West before, and while this music would not be the expression of such a magnificent pile of beauty as is found in the Cathedral of Rheims yet it would be just as acceptable to our Heavenly Father because inspired by the consecration and devotion of the Lord's people.

The Pacific Conference

Rev. W. P. Andrews.

Bishop Mouzon closed his round of Conferences in the Western District with the Pacific Conference, which was held in the city of Stockton, opening Wednesday, October 21, and closing with the reading of the appointments at noon, Monday, 26th.

As usual, this was a very harmonious Conference, no discordant voice being raised, save that a few mutterings of dissatisfaction were heard after the reading of the appointments. This was to be expected. It could hardly be otherwise.

As in the Conferences in the Northwest, and in the Los Angeles, our new Bishop won his way to the hearts of all. He is spiritual, an able expositor of the Word, is brotherly in the chair and out of it, and yet is a firm presiding officer. His method of conducting the Conference is new among us. The first hour of each session, or the greater part of it, was devoted to Scripture exposition, the text being II Corinthians first to fifteenth chapter. These expository addresses were clear, strong, orthodox, and were highly appreciated by preachers and laymen.

Reports were heard in open Conference only from the superannuates and supernumeraries, and the undergraduates. The elders' names were called, and their characters passed in rapid succession. One of the most interesting hours of the session was "Book Hour." The Bishop and Dr. Gross Alexander briefly reviewed and recommended a number of books. W. C. Everett, of the Dallas house, was on hand and took a number of orders for these books during the session.

Another most interesting hour was the hour set apart to hear the fraternal delegate from the California Conference of the M. E. Church, Dr. S. D. Hutsinpillar. The address was fraternal and well received. Even better received was the response of Bishop Mouzon, who devoted nearly thirty minutes to a discussion of the plan of union proposed by the Commission on Federation and adopted by our General Conference. He believes strongly in union, and that the proposed plan, with or without modifications, should prevail. He insisted that the two M. E. Churches must get closer together or drift farther apart. He made similar speeches at all the Conferences on the Coast, and in addresses before M. E. preachers' meetings, placed the truth squarely before them, telling them of some essentials in any plan to make it feasible. Indications are that all the Conferences of the M. E. Church in the West can be depended upon to favor substantially the plan of the Commission.

There was quite a shake-up of the preachers. Of the old Presiding Elders only J. J. N. Kenney, of the San Francisco District, was undisturbed. H. Govette, of the Fresno district, changes places with W. R. Thornton, of Oakland. C. P. Moore, Scranton, District, having served out his quadrennium, gives place to J. A. Batchelor, and was read out as "Commissioner for the Oakland and San Francisco Memorial Churches." This means that he is expected to resume the matter of raising funds for these great enterprises, left off by Brother Batchelor a year ago. The plan last year was a failure, which left the matter in the hands of the Presiding Elders and pastors. After eight successive years (under missionary rule), much against the wishes of his flock, J. A. B. Fry leaves Berkley to take charge of Fitzgerald Memorial Church in San Francisco. J. W. Horn goes from San Francisco to Salinas. J. A. Wailles, Fresno, and Mark Hodgson, Merced, exchange places. J. T. McClure comes from Texas to succeed Brother Fry at Epworth Church, Berkeley. He comes highly recommended, and we expect much of him in this university town.

A. S. Cecil and James Healey joined the ranks of supernumeraries. Joseph Emery, D.D., and Henry Neate were added to the roll of superannuates. The former has spent fifty-six years as a preacher in California and Oregon, having begun his ministry in the Pacific Conference in 1858. He is now about four score years of age. He has served in almost every capacity, from pastor of a mission to Presiding Elder, college professor and Government Indian Agent. He is greatly beloved by his brethren. Henry Neate is an Englishman who has been with us for thirty-seven years. He is a good preacher, and a man of fine spirit.

In the impressive memorial service on Saturday morning the following were remembered: H. W. Currin, who fell while pastor at Sutter City, a veteran beloved; Mrs. Martineau Winters, widow of Rev. W. M. Winters, an aged saint among saints, the wife of Joel Hedgepeth, the noble wife of one of our veterans; Revs. J. C. Bailey and H. C. Settle, who fell while serving as supplies, and who had in this capacity rendered great service to the Church.

Owing to the financial stringency, the financial reports were not quite up to last year, and there was a slight decrease in membership.

Our next session is to be held in San Francisco. It is devoutly to be hoped that the new Fitzgerald Memorial Church will be ready for it. O that our people everywhere might be impressed with the importance to the entire connection of this great enterprise.

The Christian's Heaven

C. H. Wetherbe.

There must be a holy and happy heaven somewhere, for the Bible speaks of it a great many times. We do not know just where it is, and we will not know so long as we remain on earth. But we need not concern ourselves about the location of heaven. It is enough for us to know that there is such a place, or such a world. We know that in it is the matchless throne of God. It is inhabited by God, by Christ, by holy angels and by multitudes of Christians. Thus in heaven there are divine beings, angelic beings and human beings. All the human beings in that habitation are Christians. Each one was spiritually redeemed and regenerated before he went there. There is not an unbeliever in heaven. No denier of Christ can gain an entrance there. It is the eternal home of saints.

If the theory of some religious people be a true one, then there are no Christians in heaven. According to their theory, there never was a human believer in heaven. Every child of God who died during all past ages is still far away from the home of God, and of the holy angels. But the Bible does not give the least warrant for such an absurd and irrational notion. It tells us that when Christ left this earth, He went to heaven; and He comforted His people with the thought and fact that they would go there and behold His glory. The late C. H. Spurgeon said: "Our Lord Jesus Christ has prepared heaven for His people by the merit of His atonement. Thus hath He opened the Kingdom of Heaven to all believers. He rent the veil and made a way into the holiest of all for all who trust Him. If heaven be the place of the Godhead, we could not have stood there without the Mediator. Will you go there?"

Love Letters

A. D. Betts.

When Brother Hornaday gave us the name and address of each superannuate and widow, we decided to write a line to each one. Answers came! Such a pile of love letters! May God bless each brother and sister and each child in that roll.

Greensboro, N. C.

John Fletcher, being asked what was the most beautiful Christian grace, replied, "Humility." "What is the next?" "Humility." And the next? "Humility." Adoniram Judson, being laid aside once from his missionary work, his wife thought to interest him by reading some newspaper sketches of himself. One writer compared him to Paul; another to John; but the modest Judson exclaimed, "I do not want to be like Paul or Apollos or any other man; I want to be like Christ." Jesus humbled Himself, made Himself of no reputation, took upon Himself the form of a servant, washed the disciples' feet, "was obedient unto death, even the death of the Cross, wherefore God hath highly exalted Him and given Him a name which is above every name." No wonder Judson wanted to be like Him, for humiliation means coronation. Death to self means life in Christ forever.