

HURST, BISHOP JOHN F.



The Passing of Bishop Hurst

The distinguished representative of the Methodist Episcopal Church as Bishop resident at Washington, ceased to breathe at 12.40 a. m. on Monday morning.

For the first time in the history of our communion two of the Bishops lie dead and unentombed. Each was elected third in the order of those chosen at the same General Conference. Both were ex-presidents of Drew Theological Seminary, and they have ended their earthly careers in the order of their service in that capacity.

Two more dissimilar types of Christian manhood, each unusually endowed, are rarely seen.

As Bishop Hurst's death occurred so recently, the tribute due to his memory must be delayed till the next number of THE CHRISTIAN ADVOCATE.

issue—as much so as it would have been to bring Ralph Waldo Emerson in his most rapt moods into an issue with a technical lawyer or an old-time theological professor.

Notwithstanding all this, a more childlike man than Bishop Foster never lived. In his pecuniary affairs he rarely stopped to consider, but would give and pledge according to his conviction of the need and worthiness of the object. His friends often criticised him for his neglect of hygienic methods, but his longevity seems to have answered their well-meant arguments.

It was the hope of Bishop Foster to complete the eleven volumes of the series of "Studies in Theology," in which he took great interest, and in preparing for which he had performed great labor, but the strain was too great. Of these volumes only the following have appeared: 1. "Prolegomena. Philosophic Basis of Theology; or, Rational Principles of Religious Faith." 2. "Theism. Cosmic Theism; or, the Theism of Nature." 3. "The Supernatural Book. Evidences of Christianity." 4. "Creation. God in Time and Space." 5. "God. Nature and Attributes." 6. "Sin."

Thousands of persons will read these words and will feel like adding something to them. Some will say, "Did Bishop Foster ever fall below that wondrous discourse that I heard on such a date?" and the date may be as far away as that which Bishop Merrill brought forward in his beautiful tribute to Bishop Foster in

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Bishop John F. Hurst, D.D., LL.D.

The recent semi annual meeting of the bishops in Meadville, Pa., was sadly memorable in that, while it was in session, two of the members of the board passed to their eternal home. Bishop Foster died Friday evening, May 1, and Bishop Hurst did early Monday morning, May 4. The bishops were deeply moved by the news of the departure of their colleagues and arranged for and conducted a memorial service in the chapel of Allegheny college, where their sessions were held. This service took place on Tuesday, May 5, and will long be remembered by the faculty and students of that institution, who were present and entered heartily into the exercises of the occasion.

In our last issue we gave an estimate of the life and services of Bishop Foster—all too meager and brief for so worthy a man—but on account of the near approach of the hour for going to press we could barely mention the fact that Bishop Hurst died on the date given. He was buried in the Rock Creek cemetery at Washington, D. C., on Thursday, May 7. Bishops Fowler and McCabe represented the board of bishops at the funeral.

John Fletcher Hurst was born on a farm near Salem, Dorchester county, Md., Aug. 17, 1834. He grew to manhood in the neighborhood of his birth on what is known as the Eastern shore of Maryland, where Methodism was planted and firmly rooted in the days of Asbury. His opportunities for schooling were better than are usually found in rural districts, so that he was prepared for college while quite young and was graduated from Dickinson college in 1854 in his twentieth year. After this he went to Germany and continued study in a postgraduate course for two years, dividing the time between Halle and Heidelberg. He then returned to the United States and entered the ministry as his life work by uniting with Newark conference in 1858. His duties were those of the pastorate for eight years, in discharging which he gained the confidence and esteem of his brethren as a faithful minister of much promise. In 1866 he was chosen as principal of the theological school of our church in Germany and went again to that country to assume the duties of that very responsible position, where he began his career as an educator.

While in Germany he became proficient in the German language, so that he preached in it with ease and fluency and laid the foundation for a practical knowledge of the other languages of western Europe. This proved to be of great advantage to him in his later studies, and especially in his preparation for authorship, enabling him to become familiar with the literature of the Old World at first hand. How well he improved his advantages is seen in his subsequent career as minister, traveler, teacher and writer on both sides of the ocean.

In 1871 Dr. Hurst became professor in the Drew Theological seminary at Madison, N. J., where he took high rank as a teacher, and when, in 1872, Dr. Foster was made bishop, he was advanced to the presidency of that institution. The work was congenial to his tastes and he threw himself into it with all the earnestness of his nature, proving himself to be the right man to come into the large place vacated by his distinguished predecessor. Soon the condition of the school laid upon him burdens and responsibilities which no one had anticipated and which taxed his energies to the utmost. The institution had been founded, built and endowed by Daniel Drew, the millionaire Methodist of New York, whose name it bore and still bears. Its ample endowment was in the form of Mr. Drew's note or bond, on which he paid interest, thus furnishing the school an income sufficient for its needs, while the principal was seemingly well secured by the donor's large estate. Soon after the incumbency of Dr. Hurst as president there came a commercial crash in which Mr. Drew's millions were swept away as in a night, leaving him unable to pay the interest on

the pledged endowment and destroying all possibility of providing for the principal. This calamity came so suddenly that the friends of the school were appalled. All were overwhelmed with discouragement and could see nothing but the closing up of the school. Dr. Hurst alone was not disheartened by the catastrophe, but determined at once to turn the misfortune into a blessing. No one without the spirit of the hero could have faced the situation with courage enough to even contemplate an effort to restore the foundation so thoroughly destroyed. But with men of the right stamp great emergencies bring out great qualities and develop energies which otherwise the possessor of them himself might not have known to exist. This disaster to the school seemed to be the making of its new president, for it stirred the deepest energies of his soul and started him upon a course of action which has seldom been equaled for self-sacrifice and heroic devotion to a worthy cause under such an unpromising outlook.

Dr. Hurst looked steadily at the ruin wrought, then mastered his forces and planned a campaign for raising a new endowment which should exceed the one lost. With a courage and energy which could only be described as a "faith that laughs at impossibilities," he started out to do what seemed beyond the power of human skill and in a few months conquered every discouragement, surmounted the last obstacle and reported the endowment greater and better than ever before. The school was advertised as it could not have been in any other way, and instead of the one generous friend who had been its founder and supporter, the interest and sympathy and loving helpfulness of hundreds were drawn to it, making it stronger in finances and in the affection of the church than it ever had been or ever could have been without the representations of it which this noble man of God gave it in his wonderful campaign for endowment.

Having accomplished this great work, Dr. Hurst returned to his post strengthened in the love of the church and started the school anew upon the line of work which it has prosecuted till this day with such marked success. No wonder he drew the attention of the whole connection of Methodists as a man of affairs equal to the highest position in the gift of the denomination.

When the General conference of 1880 convened in Cincinnati, Ohio, there was a general feeling that the episcopacy must be strengthened and with almost equal unanimity the thoughts of the delegates turned to three men as worthy of the honor which an election to that high office carried with it. On the first ballot Warren, Foss and Hurst were chosen. Dr. E. O. Haven was elected on a subsequent ballot. The latter lived only a year to prove, as he did, his eminent fitness for the place, while the first two are yet in the fullness of their powers, honoring the church which opened to them so wide a field for usefulness. Bishop Hurst continued to work, the peer of his colleagues in energy, industry and loyalty to the church for twenty years, when his intimate associates observed with painful solicitude indications of the insidious disease which would inevitably undermine his vitality. Under the resistless progress of his ailment, he was compelled to desist from work and gradually sank into that condition of physical weakness and obscured mental vision in which he lingered for several months. So completely broken was he that death came as an angel of mercy and lifted his bound spirit into the light and freedom which were no more possible to him on earth.

Bishop Hurst entered upon the episcopal office in the zenith of his manhood and carried with him into his new work the qualities which had given him success in the management of the affairs of the institution over which he presided, and soon won

the confidence of the church as a wise and able administrator. As a preacher, he was scholarly, instructive and edifying. He met the requirements of his office in preaching at his conferences and on other great occasions with such impressiveness as to command the respect of his audiences, more by the force and intelligence with which he presented truth than by the magnetism of voice and manner. His matter was always fresh and interesting. He was evangelical in spirit, sound in the faith and loyal to the best standards of gospel experience and devotion. No element of Methodist doctrine, life or spirit, suffered in his handling.

His great delight was in books. These had for him unceasing fascination. Old and rare books always attracted him, not merely as curiosities, but as having for him deep and engaging interest as sources of light on abstruse and difficult problems, and as leading into lines of thought which he was eager to follow. He was a diligent searcher after the best that literature afforded. Owning one of the best private libraries in the country, he was constantly adding to it, gathering the choicest volumes in many languages. In any city where he had occasion to tarry for a little while, he might be found in the public library if there was one in the place.

Unceasing industry was a conspicuous characteristic. He accomplished results less by brilliant dashes, than by persistent, methodical, unceasing toil. For him to be busy was to be happy. Hence he meditated and undertook great things under conditions that would discourage any ordinary man. Instance his redemption of Drew after its great disaster and also his heroic work in projecting and carrying forward the American university. His name is indissolubly joined with that enterprise. He not only projected it, but launched it, bore it upon his heart, nourished it and wrought into it the very fibers of his brain. It may be that his zeal for it consumed him. At any rate, there is no doubt that his work for it, together with his diligence in literary and episcopal work, proved too great for his strength and added his name to the long list of victims of overwork.

He was an omniverous reader. Few men knew more of books and authors than did Bishop Hurst. It was natural to him not only to read voraciously, but also to write. He wrote much for the periodicals and many volumes on many topics. In 1866 he published his "History of Rationalism," a work which received high encomiums from men of great eminence in the world of letters and continues to hold the respect of scholars, although it can scarcely be said to meet all demands in its line, as it does not come down to date. His work on church history is perhaps as great as has come from his pen and will probably hold its place in the esteem of the church as long as anything he has written. Many of his minor publications were popular in themselves and met a popular demand. The bulk and quality of his writings would impress one not acquainted with his busy life, that he must have been a man free from other cares and duties and at liberty to devote himself to literary pursuits as his chief pleasure and business.

In personal character he was upright, pure-minded and lovable. He was genial, social, cordial in his friendships and drew his friends to him in the closest fellowship and held them with the strongest cords of sympathy and affection. His life was one of active and earnest work, full of incident, not without trial, but on the whole a life of great success and usefulness. God honored him, the church honored him and all who knew him well held him in the highest esteem. The shadows that dimmed his intellect in his decline did not affect the testimony which his noble life gave for so many years to the genuineness of his faith and his readiness for heaven. The whole church, with his stricken family, mourns not without hope.

A CRUSADE AGAINST POLICY GAMBLING.

The meanest and most unscrupulous robbers of the poor are the men who conduct what are known as "policy shops." In these, for a few pennies, men, women and children are permitted to take chances of obtaining prizes. The chances are all against them, but in their ignorance they are led to hope that they may some time obtain a "capital" prize which will make them comparatively rich. Policy shops exist in all large cities and all are practically under the control of a few persons. Their patrons are chiefly the poor, especially negroes. The distress caused by policy gambling can never be known, but it leads to poverty and crime and, in some instances, to death. The pastors of several colored churches in Chicago have been attempting to secure the enforcement of the law against policy gambling in this city. Their success in awakening public

opinion has aroused the animosity of the policy "kings," who see their unrighteous business threatened by the crusade against them, and, in revenge, attempted last week to wreck with dynamite the church of a leading colored pastor. These policy shops exist contrary to law and it is the duty of the mayor and chief of police and not of private citizens to enforce the law against them. The officials have no excuse for inactivity. They cannot plead ignorance of the existence of these places, for the *Chicago Tribune*, in a recent issue, printed not only descriptions of the headquarters of the policy kings and places where policy gambling is conducted, but also printed illustrations of the buildings.

"Policy kings," as they are called, seem to have great political influence. Indeed, in one instance in another city, a well-known policy king was appointed colonel of the state militia, to the lasting disgrace of the state which he represented in that official position. The police of all cities seem to be unwilling or unable to punish these robbers, but they are not beyond the reach of the law. A few days ago "Al" Adams, a policy king of New York, was convicted and sentenced to prison at Sing Sing, where he is to serve for three years for forgery. Adams, it is said, is worth not less than \$5,000,000, but his wealth could not save him. He owned much property, had dealings with leading financiers in New York city, lived in a fine house and endeavored to obtain admission into the best society; but the stigma of the title of "policy king" followed him wherever he went, and he failed of his ambition, notwithstanding his vast wealth. He had no compunctions of conscience in trapping the poor into his gambling dens and robbing them; but when convicted in court he collapsed and became conscious of the disgrace which his merited punishment had brought upon him. He had no sympathy for the poor, whose hard-earned pennies made him rich; but when he parted from his son at the prison door he took his boy's hand and said: "Good by, my boy. It is hard for me to go in here, but I suppose I'll have to. I'll get used to it."

Every other policy king in the land deserves the punishment imposed upon "Al" Adams; and the policy kings of Chicago, if they had their dues, would also be in the penitentiary. The mayor and chief-of-police should do their duty in enforcing the law and, if possible, bring these men to merited punishment.

THE CANTEN IN THE PHILIPPINES.

Many army officers have tried to convince the American people that the sale of intoxicating liquor by the government at army posts is in the interests of temperance, morality and discipline in the army, and in this effort they have, apparently, the sympathy of the war department, which should use its power to rigidly enforce the law prohibiting such sale instead of discrediting the law by endeavoring to show that it is valueless. Not all officers, however, regard the canteen as an advantage. Major Elijah W. Halford, before entering the army, was for many years editor of the *Indianapolis Journal*. He was an experienced and intelligent observer. He knew how to see clearly, with unprejudiced eyes, and how to draw conclusions from facts. He has been for several years with the army in the Philippine Islands, and had, therefore, a personal experience as to the effects of the canteen there. In an address delivered in Manila recently Major Halford said:

From a much wider observation of the canteen as it was actually operated in the army before its abolition, when compared with that of a large majority of those "commanding officers," who are hurried in hurried ranks at our heads, I am prepared to say that it was an evil thing, and evil continually. The canteen is to be judged by what it was and not by what it was not. And my judgment is made up from the scores which I have seen.

I pass by all *a priori* arguments, only promising that I do not envy either the mental equipment or mental operation of the man who can make himself believe that the best temperance measure is to render the drinking of liquor as easy as possible and to surround it with every inducement and incitement—the strength of which no one can well judge who has not seen that inducement and incitement in steady, unabated, diabolical operation. No intelligent man now discusses the drink problem or suggests a method of treating it without proposing to take from it the element of profit and putting about it circumstances the tendency of which is to minimize rather than increase the sale and consumption of liquors. The vicious elements of profit and incitement were present in the old army canteen in most insidious strength.

I am not prepared to say that the sale of beer should be absolutely prohibited to the soldiers of the United States army; but I do say that I should like to see the problem approached from the other direction and the influence of the army officials and of the organization exerted in favor of temperance in the use of liquor. It is so in the British army, especially in oriental countries. The temperance canteen is a recognized and honored institution in the English army. The highest officers give

Photographs from this
file have not been
included but are
available upon request.
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