UNITED METHODIST CHURCH
MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

166
NICHOLSON, BISHOP THOMAS
AND MRS. NICHOLSON (JANE
BOOTHROYD) MRS. NICHOLSON
(EVELYN C. RILEY)
Personal

Bishop Thomas Nicholson, eighty-two, died March 7 at his home in Mount Vernon, Iowa. He had been in failing health for some time. Bishop Nicholson was an alumnus of Toronto (Canada) Normal School, Northwestern University and Garrett Biblical Institute.

His ministry, which began in 1884, included Michigan pastorate, teaching and administrative posts at both Cornell College in Iowa and Dakota Wesleyan University, and from 1908 to 1916 he served in the post of general corresponding secretary for the Board of Education of the Methodist Episcopal Church in Chicago, from which position he was elected to the episcopacy. He was resident bishop in Chicago until 1924 and then in Detroit until his retirement in 1932. From 1921 to 1932 he was president of the Anti-Saloon League. He was active in ecumenical movements and church-related education. The funeral service at First Church, Mount Vernon, Iowa, March 16, was in charge of Rev. W. G. Rowley, pastor, assisted by Rev. E. T. Gough, superintendent of Davenport District. Bishop Raymond J. Wade gave the memorial address and Rev. Fred D. Stone and Bishop J. Ralph Magee participated. Bishop Nicholson is survived by his wife, the former Evelyn C. Riley, and one daughter, Mrs. Allen B. Whitney of Akron, Ohio. Mrs. Nicholson, who served for a number of years as president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, is a member of the Woman's Division of Christian Service.
The Christian Herald
March 23, 1944
vol 119
no. 12
p. 19 oct 3
THOMAS NICHOLSON.

Bishop Nicholson was born at Woodburn, Ontario, in January, 1862. He was graduated from the Toronto, Canada, Normal School in 1882. In 1882 he received the degree of A.B. from the Northwestern University, and the degree of A.M. in 1893. From Garrett Biblical Institute, in 1892, he received the degree of S.T.B. He took graduate work from the University of Chicago, and received the degree of D.D. from the following universities: Iowa Wesleyan, Garrett Biblical Institute, and Wesleyan. The honorary title of LL.D. was conferred upon him by Cornell College in 1907, and by the Northwestern University in 1912. Bishop Nicholson taught in various public and high schools in 1873-83, and in 1884 he entered the Methodist ministry and served on various charges in Michigan, 1884-89, and at Big Rapids, Mich., in 1893-94. He was professor in, and principal of, the academy of Cornell College in 1894-1903, and in 1903-1908 was president and professor in Dakota Wesleyan University. Since May, 1908, he has been the General Corresponding Secretary of the Board of Education. He is the author of a number of books also.

* * *

THOMAS NICHOLSON is several months the senior of Bishop Welch, although both were born in 1862. Bishop Nicholson is fifty-four. One word characterizes him—thorough. He studies before he speaks; speaking, he carries absolute conviction. In any matter in which he at last expresses himself, he carries as much certitude as any man in the Church. Nobody has done better service than Dr. Nicholson has done as secretary of the Board of Education, to which he came in succession to Bishop Anderson, who followed Bishop McDowell, who came after Dr. Payne and Bishop Goodell. Dr. Nicholson reorganized and expanded our educational system. Not only was he a degree by no means negligible instrumental in the securing of between fifteen and twenty million dollars for our colleges, but he has been instrumental in increasing immeasurably the teaching efficiency and prestige of our colleges. He first visited every college and academy, he lingered over its structure, apparatus, faculty, constituency; he made a survey of every factor connected with it; and when he had completed the round he began again, this time to play the part of builder. And look at our educational organization today! And watch his residential area hereafter.

It is unnecessary to particularize. There was a vast reluctance to take him from the Board of Education into the episcopacy. And till the end of time there will remain a question as to its wisdom. It was this question that held him back from election on the first ballot. Of course, beyond a shadow he will strengthen the episcopacy. He will be wise as Merrill was wise; thorough, astute unalike as a member of the Episcopal Board, and in his area substantial, absolutely informed, automatic and convincing in his conclusions, approved of God and man. In every case a master builder, not building to guess work and haphazard and shallow and elusive enthusiasm, but building according to a carefully considered plan—and that, after all, is really what wisdom means, Sophia, the building of a ship according to a plan. The midnight lamp will find him at his desk. No one could be more welcome on the episcopal data than my dear brother, Thomas Nicholson, scholar, educator, reformer, gentleman,roller, accessible, known in two hemispheres, a born leader of men.

* * *

Bishop-Elect Nicholson

Thomas Nicholson was born at Woodburn, Ontario, January 27, 1862. He received his preliminary education in the schools of Toronto, graduating from the Toronto Normal School in 1882. He came across the line a year or two after and began preaching in Michigan. He graduated from Garrett Biblical Institute in 1892, and at Northwestern University in 1893.

He served 3 years as pastor at Big Rapids, Mich., and the next year joined the faculty of Cornell College at Mount Vernon, Iowa. In 1903 he became president of Dakota Wesleyan University. In 1908 he was chosen secretary of the Board of Education, in which office he has acquitted himself with remarkable efficiency during the past eight years. Doctor Nicholson was married to Miss Jane Bearbrooks in 1885. One year ago—May 10—he passed away at his home in East Orange, N. J.
Three forceful addresses on "The Next Steps in Awakening the Latent Forces of the Churches" brought the Congress to a close at the night session on Sunday, April 30. William D. Millar, General Secretary of the Laymen's Missionary Movement, discussed the future program of work and as one of the steps to be taken. In a brilliant address, bristling with figures, J. Campbell White described the insurmountable human and material resources in the United States.

Robert E. Speer, spoke on "Our Latent Spiritual Resources."

Saturday afternoon, April 29, most of the delegates gathered in denominational meetings, two of which reported to the Congress the same evening. John W. Wood, of New York representing the Episcopal Church, stated that the conference of his communion had voted to raise a budget to support an Episcopal Secretary of the Laymen's Missionary Movement, and also to recommend to the next general convention an effort to secure in the next five years 1,000 ministers and 1,000 new missionaries.

Report was made that the Baptist meeting appointed a committee of five to discuss plans for putting a Baptist Secretary of the Laymen's Missionary Movement in the field.


day of a Distinguished Citizen.

Francis, and there are many expressions in his pages which suggest that he thought that in some respects his distinguished ancestry was a handicap rather than an advantage. It is not likely, however, that the attentive reader will agree that all the things he characterized as drawbacks deserved that name, and there are many who will hesitate to regard opportunities as obstacles to success.

The autobiographist was born in 1835 and died in 1915. Within this more than the allotted "three score and ten years" he attained to many honors, which would have been difficult of achievement to a less fortunate person. He is not always unconscious of the advantages which came to him by inheritance, for he furnishes numerous instances of the facility with which he was able to move along the upward path; but he mourns the fact that he did not enjoy the benefits of attrition.

MATTHEW SIMPSON HUGHES was born to be a bishop. We all knew that all the time. His election is not a surprise. It simply has come on schedule time. There was a tumult as of mighty waters when his election was announced. And when he stood on the platform and was introduced, and his hand was grasped by his younger brother, Bishop Edwin Holt Hughes, a pandemonium of applause again broke loose.

The years have slipped along since my family first became Dr. Matt S. Hughes' parishioners sixteen years ago, and I for years a member of his congregation. Matt S. Hughes was then but thirty-seven. And already he was known as one of the master preachers of this hemisphere. What impressed me then, long, long ago, was the dependability, not of his preaching power alone, but also the dependability of his judgment. He was then mature as the counselor in a great congregation, careful, comprehensive, foresighted, in advice. Then one could but see a mature brain that rose above those youthful shoulders. And he has increased with the years.

It tells its own story that Matt S. Hughes should have had but five pastors. He began twenty-eight years ago, had a couple of years in Grinnell, Ia., then a career in Portland, Me., and in Minneapolis, then Kansas City, and then Pasadena—and in every place he was a master figure. He is always "prepared."

You can go to your sleep, if Bishop Hughes is the watchman on the wall. He does not pick a combat, nor yet alderstep it, when principle is assailed. His preaching has the logic of a

The Bishops.

[EDITORIAL CORRESPONDENT]

The first to be elected bishop was Herbert Wheat. It was said of Missillon that he spoke as a child and like a child inspired. I could but think of that as Herbert Welch walked down the aisle to the platform as bishop-elect. I had had a stroll with him the afternoon before they began voting, and there was not a hint in any word that he was a candidate for the office.

We have five other bishops-elect: Charles L. S. Atwater, Herbert Welch, Charles B. Ammons, John R. McCauley, and Elbert H. Washabaugh.
August 1, 1918

DEAN OF WOMEN AT MOUNT UNION COLLEGE

Miss Florence M. Nicholson, A.M., assistant professor of English, has been chosen dean of women at Mount Union College to succeed Miss Luella Kiecker, who has resigned the deanship in order to devote all her time to the teaching of French and Spanish. Miss Nicholson, daughter of Bishop Thomas Nicholson, of Chicago, is a woman of wide training and thorough experience and has already found a large place in the progressive program of Mount Union College. Under her direction line among the women will be well supervised. In this she will be ably assisted by Miss Jessie Howell, A.B., the newly elected director of physical education for women. Miss Howell, who is the daughter of the Rev. D. W. Howell, of Buffalo, N. Y., head of the deaconess work in the Methodist Episcopal Church, had charge of the recreation work at Eaglesmere Conference for W. C. Y. workers last spring. In character, training and experience she will become a valuable asset to Mount Union College. All students entering college this fall, September 16, will be given a medical examination and their physical training will be adapted to their particular needs, so that each student will be given not only efficient mental and moral training but physical as well. The outlook for a large attendance this fall semester is good. Already many women have applied for rooms in the new dormitories, Elliott Hall. A goodly number of men have promised to enter, and in view of the fact that military training and special war-time courses will be offered the attendance of men will likely be normal.

Nicholson was born June 30, 1878, of pioneer missionary parents. She was graduated Phi Beta Kappa from DePauw University. She took graduate work at several universities and spent a year at the American School of Classical Studies in Rome.

One of the founders of the World Federation of Methodist Women in 1919, she was its president until 1911. She was a member of numerous national and international organizations, had attended as a delegate several General Conferences and major world conferences. She never ceased to be alert to the problems of international justice and good will. From several colleges Mrs. Nicholson received honorary degrees for her trained, unselfish, and effective service.

She wrote many articles and in 1921 she wrote the book "The Way to a Warless World." In 1942 a copy of this book was placed in the corner room of the Church Center for the United Nations in New York.
A "Vanishin

There Are as Many

When

We cannot, as we once thought, solve
that by herding the red men into a
and comforting ourselves with the th
take care of the Indian as long as he lasts—

At the present time there are more than
in the United States, exclusive of Alaska,
in largest numbers in Oklahoma, Arizona, N
Mexico, California, Minnesota, Montana, W
Wisconsin. Only 78,931 are United States :
116,405 speak English.

Americanization is the great cry today;
realizes that in order to be a real nation, it
assimilate the thousands of foreign speck
yearly pour in through our ports. But who
speaking, original natives of America, who
truly are in our midst? The white man's
country over 400 years, and yet only one-fif
number of red men speak the white man's
average immigrant picks up English in

The reason for this difference is quite ob
grant plunges immediately into the whirl w
English is essential to his success. The
other hand, has been forced into the backgro
and told to keep to himself. Young men and
women, educated in govern
then sent back to reservations where their fat
follow the old life undisturbed, should soon
states and habits, even to the language of th

On our latest issue of five-cent pieces we
a present-day Indian as being symbolic of a
we are doing to give this freer head a
vital part in our national life!

The policy of the government in Indian
affairs is undergoing a change. In April,
1917, a new Declaration of Policy was
announced, allowing the release from
government supervision, with all their
property, of practically all Indians hav
one-half or more white blood; those
of more than one-half Indian blood, who
are shown to be as capable of transacting
their own affairs as the average white
man; and all Indian students over
twenty-one, who complete the full course
of instruction in the government schools,

METHODIST

Ecumenicity

That the World May Believe. By
The book gives sermons and the
Christian Unity. It outlines the history
movement, with excerpts and many
church documents, and discusses the
prevailing scientific and moral
world and church union. 75 cents.

Guide to "That the World May
Dorothy McConnell. 30 cents.

Principles of Church Union. A
Union outlined by Protestant churches

Christians in the Technical and
Dundas, a popular report on the Church and
ficials of the World Assembly of the Women's
missionary, and Wesleyan Service and Wesleyan Service
and church union. 10 cents.

Called to Unity. By Albert C. Uphol
the World Assembly of the Women's
missionary, and Wesleyan Service
and church union. 25 cents.

Christ and the Faiths

Encounter of the Faiths. By Geor
In this book Dr. Carpenter would
their vision of the true Christian or
"differences of men's beliefs in the u
Mrs. Thomas Nicholson

... Evelyn Riley Nicholson, for 19 years president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church and one of the "architects" of the Woman's Division of Christian Service, died February 15, 1967, in Chicago, Ill. Funeral services were in charge of the Rev. E. R. Kenworthy of the Bethany Methodist
BOARD OF MISSIONS OF THE METHODIST CHURCH

Office of the General Secretary

MEMORANDUM

TO: All Personnel

FROM: Mrs. Porter Brown

February 16, 1967

We regret to inform you of the death of Mrs. Thomas Nicholson, the widow of Bishop Nicholson. She was the president of the Woman's Foreign Missionary Society at the time of unification, and was one of the leading lights in forming the Woman's Division.

The funeral will be held on Saturday, February 18th, at two o'clock in the Bethany Methodist Church in Chicago. Mrs. Alvin B. Pfeiffer, vice-president of the Woman's Division, will participate in the service.

gf
Memorial Service

EVELYN RILEY NICHOLSON
(Widow of the late Bishop Thomas Nicholson)
of the Methodist Church

SATURDAY, FEBRUARY 18, 1967
2:00 P.M.

THE BETHANY METHODIST CHURCH
100 W reminiac Avenue
Chicago, Illinois 60640
HER FAVORITE POEM

"To be alive in such an age!
To live to it!
To give to it!
Rise, soul, from thy despairing knees.
What if thy lips have drunk the lees?
The passion of a larger claim
Will put thy puny grief to shame.
Pling forth thy sorrow to the wind
And link thy hope with humankind;
Breathe the world-thought, do the world-deed.
Think hugely of thy brother's need.
And what thy woe, and what thy wealth?
Look to the work the times reveal!
Give thanks with all thy flaming heart.
Crave but to have in it a part.
Give thanks and clasp thy heritage—
To be alive in such an age!"

— Angela Morgan

IN MEMORIAM

MRS. THOMAS NICHOLSON

DIED—February 15, 1967

WORLD LEADER OF WOMEN

President
Woman's Foreign Missionary Society
1931-1940

Founder and President
World Federation of Methodist Women
1939-1944

TEACHER—ADMINISTRATOR—PEACE ADVOCATE

Resident
Bethany Methodist Home, Chicago
1954-1967
HER MISSIONARY HYMN

"Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown;
O send us forth, Thy prophets true,
To make all lands Thine own!

"O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart;
Teach us to ban all ugliness
That blinds our eyes to Thee,
Till all shall know the loveliness
Of lives made fair and free.

"O God of righteousness and grace,
Seen in the Christ, Thy Son,
Whose life and death reveal Thy face,
By whom Thy will was done;
Inspire Thy heralds of good news
To live Thy life divine,
Till Christ is formed in all mankind
And every land is thine!"

—Henry H. Tweedy

ORDER OF SERVICE

The Rev. Edward R. Kenworthy, Minister
The Bethany Methodist Church

INVOCATION—The eternal God is thy dwelling-place. Draw near to him and he will draw near to you.

HYMN No. 1—"O for a Thousand Tongues"

SCRIPTURE LESSON—Psalm 23 and John 14
Bishop Thomas Marion Pryor, Chicago Episcopal Area. The Methodist Church

TRIBUTES—
Dr. Olin Clarke Jones, personal friend and Chaplain in
Bethany Methodist Home and Hospital
Mrs. A. B. Pfeiffer, Treasurer of the World Federation of
Methodist Women
Bishop Charles Wesley Brashears, Retired, Bishop of the
Methodist Church

PRAYER—Bishop Thomas Marion Pryor

HYMN No. 288—"Servant of God Well Done"

BENEDICATION—The love, mercy and grace of God the Father,
Son and Holy Spirit be yours. Amen.

†
(Interment at Mt. Vernon, Iowa in June, 1967)

†

PALL BEARERS—The following ministers of the Rock River Conference: Lloyd A. Gustafson, Timothy B. Reeves, Paul E. Bloomquist, T. Lennard Eide, C. F. Carlson, O. G. Sandström

Karl Schlerf, Director
THE MEMORIAL SERVICE

REV. EDWARD R. KENWORTHY, Minister

Our purpose here is to lift our hearts in adoration and praise of the God of life and of death and of all creation in thanksgiving for His promises realized in the life we honor here, and to rehearse our Christian faith together.

Jesus said:

\textit{I am the resurrection and the life; he who believes in Me, though he die, yet shall he live, and whoever lives and believes in Me shall never die.}

May we pray:

\textit{Eternal God, our heavenly Father, whose love makes us living souls; you cradle us in mystery, you give strength to our muscles, you give light to our eyes and wisdom to our hearts; you give us hunger and aspiration more vast than earth herself: you walk beside us mercifully assisting us in these days, and when our eyes close on earth; you open them again on your Kingdom and on your face. What shall we ask that you have not already given? What shall we render, save obedience and love and praise?}

Thomas Kelly in his Testament of Devotion recalls that in Moravian communities the death of a member is not a time of mourning but of rejoicing. The village band gathers to play hymns to celebrate the "achievement" of their member. Let us sing together: Hymn No. 1—"O for a Thousand Tongues to Sing."

TRIBUTE BY DR. OLIN CLARKE JONES, personal friend, speaking for the residents of Bethany Methodist Home:

For those living in the Bethany Methodist Home, Chicago, in these more recent days, one of the richest, most interesting and most rewarding experiences has been the presence and personal friendship of Mrs. Thomas Nicholson. I speak this afternoon, as one of those Bethany friends, who came to know her in these golden years of her life. She would have been 94 years old on the thirtieth of this coming June.

A cordial and gracious hospitality shown to every friend on every visit was one of her most striking characteristics. A cup of tea or a glass of grape juice (it must always be of the Welch's vintage because of his temperance stand), with cookies and candy were always on hand. Pour o'clock was my regular calling hour, and usually two or three times a week.

Mrs. Nicholson was a real person, inspiring to be with, and utterly dedicated. In her natural bearing was a quiet dignity, a grace, and a queenliness. In serious moments with her one sensed a feeling of urgent-kingdom-business-at-hand, even in the little things. There was sparkle to her, and a sense of humor as we shall see, and a gentleness; but there was also great strength and high courage. One ever felt in her—a world of wisdom and experience in reserve.

Her sense of humor was delightful. Here is an example. It is so much like her. In letters to friends she wrote: "I want to explain that in addition to my regular schedule, I have taken on the care of an old lady whom I have known for a long time. She feels free to ask my help because she knows me better than anyone else here. I do errands for her (for she has become a poor walker), I write some letters for her, and find many ways in which I can help and comfort her. For instance, she sometimes sleeps too late to go down to breakfast and then I prepare breakfast for her. For she needs the extra sleep. Usually she is very pleasant about it, but recently I cooked an egg for her breakfast and she said, 'I'm tired of eggs,' so the next time I fried some bacon for her. I stay with her evenings sometimes instead of going to things that are intended for our information and pleasure and there are many here.' Then Mrs. Nicholson writes, "Now, please don't be sorry for me. I am thankful that I am well enough to do these things, rather than having an attendant or nurse do them for her. Perhaps I do not need to explain that the Little Old Lady is myself so you can see that I cannot avoid the responsibilities and the time that it seems necessary to give her." This is Mrs. Nicholson herself in a most revealing way.

From the earliest years until the latest, she has unselfishly been devoted to every member of her widening family circle. One of her last labors of love was a very special letter addressed to "her family." It was written dur-
ing the celebration at Lovely Lane Chapel, Baltimore, of the 200th anniversary of the Methodist Church in America. In her letter to them was a picture of her mother, and she asked, "What is our heritage? Who are we? Whence came we and why?" Then she tells of the early days of Methodism in Southwestern Minnesota, and of the arduous life and whole-hearted consecration of her parents—the Rev. and Mrs. A.T. Riley.

Her year in Rome was a most important one. After her graduation from DePaul University, she studied at Cornell University and at the University of Michigan, in preparation for teaching Latin Literature. In that capacity she was serving at Cornell College, Mt. Vernon, Iowa, when invited to teach in the International Institute, Grondon, Rome (1903-04). Granted leave of absence she spent a year there as teacher, as member of the American School of Classical Studies, as editor of the Roman World, and as a student of world trends. The experiences of this year influenced her life in a formative way as perhaps no other single year. She was on her own; she was being tested. She was challenged in so many different ways. She came to know extraordinary people of culture and refinement from many different countries. As editor of the Roman World, she was in touch with the stream of visitors to Rome. She came to acquire a world outlook and a deepened historical perspective. She made lifelong friends. Many opportunities came to her for service in many different fields and places; but at the end of the year, she returned home to teach again at Cornell College, and to care for her aged and ill parents. She was head of the Latin Department of Cornell College from 1900 to 1917, establishing herself as a highly gifted teacher and a beloved counselor.

Evelyn Riley married Thomas Nicholson, a Bishop of the Methodist Church, on June 19, 1917. She was a lovely and winsome bride. One afternoon when I called, she was going through an old box of pictures. She smilingly showed me some of her wedding pictures. She was sweet and coy as she referred to the courtship with the Bishop. As a matter of fact she kept him waiting for an answer; but he was gallant and persuasive and persistent as a suitor. When she yielded, from then, she gave him her love and full devotion, and ever held him in the very highest esteem. Only recently Mrs. Nicholson gave me a tie-clasp of his, which had been given to him by a high Japanese official, whom he had befriended when he was a young student in this country. I mention it because in the little box which she gave me, the tie-clasp was wrapped in a bit of silk, the like of which went into her wedding dress.

Apart from family, her deepest love and her highest hopes were for the World Federation of Methodist Women. I will not trespass on another's tribute. But only in a personal way was it related to the International Missionary Council held in Oxford, July 9-16, 1923. Mrs. Nicholson was an official delegate to the Missionary Council, and was invited to make one of the principal addresses. What happened is outstanding. The event was her initial, full-fledged introduction to world influence and world leadership!

What made it important to begin with was that the subject of her address was the very theme of the Council Meeting itself:—"The Place of Women in the Church on the Mission Field." And even more significant, it was probably the first major address by a woman to an International Missionary Council. It was certainly the first on that subject. And it was truly a prophetic message for what she saw happening and what she saw in the future have come true. Here is one sentence from the opening paragraph:

"One may safely say that of all the tides that surge around the globe today, none is more significant, more pronounced and none augurs more for good or ill to society than the Woman's Movement." And after citing many illustrations, she says again in the address, "All this, as I see it, represents a rising tide which the Church must meet. Woman the world over is coming to a new sense of her latent power, of her inherent rights, of her possibilities for larger service and of her equality with men. That tide is a 'Niagara which may engulf us unless we make it a dynamo to turn the wheels of a better civilization.' Let us remember the year was 1923.

It is interesting to know that some of the dignitaries of the Council endeavored to dissuade her from giving the address, saying that the time was not right for such a presentation. And well they might in the light of a story she told in her address. This is the story: "Said Isaac Marcusson to the forewoman of a large munition factory, 'What will be the effect of all this war work on women, on the status of English women after the war?" 'O Sir,' she said, 'I do not know, but women who have handled explosives for four years will not be afraid of mere men afterward!'"

But many others, including the great missionary leader, Dr. John R. Mott, encouraged the address. She made it. Its impact, we are told, was momentous. Its influence was far-reaching in both time and place. The whole experience made a deep impression on Mrs. Nicholson. It could truthfully be said that here in her own mind and heart was the beginning of what came to be the World Federation of Methodist Women. Writing in the World Outlook, Miss. F. G. Brooks says: "Mrs. Nicholson gives credit to many hands for the growth of the idea for a World Federation of Methodist Women. She, however, was the spirit behind the formation of the Federation, and in 1939, became its first president."

Mrs. Nicholson was president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church from 1921 to 1940. One of the outstanding developments in the Society during her years of leadership, and in which she was a moving spirit, was the creation of an International Department. This was a way of giving organizations of Methodist women in Europe and elsewhere more scope and share in the administrative responsibilities without severing the ties that bound together in sacred fellowship. This development came to pass during the celebration of the Sixtieth Anniversary of the Society at Columbus, Ohio, in October 1929. This celebration looked up in the thinking of Mrs. Nicholson, and in her memory, as some of the greatest hours of her life, and of the most joyous. It is recorded as "the greatest missionary gathering of women ever held on this or any other continent." And the creation of the International Department of the Woman's Foreign Missionary Society was a forerunner of the World Federation. Ten years later came the union of the three branches of the Metho-
dist Church, as we know it today. Of Mrs. Nicholson, Mrs. Brooks writes again: “She became one of the ‘architects’ of the Woman’s Division Christian Service.”

Mrs. Nicholson was a delegate to four General Conferences of the Methodist Church; was a delegate to the International Missionary Councils of Oxford, Budapest and Jerusalem; was a member of the Commission on International Goodwill, and of the Conference on the Cause and Cure of War. She was a member of the American Association of University Women. She was elected to Phi Beta Kappa. She received honorary degrees from Morningside College, DePauw University and Cornell College. She was author of articles and pamphlets on missions, art and archaeology, world peace and the classics. Her book on “The Way to a Warless World” was placed in the cornerstone of the Church Center at the United Nations. It was the first publication on world peace which the Methodist Church issued after World War I. At the same time she began and organized the peace movement for young people in the Methodist Church. It was primarily her effort which called for the first General Conference action on peace, and she formulated the first draft on peace authorized by the General Conference.

These are glimpses into the life and works of Mrs. Thomas Nicholson, one of the first and most outstanding Christian world leaders of women of the Twentieth Century. The book of Daniel ends with this injunction: “But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.” (Daniel 12:13) She did just that. She finished her life on earth in faith and hope and love. And now she is in her heavenly Father’s house of many mansions, hearing the precious words from Him whom she loved and served so faithfully. “Well done. Enter into the joys of thy Lord!”

TRIBUTE BY MRS. A. B. PFEEFFER, speaking for the Woman’s Division of the Methodist Board of Missions, and the World Federation of Methodist Women:

In 1954 the Woman’s Division of the Methodist Board of Missions published a pamphlet written by Mrs. Thomas Nicholson entitled “For Such A Time As This.” Mrs. Nicholson wrote: quote—“Lives and great issues were at stake when Queen Esther was challenged by the famous question: ‘Who knowest whether Thou art come to the kingdom for such a time as this ’” Mrs. Nicholson wrote: “This question might be put today to the World Federation of Methodist Women.” And she went on to discuss the relevance of the World Federation.

Representing the Woman’s Division and the World Federation, I pay loving tribute to Mrs. Thomas Nicholson, and borrowing from her pamphlet, would like to say that Mrs. Nicholson, h-e-r-s-o-f-f, came “for such a time as this,” from the beginning of her life to the very close. She was admired and respected and honored by women the world over.

Mrs. Chaves of Brazil, the third president of the W.F.M.W., in addressing the World Federation Assembly in 1956 said: “The World Federation of Methodist Women is the realization of a dream—the outstanding name we find is that of Mrs. Thomas Nicholson.” Yes, Mrs. Nicholson came for “such a time as this” and the women around the world honor her.

Mrs. Ray Dudley of New Zealand, Secretary of the W.F.M.W., learning of Mrs. Nicholson’s grave illness, sent the following official tribute which she asked to be read at the proper time.

“In the passing of Mrs. Thomas Nicholson, the World Federation of Methodist Women bids a temporary farewell to one of its most revered and stalwart leaders, and proudly salutes the memory of a towering Christian personality.

“With inspired vision and dedicated enterprise, as President of the Woman’s Foreign Missionary Society of the United States Methodist Church, Mrs. Nicholson played a prominent role in the welding together in Christian fellowship national groups of Methodist women. When in 1939—the year when three Methodist Churches of the United States combined—the World Federation of Methodist Women was recognised by the General Conference as an official organisation of the Methodist Church, Mrs. Thomas Nicholson became its inaugural President, holding office for five years.

“The launching of a world organisation of women 28 years ago, when transport and communications were a far cry from the fantastic development in speed that we know today, and when the world was tottering on the brink of a second mammoth catastrophe that would leave few unscathed, such an
organisation called for vision, courage and faith of lofty dimensions. In Mrs. Nicholson the new Movement found a leader of sterling worth, competent to lay strong foundations upon which the present structure of 60 national units, drawn from 55 countries, with a six million membership has been established.

"It is a source of joy to those who have been handed the torch for continuance of this great enterprise to know that Mrs. Nicholson, one of the loved and honoured founders of the Movement, has lived long enough to witness the vindication of her early hopes and aspirations, and to have the realisation that the child of her dedicated efforts is reaching a promising and fruitful maturity. We praise God for such valiant hearts.

"In paying this grateful tribute to one of God's honoured servants, the Federation would join with the loved ones of the late Mrs. Nicholson in their plea of praise and thanksgiving for a life nobly lived to the glory of God.

In grateful and affectionate remembrance.

Sincerely yours,

Mrs. Ray Dudley
Secretary"

The Woman's Division of the Methodist Board of Missions also pays loving and grateful tribute for, as president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, Mrs. Nicholson and her co-workers and those who preceded them, through the guidance of the Holy Spirit, laid the foundations for the vast expanse of mission outreach in which the Woman's Division is involved today. Only God can know the lives that have been helped.

As we think of Mrs. Nicholson, a poem by Henry Van Dyke comes to mind:

"Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

—Henry Van Dyke

Surely Mrs. Nicholson learned well to do these four things—She embodied all these words imply.

Her patience, unfailing kindness, helpfulness and understanding were winning qualities which all recognized and for which she was loved.

Her vision and courage challenged us—Her fine mind opened new fields of involvement for men and women. Her consecration and deep faith inspired us.

We thank God for her life, which will bless us forever!

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BISHOP CHARLES WESLEY BRASHARES, speaking for the Council of Bishops of the Methodist Church:

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Among her various activities, Mrs. Nicholson belonged to the Methodist Council of Bishops, Widows and Wives. To our own Bishop Pryor and others are here and could speak for this group. I have been asked to say a word for us all in appreciation of Mrs. Nicholson's dedicated life and I have received a telegram, sent by our Senior Bishop Welsh who is 104 years old.

Pastor Kenworthy has reminded us that an occasion of this sort gives opportunity for us to review the affirmations of our Christian faith and to thank God for our faith incarnate in a certain person. Tho we realize how inadequate any words by us may be, if any person doubts the value of the Christian faith, we'd like to argue with him in the presence of a life like that of Mrs. Nicholson. Her dedication to Christ helped her to know "For a cause she was born." For Christian service she came into the world. Such a life gives proof of the effective value of the Christian faith.

If we are to take a text, we choose 2 Corinthians 5:20 "God was in Christ reconciling the world unto himself... and entrusting to us the word of reconciliation. We are ambassadors of Jesus Christ."

Mrs. Nicholson was truly an ambassador of Jesus Christ. We realize that today the term AMBASSADOR has lost some of the glory it had when the scriptures were written. In much of the Old Testament these messengers of God were called ANGELS. We read of the four angels who stood always in the presence of God and did His bidding: Raphael, the healer of souls; Uriel, the bringer of light; Michael, the recording angel; and Gabriel who said to Mary, "Fear Not." God sent his angel Ambassadors to Moses at the burning bush. An angel put a cloud between fleeing Israel and the Egyptian army. In the Dead Sea Scrolls we read that "The words of the Book Michael rehearsed unto the angels."

All these messengers of God shone like stars of the ancient world. But when Jesus the Son of Righteousness brought the new day, all the ancient messengers seemed to pale, almost to insignificance. Yet, we sophisticated people of the modern world need to remember that God still works thru His messenger Ambassadors. Jesus promised His disciples they would do even greater works than He had done. And Christian history is replete with the record of blazing personalities who are messengers of God, Ambassadors of Heaven.

Among these the name NICHOLSON shines with double splendor. Bishop Thomas Nicholson illuminated with his Christian spirit the fields of Education and Administration. He led our church to modern viewpoints on changing society and helped us understand the transitions of today.
Mrs. EVELYN RILEY NICHOLSON, in her own right as teacher, creative inspirer of new movements, AMBASSADOR of God, added luster to our understanding of what a Christian Ambassador can be.

Whether Evelyn got her idea of selfless service from her preacher Father, or from her own conversion and dedication to Christ and His Church, we do not know. But all who knew her realized that she lived... yet not she... the cause of our Lord lived in and acted thru her as an Ambassador of God.

She was ideally equipped to be an Ambassador of the kingdom, by her EDUCATION. You have already heard of her graduation from DePauw, her postgraduate work at Cornell, and her various degrees. She became head of the Latin Department at Cornell, then went to Rome, Italy, to study and teach in the School of Classical Studies. She became editor of “The Roman World” and received various honorary degrees. All these activities gave intellectual skills to her global mind, interested in bringing Christ’s kingdom unlimited by race, color or caste.

Then too, each of her experiences enriched her Education and skill as an Ambassador of God. In 1923 she became a delegate to the International Missionary Council. Her speech at its meeting in England in 1923, began the consideration of the need for Methodist women around the world to organize themselves into a movement to improve the world. In 1939 this organization met at Pasadena, California to organize 29 national groups with a twelve point program and Mrs. Nicholson as first President. For many years Mrs. Nicholson was recognized as Honorary President of this world wide organization which today functions with representatives from over half a hundred nations.

But work in this World Federation of Methodist Women also skilled Mrs. Nicholson to serve in the WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THRU THE CHURCHES, THE COMMITTEE FOR INTERNATIONAL JUSTICE AND GOODWILL, THE CONFERENCE ON THE CAUSE AND CURR OF WAR, THE INTERNATIONAL CONFERENCE AT BUDAPEST, THE JERUSALEM COUNCIL OF 1928. In all these meetings she worked... not for her own pleasure... tho she enjoyed all these responsibilities... but increasingy she schooled herself thru these experiences to be a good AMBASSADOR OF GOD.

A SECOND characteristic which marked Mrs. Nicholson as an Ambassador of the Kingdom was her unerring eagerness for information about everything that had to do with the Christian Church around the world. No newspaper reporter was keener to get a scoop for his paper. Rather was Evelyn to get one more bit of information about developments in the Kingdom of Christ.

Whenever my wife and I visited her at Bethany... even tho she was no longer young... she would welcome us into her room. Everybody there was so kind to help her get her guests seated comfortably with a cup of tea and a cookie. Then she would read to us a letter from Helen Kim of Korea. She would pick our brains of any information about the world situation as revealed at the meeting of the Council of Bishops or anywhere else. I’m sure many of you here have enjoyed these delightful visits. Visitors from all over the world came to her room at Bethany East to relate their progress and problems. She carried on a terrific correspondence with “Her girls and boys” around the world. Indeed as she summarized world problems and victories of the Church in Asia, Europe, Latin America, anywhere, you got the impression that her room in Bethany East had become the chief office of an Ambassador of the kingdom. I chuckled as I said to Mrs. Nicholson, “You and the Lord are carrying on a tremendous business here... I’m sure you are.”

She liked to attend meetings of the council of Bishops and their wives. I myself know of no other fellowship quite like it. Here meet the administrators of our church in many countries. Years ago I learned that when you visit the ambassador of some government, you learn practically nothing. The more he knows, the less he tells. But everywhere preachers confide in their Bishops about the true situations in which their people live. And when the Bishops meet you learn a great many things about world conditions that are not published in the papers. Mrs. Nicholson always wanted the latest insights on world events.

Mrs. Nicholson was a very friendly person. Her family ties were strong. You already know of the devotion with which she cared for her aging Mother and then the Bishop. She had a keen interest in the rising generation of family, students, and friends, especially in the charmed circle of the Council of Bishops. But along with her affection, was an insatiable urge to find facts, and to evaluate each fact in terms of the ongoing Church. She had the zeal for information characteristic of a good Ambassador.

Finally, may I say, as God’s Ambassador, Mrs. Nicholson not only sought news: she made news. God worked thru her life.

For instance in 1924, she wrote “The Way to a Warless World.” Today we can hardly realize what a revolutionary statement it was then. It was the first book on world peace the Methodist Church published after World War I. One copy of it was lately put into the cornerstone of the Methodist Church Center for the United Nations in New York. The North Central Jurisdiction of our Woman’s Society of Christian Service made a gift to that building in honor of Mrs. Nicholson.

When she began to write about peace, Bishop Nicholson told his wife that her statements on peace would get him into more trouble than anything he ever did. But he was willing even to die to defend her right to publish this truth.

For her, as for any good Ambassador or prophet... what she was told to speak, she spoke, regardless of the consequences.

In fact, she lived by serving. My wife took her to a jurisdictional meeting of the women in Minneapolis. She had been feeling very weak. Tender hands and a wheeled chair got her from taxi to train in Chicago. But on the train she met women going to the meeting. As she talked to them of the work of the Church, she grew noticeably stronger. By the time she arrived in Minneapolis, she had become a new person. She sat at the head table and made
three speeches. She had so gained in strength that I accused her of pushing
the engine all the way home and felt she could have handled the baggage.
She thrilled on Christian fellowship and service, as an Ambassador of God.

But steadily, the increasing frailty of her years became a problem. Thru
the decade of her eighties, she would tell you with a smile that she liked
Bishop Anderson's phrase, "She had become an octogenarian." She would
have reached her ninety-fourth birthday next June.

Bishop Bashford used to say he had received three divine calls. One was
his call to the ministry. One was his call to China. The final call was to
endure sickness and suffering. He regarded each call as from God.

To the very last, Mrs. Nicholson’s life was "A life in God"
    A life in God and not some scattered Sundays
    Nor just a little while at morn or eve."
    But she had every breath so dedicated
    That God’s cause lived in her constantly.
    And we shall not cry out in anger, O God
    That such gifts are ours but for awhile.
    We shall not forget the blessing of health
    The moment it gives way to illness and pain.
    Nor shall we blot from our minds the love we have known
    When our friends have gone on to their reward.

Now this Ambassador has returned to her own country. We can scarce
imagine the multitude from every earthly land that will greet her there with
joy. The work of her hands, God has established it. She and her work go
marching on. And we who are left, thank God that this AMBASSADOR of
His Kingdom visited with us for awhile.

BISHOP THOMAS MARION PRYOR — offering the prayer of
memory and thanksgiving:

Oh God, Our Heavenly Father, teach us that death is not the
end; it is the beginning! Help us to know that there is little differ-
ence between the here and the hereafter. It is Thee from whom we
come and help us to know that it is unto Thee that our spirits re-
turn. Thou hast been our dwelling place in all generations. Thou
art our refuge and strength, a very present help in time of trouble.
Grant us thy blessing in this hour, and enable us so to put our trust
in Thee that our spirits may grow calm and our hearts be comforted.
Lift our eyes beyond the shadows of earth, and help us to see the
light of Thy eternity.

We especially commit unto Thee the personality of Evelyn
Riley Nicholson. We pray that Thou wilt see in her life all that was
good and noble; her devotion, her dedication, her enthusiasm, her
concern for her fellowman, her willingness to be spent for Thee,
and the breadth of her concern. Forgive what ever may have been
remiss, but continue permanently those interests and concerns of
hers that were consistently with Thy Holy Will.

Look tenderly upon all who shall miss her, as we commit to
Thee this one whom we all love. Make real to us the ministry of the
Holy Spirit, so that we may experience the peace that passeth un-
derstanding. We thank Thee for our faith that makes us trust in
Thy care and providence, for we ask it in the name of the victorious
Christ. Amen.

HYMN No. 288—"Servant of God Well Done"

Benediction—The love, mercy and grace of God the Father,
Son and Holy Spirit be yours. Amen
A bronze plaque is to be placed in the Fountain Room and Lounge of Bethany East, of the Bethany Methodist Home, Chicago, honoring the memory of Bishop and Mrs. Thomas Nicholson, inscribed as follows:

NICHOLSON FOUNTAIN LOUNGE

In Loving Memory of

Bishop Thomas Nicholson
1863-1944
Preacher — Educator — Administrator
Resident Bishop of Chicago Area, 1916-1924

and

Mrs. Evelyn Riley Nicholson
1873-1967
Teacher — Administrator — Peace Advocate
World Leader of Women
Founder of World Federation of Methodist Women
Resident of Bethany Methodist Home, 1954-1967
BISHOP THOMAS NICHOLSON.


Author of Epworth League Bible Studies; The Necessity for the Christian College; Studies in Christian Experience.

November 1, 1918.
BISHOP THOMAS NICHOLSON.


Author of Epworth League Bible Studies; The Necessity for the Christian College; Studies in Christian Experience.

November 1, 1919.
The Methodist Episcopal Church and Her World Program

By
BISHOP THOMAS NICHOLSON

For Pastors Only

Complete Address Delivered at the National Conference of the Methodist Episcopal Church at Detroit,
Wednesday, November 16, 1921
(Excerpts Printed in Advance)

Pastors' Bulletin Number Three

METHODIST EPISCOPAL CHURCH
Committee on Conservation and Advance
740 Rush Street, Chicago, Illinois
The Methodist Episcopal Church
and Her World Program

The Church Is To Be Congratulated

My first word in discussing the World Program of the Methodist Episcopal Church is one of congratulation. We have had a perfectly marvelous response to the greatest appeal ever made to our Church—in fact it seems to me that it was the greatest appeal ever made to any Church in the history of Christendom.

My conviction deepens with every week that there never was a more purely providential movement in the history of Protestant Christianity than that movement we have been accustomed to call "The Centenary." In my judgment this forward World Program of Methodism was as well timed by the Almighty God and as providential in the various phases of its operation as was the origin of Methodism itself.

May I call your attention to a single suggestion under that head and then pass on to the discussion of my subject proper. We, in America, have tended to be insular. George Washington warned our nation against entangling alliances, and we know the way in which the changes have been wrung on that utterance of his. Later in our history we had that pronouncement, widely known as "The Monroe Doctrine." All this and much more like it, had the effect of influencing America to shut itself in upon itself. I need not tell this intelligent audience that whenever any man turns his whole thought and attention in upon himself, he very soon affects his character. The principle holds just as truly with nations as it does with men. Unless there had been some counteracting influences, this nation never could have kept its world vision and never could have attained the remarkable place of leadership it holds today. It is my conviction that we can thoroughly establish the fact that no single thing in the history of the American Republic has helped to keep the world vision, to keep us on the map of the world, and to prepare us for the great day which is now upon us, which in any way compares with the influence of Protestant Missions in that direction. Ports of entry have been opened. The lines of communication have been established. Friendly relations with many countries have become known. American ideals have been presented in their best light, and particularly in countries like China, a most amazing
spirit of friendliness and appreciation has been cultivated, all through the influence of the missionary and the missionary propaganda. There is not time here to go into detail or to discuss a subject which affords an abundance of material for a most interesting address.

When you put a world program like ours before a Church and a nation which has been schooled to a certain type of insularity, you have a difficult task and you assume a great responsibility. It is to the credit of the Methodist Episcopal Church, and particularly the laity of that Church, that there has been so remarkable a response to so ambitious a program. What has been done? What have we to show for our three years of strenuous effort? First of all, we have made remarkable collections. The result is a cause for profound thanksgiving and praise to Almighty God. Let me show you what I mean.

"THROW AWAY YOUR HAMMER AND GET A HORN"

Six Boards of the Methodist Episcopal Church, namely the Board of Sunday Schools, the Board of Education, the Board of Education for Negroes, the Board of Temperance, Prohibition and Public Morals, the American Bible Society, and the General Deaconess Board, have each received their apportionments in full for three successive years—something I think they have never done before. Furthermore, their appropriations were the largest ever made for the work of those wonderfully useful agencies. Each of these Boards has had every dollar of its apportionment. I grant you that these appropriations were all too meager, but remember again that they were the largest ever made for those agencies. Personally, I regret that in all these gatherings there is not opportunity for as full and interesting an exhibition of the work of these other six Boards as we have for the Board of Foreign Missions and the Board of Home Missions and Church Extension. It would greatly increase the appreciation of our people as to the worth and work of the Centenary if this could be done; but in addition to these appropriations the Board of Education and the Board of Education for Negroes are each in the process of receiving a million dollars from the Centenary in addition to their annual appropriations. We heard here last night thrilling speakers tell us of the progress of our work among the Negroes. Take for instance Meharry Medical College, to which reference was made last night. You re-

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member that one of the speakers told you that two thirds of all the Negro physicians in the country who have received diplomas of graduation from a medical school have been graduated from Meharry—and that is only a slight indication of its great work, but $200,000 of your Centenary money drew to itself $150,000 from each of two great Foundations of national importance. Thus $200,000 of your Centenary funds secured $300,000 more, for which no credit is given, and of which no mention is made, in any of our reports. That is simply an illustration of what has been repeated again and again. In my judgment we could show at least five million dollars of added accumulations which the Centenary money has thus drawn to itself in the last two years.

But what of the Mission Boards themselves? I take the figures I am about to quote from the reports of these Boards as published in the journal of the General Conference of the Methodist Episcopal Church. In the quadrennium 1912-1916, the total receipts of the Board of Home Missions and Church Extension, was $4,495,836 for the four years. In the year 1919-1920, the receipts of that Board were $6,612,000. The Centenary made it possible for the Board of Home Missions and Church Extension to receive and disburse in a single year $1,116,000 more than it had received in the entire quadrennium preceding. Similarly with the Board of Foreign Missions. The largest amount that Board ever received in one year before the Centenary period was $1,700,000. In the four years from 1912-1916, the Foreign Board received $6,311,000, but in the single year 1919-1920 it received $6,612,000. In other words, the Foreign Board received and disbursed $300,000 more than it had received in the entire quadrennium in a whole quadrennium. In the present year, owing to the financial conditions of the country, the amounts are a little smaller. The shrinkages are a little larger, but the report of the Treasurer of the Committee on Conservation and Advance shows that the actual cash paid in through the Centenary in this hard year is $14,200,000 plus. The Woman's Foreign Missionary Society received $2,457,767. The Woman's Home Missionary Society received $2,328,757. This makes a total paid in cash to these three organizations for missionary purposes in a single fiscal year, of $19,380,365. Has anything like that ever occurred before in the history of the Christian Church? I most heartily con-
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gratulate the Church, and in the light of these facts I say to you that my first message this afternoon is "Throw away your hammer and get a horn."

METHODISM MAKES BIGGEST PAYMENTS IN HISTORY

But listen to me a word further. Much has been said about the seventy-two-cent dollar. Many have been the rebukes given to the people who have paid only seventy cents on the dollar. Well, I could wish that the amount paid might have been one hundred cents on the dollar of the subscriptions; but let us not overlook the fact that we have paid a larger percentage of the quota on these great Centenary askings than was ever paid so far as I can find on any other Missionary apportionments made in at least the recent history of the Methodist Episcopal Church. In 1914, when W. B. Hollingshead was beginning the chart presentation, he made a table and passed it around to the Annual Conferences. Strange enough, there has been an amazing lapse of memory as to what was on that chart. I have a way of copying things down like that and keeping them for future reference. I find in my notebook an exact transcript of the information on Dr. Hollingshead's chart. It shows that in 1914, before you put on your Centenary, and in the good old times before the tragedy of the World War had burst upon us, the apportionment for the Boards was a little less than four million dollars. But the largest percentage paid in any Episcopal Area on that apportionment was 69 percent. I found the other Areas ran this way—the next Area 67 percent, then 64 percent, 60 per cent, 59 percent, 57 percent—on down to one Area paying 27 percent, and one Area paying 26 percent of the apportionment, and the average for the whole Church was fifty-seven cents on the dollar. But in these troubled times, in an unsettled state of the world, in the midst of all the depressing reactions from the war, under your Centenary on a twenty-one million dollar apportionment, we have paid fifteen per cent more on the amount asked than was paid in the good old days.

METHODISM ADVANCES IN SPITE OF GREAT OBSTACLES

Consider again that we have done all this in the face of great obstacles. Think upon a few of the obstacles. Our subscriptions were taken

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when the country was in a fever of excitement, and when big subscriptions were popular owing to the Red Cross, War Emergency, and Liberty Bond sales. Then came the reaction. How that reaction has affected us we well know. It has touched everything else. Why, in my own city, in this time of great need, with all the unemployment and with all the appeals for the ex-service men, notwithstanding extraordinary efforts made by the Associated Charities, which for instance are taking a whole page of paid advertising in each of the city daily papers every Saturday to press their needs and which are appealing frantically to the churches and through organizations such as the Union League and the University Clubs, it is nevertheless true that the Associated Charities are running behind this year at the rate of $10,000 a month.

But in Illinois we have twenty-five-cent corn. They told me in Iowa last week that they have twenty-cent corn, and they tell me in Kansas they have eighty-five-cent wheat. One of our Chicago daily papers the other day had an editorial on dollar wheat, ten-dollar soft coal, and sixteen-dollar hard coal. Anybody who knows anything about getting loans at banks, knows what we have been facing. Shall we not in the face of all this, give thanks to Almighty God for the loyalty of a laity, some of whom in the face of conditions like those I have described, have gone to the bank to borrow money to pay their subscriptions and have had faith enough in the program of the Church to lend them to give the magnificent response which I have shown in the opening paragraphs of this address.

LAYMEN ARE ASKING FOR LARGER ADVANCE PROGRAM

But ladies and gentlemen, we must not congratulate ourselves upon achievements and then retrench. We absolutely must go forward to larger things. The world's need challenges us. The unparalleled opportunities before the Church call us and inspire us. "Forward March!" is the only word worthy of a great Methodism in this great hour. A forward movement is necessary for a variety of reasons. Incidentally may I say, lest I should forget it in another place, that when in July last a group of us, first a small group and then a larger group of about one hundred men—which group included all the Area Secretaries, the officers of the Administrative Committee of the Committee on Conservation and Advance, certain of the Bishops, and other
leaders of the Church—came together in Chicago
to talk about the present situation and the next
step forward. Dr. T. W. Lowe, the Secretary of
the Advance Program Committee, held before us
a bundle of letters which he had received in
response to a questionnaire sent out on the sub-
ject. I think he sent fifty-seven letters. They
were sent out in the heat of summer when men
were beginning to leave for their vacations.
They were sent to points as far apart as San
Francisco and Boston. They were sent to men
almost entirely unofficially related to the Boards
or to the Centenary Movement, and yet within
seven days he had answers from forty-one of
these men, and the answers kept coming. The
purport of the letter he sent out was to ascertain
the judgment of these men as to their favorable
or unfavorable impressions of what the Cente-
nary had accomplished, and to ask what they
thought should be the next program of the
Church. Every letter, without exception, said
that so great is the world's need, so marvelous
the Church's opportunity, so great our spiritual
responsibility, that the minimum for the future
ought to be the Centenary asking for the present
five-year period. There was not a pessimistic
note in the whole correspondence. There were
some suggestions as to how we might do better
next time than we have done in method and
approach, but as to the thing in itself, "forward"
was the great word. Faith, hope, and consecra-
tion breathed through every letter. In fact, these
letters are so remarkable that I do not believe
the Council of Boards of Benevolence could do
a better thing than to have them published in
a volume for general reading.

May I remind you that the costs of everything
we use have been tremendously increased. One
of the Railroad Journals is publishing the fol-
lowing:

"In 1914, the year of the beginning of the
Great War, which upset everything, the costs
were less than one-half of the present costs."

"Now," says this Journal, "road locomotives cost
$23; more than then, switch engines cost $442
more. Cars cost $175; more. Locomotive fuel
costs 183%; more. After the 12½ wage cut of
July last, the wages of the men are still 108½
higher than in 1914, while the direct taxes have
increased 192%."

Now what is true of the railroad industry is
true of almost every other industry. It is true
of the operation of every plant the Church has
to operate. When you consider the depressed

We Must Operate on Larger Scale

We can no longer operate on the smaller bud-
gets and with the meager plants with which we
once did operate. The modern Sunday School
program, the all week round schedules of work,
demand new plants. In the Illinois Conference,
which forms a part of the Chicago Area, it was
my good fortune to dedicate in a single month
two new churches. In Ogden, a village of five
or six hundred inhabitants, we dedicated a splen-
did modern Community Church. It cost $33,000.
It replaced an old church which had cost less than
$4,000. A few days afterward I was over in
Taylorville, on the Springfield District. I dedi-
cated a magnificent new church with social
rooms and community features, costing $130,000.
This replaced a church which had cost less than
$25,000 when it was built. Neither of these
churches was a whit more than the modern pro-
grams for those communities demanded. They
were conservatively constructed, and the District
Superintendents from that territory sitting here
looking into my face will tell you that the wisest
ing thing done in those churches has been the build-
ing of those larger plants. They are simply
justified by the additions to the Church and the
prosperity of the work.

If you are going to take America for Christ;
if you are going to have the larger equipment
which will really keep the Church vital in this
new generation; if you are going on this larger
be-it which really meets the unheard of demands
of this great new age; then you must have a
large forward movement.

The Challenge of the American City

There was shown on the screen here last night
a picture which ought to have wrung your hearts.
This great growing city of Detroit, in this great
Wolverine State, the State where I was received on trial in the ministry and where I spent the first ten years of my active service, so that I still fondly say “Michigan, my Michigan”—this city of the Straits, has a population of almost one million; but that slide showed 150,000 Roman Catholic communicants and 125,000 Protestant Christian communicants, with 710,000 people who had no formal connection with the Church. Is it true of other cities? It surely is. Take my own city of Chicago. How often we talk of “the great Rock River Conference.” It is a great Conference. I am proud of it—more proud of it every day. It has greatly achieved. It has a splendid lot of men. It has passed the eightieth year of its history, and yet in that great Conference we have in the three Chicago Districts but 52,000 members. These three Chicago Districts, however, include certain suburban churches outside of the city. When I figure the members in the churches inside the city limits and inside Cook County, I find that we have only roughly 35,000 members in Chicago. When you put all the Baptists, all the Presbyterians, all the Congregationists, all the Episcopalians, all the Disciples, all the Lutherans, and all the members of all the other denominations, together, you have in that city of three million people, less than 400,000 church members. We have only made a beginning at our problem. But my friends, lest such a statement should wholly depress you, let me add that it is quite inspiring to think on the overpowering influence of those 400,000 Protestant Christians in that great city. I make bold to say that it can be proven that they are at the head of almost every Reform Bureau, almost every Charitable Organization, almost every great movement which supports the altruistic life of the city. They are the men who are cleaning up the slums, wiping out the saloons, enforcing the law, and trying to breathe a higher moral atmosphere into the community. If there were time, I could make a telling speech on that subject.

The Church Must Meet Conditions As They Are

This is my challenge to you. Do you Methodist Christians really mean to make the kingdoms of this world the Kingdom of our Christ? Are you going to be content with the old penny-a-week, shilling-and-a-quarter pace, when every kind of amusement is going on in great auditoriums which cost hundreds of thousands of dollars; when the places of sin and of vice are illuminated by lights costing thousands of dollars a night? Do we really mean business? One of the noted sayings of Jesus while he was here on the earth was “When the Son of Man cometh shall He find faith on the earth?” Are you really men of faith? Do you believe in the program of Jesus Christ? I do, most profoundly, and I challenge the Methodist Episcopal Church to come up to the help of the Lord against the mighty. If you will really take the program of Jesus seriously; if you will carry to completion what we have so well begun in the Centenary; if you will work and not knock; if you will really be men of active, victorious faith, I pledge you that within the next five years we will make a showing, and we will achieve results for God which will make the angels of God shout for joy.

May I call your attention to the fact that the conditions forced upon us by the after-war reactions, make our work more difficult than ever before. Listen to this: Last year in the courts of Chicago there were 10,000 cases of juvenile criminality. That is, more boys went through the Juvenile Courts charged with various crimes than have been recruited in all Methodism for the ministry of our Church in fifteen years. Just study the Methodist Year Book and see that I am correct. Last year, according to the reports of the Crime Commission which I have consulted, 30,000 girls of the teen age disappeared from their homes in this country. Doubtless the great majority of them went into lives of vice and crime; but while that was going on the Woman’s Foreign Missionary Society, with all its life work recruiting machines, was able to secure only one hundred and forty-seven recruits for the two hundred and fifty places they had vacant for Missionary Service. Now these are but incidents in an indictment of our civilization which I might elaborate at length. But, my friends, these comparative results should convince you that we must have larger and more comprehensive plans for our work than we have ever had before. We profoundly believe that the fault is not in the power of the Gospel. It is in the imperfection of our methods. I do not believe the fault is to be found in any inherent disloyalty of our membership to the cause of Christ or to the program of Jesus. It is a failure of adequate information and of vision. It is a question of devising adaptable methods for achieving great results. I challenge you to take the task of saving this world more seriously.
A SELFSISH, NON-MISSIONARY SPIRITED CHURCH IS DOOMED

May I call your attention to still another thing. The world is open to us now as never before. We neglect opportunity at our peril. There is a passage with which many of you who have studied church history are even more familiar than am I. Cyprian one day, when he was living in North Africa, wrote to his friend Donatus something like this: "We look out of our cathedral windows and out from our domiciles to see a great wicked world. We see the slums of the cities. We see bandits on the highways. We see soldiers marching to war." And so he went on through such a picture as you might draw of a modern city. "But," he said, "it does not concern us. We withdraw into our quiet monasteries. We sing our hymns ; we chant our prayers; we recite the world; we are happy, for we are Christians."

Now what happened to this selfish non-missionary spirited Church? There was a time when the Church had so great a hold in that country that five hundred Bishops could get together in North Africa at a single meeting. They made some of the great creeds of the Christian Church; but when they lost the missionary spirit; when they withdrew from the world, that old world went on hunger, restless and blindly searching for God. Right over in the desert of Arabia a man who knew the Old Testament, who carried it with him, who quoted from it, and who like Moses, went into the desert crying after some soil satisfaction, started a great new movement. He made Mecca the center and he dreamed out the Koran. That non-missionary Church left this wild son of the desert, restless and crying after God, to thrust upon the world the most terrible competitive system which has yet confronted Christianity. Look at the map today and see what his replaced that section of the country where you could gather five hundred Bishops of the Christian Church at a single meeting. Now my friends, I make bold to say that if the Church of North Africa in the right time had been missionary, if it had put out on such a program as you have under the Centenary; if it had followed the line of a militant Methodism, I do not believe that Mohammedanism would ever have secured any great hold on those countries. Like the Sibyl of old, who came offering her books, ten in number, but who when denied came back with fewer books and then fewer still, demanding each time a larger price, until finally her customers waked up and paid for the one remaining book of the ten a price vastly larger than had been asked for the whole library, so I say to you, you can do in China, you can do in Italy, you can do in the Philippines, you can do in Malaysia, you can do in the Isles of the Sea in this generation what you cannot do again for a hundred years if you neglect the glorious opportunities of this hour. And I call upon the Church of the Living God to awake, to put on her strength and to go forth to conquest!

METHODISM HAS THE RESOURCES TO MEET EVERY NEED

Still another very important fact, we ought to put on this great world program because we have the resources with which to meet the needs. First, we have a marvelous wealth of young people. One of the District Superintendents sitting over here on my left came to me one day last week and said "Sorry you could not be at my Epworth League Rally for the Northern District last Saturday night." "Why," he said, "we had one thousand young people crowding into the church, standing around the walls, and then we had so many more who wanted to get in that we were compelled to have an overflow meeting, and we actually had four hundred in the overflow." The Superintendent of the Western District brought me a similar report from the West Chicago section. You can duplicate this sort of thing over the country. Study the meaning of that great chain of Epworth League Institutes held during the summer. Young people in groups of two and three hundred consecrating their lives to the score to the work of the Master. The heart of young Methodism is with you.

The judgment of the new generation of Methodists is convinced as to the feasibility and the challenge of the great world program of our Church. I am not among those who are discouraged about the lack of candidates for our ministry. Three or four weeks ago I held the annual session of the Rock River Conference. I placed my hands in ordinance as symbols on the heads of nine splendid men. Great, upstanding, fine appearing men physically. In some cases I needed to stand on tip-toe to set my hands on their heads. They were all college men and two thirds of them have graduated from both college and seminary. That was immediately followed by a similar experience with nine elders. The next morning fifteen splendid young men presented themselves at the altars of the church for reception on trial. With only one or two
The Methodist Episcopal Church

exceptions they were the same class of men and were among the best prepared class I have seen at the door of an Annual Conference in years. It was a striking contrast with what I saw in Conference after Conference a few years ago in the beginning of my work as Corresponding Secretary of our Board of Education. Garrett Biblical Institute has registered two hundred and thirty-five men preparing for the ministry at the opening of the year. They are as fine a group as I have seen brought together. That is an increase of more than forty as compared with last year. Dr. Earn Seipert Tinkle reports a ten per cent increase at Drew Theological Seminary, and says that it will undoubtedly be twenty per cent increase before Christmas. The report from Boston University School of Theology is that they were compelled to stop registration because they had all they could possibly accommodate.

They are working up to capacity.

Now Brother, we have the young manhood of the Church in increasing numbers. The challenge of a big program which looks as if the Church meant business, has brought them, and it will still bring them like doves to the dove cot.

THE MEN WE CALL MUST BE EQUIPPED

You must give them the wherewithal with which to do the great work of the new generation. Did not your heart thrill yesterday after you heard E. G. Cashell tell the story of his work at the University? Did not James Baker make your heart burn and your nerves tingle as he told you of the great response of the hundreds at the State University of Illinois? Was not your whole sympathies stirred as Gilbert Truex told with joy his story of conquest on the frontiers of New Mexico, and did you not hear again with delight the story of Vernon McCombs as he talked about the recent Mexican arrivals? So this group might go on and on and on. We could duplicate the program of this week a hundred times in successive weeks and never repeat a slide or a speech. What you have seen and heard is but the smallest sample of what can be said. You have seen that other collectors can tell how gladly he went out on a circuit of two thousand square miles on the frontier. I solemnly say to you that the heroic spirit has not departed from Methodism. The spirit of the fathers has not left us. It waits for challenge. It waits for support. We must give both.

and Her World Program 15

OUR LAYMEN ARE READY FOR BIG VENTURES

Once again our laymen are aroused and responsive as never before. In many cases you can go to the Laymen's Conference and you can get a practically unanimous vote for any large program which the leaders of the Church have carefully considered and reluctantly recommended and my observation is that you can get it heartily supported and unanimously voted by the laymen in about one half the time you can get it through the Ministers' Conference. Hear this, will you? One day last week we had a little matter in Chicago. We were talking about these great programs of the Church, with a group of laymen. They were men of large affairs—men of big business, one of them was the head of one of the great Electric Companies. When asked what he thought about the business conditions in their relation to this program, he said, "My income this year is cut to one third of what it has been. I do not want to cut my benevolence and so I am giving one third of my total present income. This means that I must live on my capital. The thing that makes me mighty glad is that I can do it." Now that layman is a type. I can call to their feet in this room a hundred laymen of like spirit: men who will back a really great program well considered, which looks toward meeting the world needs, and will back it to the limit of their ability, and that on the basis of heroic sacrifices if necessary.

WE ARE WEALTHIER THAN EVER BEFORE

And does not your national wealth urge you to do great things? Hear this: I am going to give you now some of the most astounding figures with which I have become acquainted. When the war broke out in 1914, the national wealth of the United States was one hundred and eighty billions. At the close of 1919 it was estimated at two hundred billion. In 1914 the national wealth of Great Britain was eighty-five billions. When the war ended the national wealth was sixty billions, and the national debt thirty-four billions; so that Great Britain had come within twenty-six billions of absolute bankruptcy. In France the figures were sixty-seven billions in 1914 which had shrunk to forty billions with a national debt of twenty-seven billions, or a net wealth of only thirteen billions. Germany had seventy-eight billions. It had shrunk to fifty billions, with a national debt of thirty-nine billions, leaving a net wealth of only eleven billions. Italy—God bless her—starting with sixteen bil-
lions in 1914 had declined in wealth to twelve billions with a national debt of eleven billions. In other words she had come within one billion dollars of placing her entire national wealth on the altar of liberty. The United States was the only nation which came out of the war richer than she went in. True, we had a national debt of twenty-four billion dollars, but over nine billions of it was in the form of loans to European Governments, repayable. That means that we could pay every dollar of our present national debt, and five billion dollars better off than we were in 1914. It further means if you will make the calculation that at the end of 1919, the net wealth, after deducting the national debts of the United States, was thirty-two billions of dollars more than three times the total net wealth of Great Britain, Germany, France, and Italy combined.

How Shall We Spend Our Money

What is all that to mean? Is this enormous increase of wealth simply to result in more men like Fatty Arbuckle, and more women like Peggie Joyce? Or is it to result in more women like Frances Willard, Anna Gordon, Mrs. W. F. McDowell, and Mrs. W. P. Thirkield, and more men like John R. Mott and Sherwood Eddy, and the great leaders of our own Church? I say that every resource of our consecrated manhood should be thrown into the effort to produce the latter class and to eliminate the former.

Look at the way we spend our money. You have become familiar with the fact that of the national budget for 1920—21, 60½% was for war, present, past, or prospective; 13% for public works, 1.3% for public health and education. You are also familiar with the fact that for one hundred and thirty-one years of our national history, 78.5% of our national wealth went for war in some form. Last year the per capita tax of the United States was $43.64 per person. Of that $43.64—$3.08 went for all civil government purposes, for all education under the Federal Government, for all research, all libraries, all constructive purposes; and $40.56 went for war in some form. Are we going to continue such a policy? If we do we shall annihilate civilization, and if we long continue that sort of a policy, civilization so called, might just as well be annihilated, for it is not worth preserving. On the other hand, do I speak your sober sentiment when I say that we will lack President Harding and Secretary Hughes and the noble men who are following in their footsteps? Shall we not do our part as we did in the great Temperance Reform, to arouse America to its supreme world responsibility? Gentlemen, we must recognize that in the last analysis war is not in guns; war is not in armaments; war is not in proud navies. War is in the hearts of men. War is in the disposition of nations. We must put the spirit of good-will in place of the spirit of hate; we must put the spirit of service in place of the proud and selfish ambitions of rulers and of peoples. We must put the spirit of love and of power, and of a sound mind in the hearts of the men of all nations.

The Centenary Program a Great Piece of National Conservation

I express to you the solemn conviction that the greatest piece of national conservation which we can undertake, the soundest investment we can possibly make, is to be found in such a program as was projected under the movement called the Centenary—said program to be carefully revised from time to time for the elimination of waste and of mistake, and for the purpose of bringing every item in the program down to the minute in adaptability and serviceability.

May I crave your indulgence while I briefly and quickly mention half a dozen items which I feel certain should be included in our program for the days just ahead.

1. The Centenary pledges must be paid in full for the five-year period.
2. There must be an unprecedented use of information and of publicity. The people must know the facts.
3. Training Conferences for workers must be held that we may furnish leaders for the purpose of reaching the last man and the last woman.
4. There must be a research of the whole Church, with a view to elevating every member, and particularly the new members and those who had not previously subscribed, a chance to contribute to the full limit of their ability.
5. I venture to suggest what Dr. R. J. Waud, Corresponding Secretary of the Committee on Conservation and Advance, has called "A Second Mile Objective." That is a list of special projects which must be completed, and a list of new projects to which contributors may subscribe, both taken from that very long list of the most inviting and the most useful projects we have.
6. An immediate preparation for the After-Centenary Movement on a scale commensurate with the expanding needs and the amazing opportunities of the modern Christian Church.

7. A great new spiritual awakening. We must have the old time passion for souls; a new spirit of intercession; a new sense of stewardship; and more of that fervor which was generated at the old-fashioned Methodist altar.

**The Church Must Respond to the National and International Confidence It Has Inspired**

The Church has assumed a national and an international importance heretofore undreamed of. It is not enough to promote the salvation of the individual, except as the individual is one of the social units. You remember that remarkable document which was put out three or four years ago, and signed by each of the Premiers of the British Empire, beginning with Lloyd George? It said that “The co-operation which the League of Nations explicitly exists to foster will become operative only in so far as the consenting peoples have the spirit of Good-Will; and the spirit of Good-Will among men rests on spiritual forces. The hope of the brotherhood of humanity reposes on the deeper spiritual fact of the Fatherhood of God. In the recognition of the fact of that Fatherhood and of the divine purpose for the world which are central to the message of Christianity, we shall discover the ultimate foundations for the reconstruction of an ordered and harmonious life for all men.”

Recently, in speaking before the Convention of Welsh Independents, Lloyd George expressed himself on this wise: “There is to-day great confusion and conflict of purpose, paralleling Good-Will in every land.” He then described conditions in Europe and mentions Bolshevism, which he calls “The latest fashion among the rulers of darkness in this world.” Then he says, “So far we have avoided that catastrophe in this country, but it is spreading throughout the world, and the churches alone can save the people from the disaster which will ensue if the anarchy of will and of aim continues to spread. The doctrines taught by the churches are the only security against the triumph of human selfishness.”

You have all seen the many statements of Roger Babson which may be summed up in these sentences from one of his recent speeches, “The need of the hour is not more legislation. The need of the hour is more religion.” My Brethren, we need the faith-giving, mind-enlarging, unifying power of the Holy Spirit and the prayerful “practice of the presence of God.”

Marshal Foch has just been in Chicago. In his speech he said, “The successful issue has been attributed to unity of command. The unity of command was not the real underlying cause. Far above the unity of command was the unity of feeling and the unity of ideals. In my nation as in yours, from the first line of defense back to the last line in France, there was but one idea in mind. Therefore, we chiefs who commanded the army had only to lead forward the men, propelled by this unanimous sentiment which came from every direction. The task was one of leading nations forward with but one end in view. We had against us a force highly trained on the technical side of making war, but lacking the real soul of a nation. Whenever nations are banded together in harmony, no force can stop their march.”

**The Task Is Everybody’s Job**

Members of this great Convention, have we not had too much of putting everything under the search-light with a view to seeing where we could possibly find occasion for criticism or exception? Whatever may have been true at any time in the past, we are no longer in danger of recklessness, of carelessness, or irresponsible administration. We are on a perfectly safe basis. We have men of the soundest judgment as our leaders. Every new move is receiving microscopic attention. Now we need to unify. We need this harmony, stop referred to by Marshal Foch. We must have just what the forces on the French front had at the beginning of the closing year of the war. If every Bishop, every Board Secretary, every Board member, every District Superintendent, every Pastor, and every layman would fall into line, would study the program and would go the limit of his strength for the largest possible program of activity which can be born of prayer and of intelligent conception, we could raise twenty-five million dollars a year. We might have an invincible Church. And I say again “Throw away your hammer and get a horn! Boost, quit knocking!” We have it within our power to make the desert blossom as the rose. It is within the entire limit of possibility for us to see the fulfillment of the great words of the inspired Prophet: “And they that
be of Thee shall build the old waste places, thou shall raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Then shall thy light break forth as the morning, and thine health shall spring forth speedily. Then shalt thou call and the Lord shall answer; thou shalt cry and the Lord shall say, 'Here am I.' And the Lord shall guide thee continually and shall satisfy thy soul in drought and shall make fat thy bones, and thou shalt be like a watered garden and like a spring of water whose waters fail not."

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Urge them to become regular subscribers.
The Inaugural Address

Dakota University
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Rev. Thomas Nicholson, D. D., President

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On a transoceanic steamship, a company of passengers are gathered about the piano for a service of song. Among them is a retired officer of the English army resplendent in a blaze of gold lace, and quite supercilious regarding his fellow passengers. Many songs and hymns find sympathetic utterance; but the dignified officer seems little interested. Finally the musician strikes the chords of "God Save the Queen," for Victoria still lives: when suddenly that officer leaps to his feet, stands at "Attention," and with enthusiasm sings through to its close his national ode. The little company sang the song poorly, the surroundings were modest, and there was nothing about the event which would be expected to move this man of the Royal Artillery: but that hymn stood for everything to him most dear. Back of it was the English army, his idolized queen, the
great nation he served, and the sum total of English civilization finding safe shelter under the protecting folds of the Union Jack. It was more than the song, more than the singers, more than the occasion. I have been impressed with this principle in deciding what is appropriate for this hour. Why these public exercises? Why any such ceremonies? Surely it will be beneath us to think of the service as mere display; as arranged simply for the honor or the exploitation of the newly-inducted incumbent. The occasion is more than the man, and he who hereafter praises or blames the man, praises or blames more than the man himself. It would seem proper at this important juncture to consider the reasons for the existence of this institution; the convictions which give it rise, and the purposes which actuate its thoughtful and intelligent promoters. Institutions of learning are not private, but public servants. They can not long survive as resultants of the whims of individuals, as the expressions of denominational bigotry or exclusiveness as the embodiment of the eccentricities of a narrow circle of partisans of any sort, nor can any such institution become great if it be nothing more than the commercial enterprise of the single city in which it happens to be situated. If this Dakota University is ever to become a widely useful institution, it will be because it clearly apprehends and justly meets the real needs of the Commonwealth of South Dakota; because it renders a real service which the State must recognize with ever-increasing clearness as of permanent and productive value. Through the medium of South Dakota it must serve the great Republic to which we belong, and through this Republic it must minister to the world-wide progress of our common humanity. Local support and sympathy, the hearty and harmonious co-operation of the community in which an institution is placed are of great value; indeed, they are absolutely essential to the highest success; but the means for endowment and equipment, the wealth of human interest, the student patronage, the breadth of response to need, must touch forces which are State-
wide; eventually more than State-wide, or the college will soon cease to be of much local importance. Confine the Mississippi to a few counties in Minnesota, and it ceases to be a great stream; let it glide through State after State, let it receive into its bosom stream after stream, carrying to it the drainage of a thousand valleys; let it flow on blessing and being blessed.—then it becomes one of the greatest servants of the Nation. The great river is a very good symbol of what a college should be.

Institutions are among the most interesting objects of study, because they are the expression of the life, the ideals, and the permanent thought of a nation. They mark the relative place of nations in the scale of civilization. The Jewish synagogue was a great, free forum for debate on the most vital topics. It embodied the spirit of the later New England town-meeting. It was the expression of the thoughts and ideas of a people whose literature has become the inspiration of free speech and the corner stone of republics among succeeding generations. The United States Supreme Court is a dignified embodiment of the deep-rooted conviction of our people that, with all our free thought and with all our individual liberty of opinion, there must be some court of last resort—some final seat of authority—if we are to be saved from that infinite faction and debate which would land us in irresolution and anarchy. So the American public school, the jury system, and our charitable institutions are all indexes of the underlying principles and ideas of our modern civilization. No institution can long survive which is not a legitimate expression of the normal thought, life, and ideals of the people among whom it arises. Is it not fitting, then, that the new incumbent receiving the keys of this institution should, in some small measure at least, set before the patrons his ideas of his mission, his convictions, and his conceptions of the plan and purpose of this college over which he is to preside?

How inadequate are the definitions of that strange thing we call civilization! How manifold the types of life which pass
under the title! Somehow man comes out of barbarism. He gradually leaves behind him the brutal, the narrowly selfish, the gross and indecent; he founds communities which come to be controlled by settled conceptions of truth and justice; he masters nature and turns the powers of the physical world into channels which minister to the enlargement of his life and the comfort of his being; he encourages the men of genius to stand heart to heart and soul to soul with the people and translate their noblest thoughts, their deepest longings, their highest aspirations, their prophetic visions into poetry and art; then he uses these masterpieces to help his race to a deeper understanding, to a higher appreciation of the meaning and the possibility of life itself.

Thus he makes the victories of heroes, the fidelity of martyrs, the penetrating insight of scientists, the commercial genius of merchants and traders, the open vision of sages and seers, and the holy achievements of saints all combine in those beneficent forces which ennoble life, extend privileges, create opportunities, and evolve in that progressive reality, which we call civilization.

Our American civilization, like every other, has certain controlling ideas. For instance, we have a clearly-defined notion of the worth of man as man, and we see almost unlimited possibilities in the future development of individuality and personality. What an emphasis we place on the sound sense, the cool judgment, and the same equipment of the great body of common people! We must, therefore, have institutions which can take the masses of American youth up to the places of outlook, which can discover to them all their latent possibilities, which can awaken in them a love for our national ideals, which can arouse the ambition to incarnate the spirit and the power of those ideals in their best form. We must actually become, what we ideally are, a nation living by the truth in its broadest and highest known forms. Our aim must be to create a structure like the Brooklyn Bridge. There all the non-essentials are left out, and all the essentials are brought as nearly as possible to perfection.
This is an herculean task. What forces are at our disposal for its accomplishment? First, there is the home. But thousands of our homes are far from ideal; many are not even passable; while financial limitations and the constantly-increasing cost of living make it impossible for every home to provide the varied and adaptive appliances of modern culture. If the means were available, it would be an unwarranted economic waste to multiply such costly appliances for every home. Plainly, then, the home, though it can do much, cannot do even the major part of this great work.

There is the church. By a strange chain of circumstances it has chosen to limit itself to a very narrow field of moral and religious training. It aims to impress man with a sense of the importance of but one element of his nature. All attempts to broaden its scope in our day have been partial or complete failures. The Church has a great mission—it renders an important service; but as it now is, and as it is likely to remain for at least a generation or two, it cannot through its organized pastoral agencies alone do this work. Hence the mission of educational systems and of educational institutions. I do not know, I am not wise enough to foresee, whether this institution, or any particular form of institution now in existence, will, in its precise, present-day adaptations, serve the men of the next century; but I have a profound, and I think an intelligently demonstrable, conviction that such institutions are vitally necessary to the work of this generation, and of the one which is likely to follow it. To that conviction I am ready to devote my life; upon it I base my appeal. That ultra-conservatism which gives support only on explicit and unequivocal conditions that things shall remain precisely as they are from age to age, is a species of Pharisaism not to be commended nor encouraged. The prime requisite is men, upright, intelligent, progressive men, of God-fearing integrity, who will honestly and consecutiously administer gifts and funds along well-defined general lines, in the up-to-date way demanded by the high purposes of our progressive Christian civilization. Given these, and then the in-
investments are perpetual, for whether the institution in its present form lives or dies, its beneficent influence, its invested funds in their adaptive forms, its service to humanity will be perpetual.

The first function of the college, therefore, and I am prone to think its most important function in our day, is to discover to young people their possibilities, their natural capabilities, and to arouse them from lethargy and self-complacency; to cause them to make life a great blessing because it becomes a great mission and a great service; to teach them how to distinguish truth from error; to develop in them that poise of judgment and that open-mindedness which keeps them free from narrowness and bigotry, and makes them the open allies of every good thing which seeks to get itself done in the community in which they dwell; to cultivate that self-control which lessens passion, prejudice, and cynicism, and begets malice toward none and charity toward all; to teach them to recognize merit wherever found, and to avoid all those habits which disintegrate manhood, deteriorate ideals, lower the life-tone of a community; and to cultivate all those forces which touch life with an upward tendency so as to make it more satisfactory or more really worth the living; to teach them that the great spiritual facts of faith, hope, will, and love are still the greatest facts in a true civilization; in short, its mission is to furnish those full-orbed, carefully-trained individualities who are in every way fitted to be the units of the high civilization which is our ideal and our boast; and what a mission it is!

Now be it understood that this work must be done before men enter on any technical training, on any career of special professional study, on the university life which is to produce the trained scholars and epoch-making investigators, or on those great commercial careers which are to make the coming generations more wonderful than the present one. Is such training necessary? Assuredly, if we are to produce men of the highest type or men of the greatest skill. Will men give the time and means necessary for it? They certainly will in constantly increasing numbers.
The growing sense of life values will contribute to it; the restless crying after soul satisfaction will demand it; the keen competitions of commerce will force it; the general sense of humanity will more and more appreciate it; and the increasing per capita wealth of our Nation, with the general increase of individual productivity and the augmented earning power of the masses will make it financially possible.

I have long been a firm friend of the public schools, and yield to no man in my appreciation of their great work; but when I visit town after town and see the growing degeneracy of our young manhood as evidenced in the wasteful, dissipated, and often immoral habits of so many who tarried a longer or a shorter period in our common schools. I am often led to ask, Are not our public schools still a partial failure? Well, the sober answer to that question is. Only in the sense that all our American political institutions are as yet partial failures. They are great, but they are not yet perfected. I was once, while yet a pastor, talking with a shrewd lawyer politician, who made no special pretensions to being religious. The topic of conversation was the disgraceful political jobbery which had just been unearthed in the State of Michigan. I said: “What is this country going to do with all this political corruption and scandal?” Quick as thought he replied: “Make men better. That is your chosen work, and there is none greater on earth.” Ladies and gentlemen, he was right. The problem of the public school, is the problem of a better teacher, a better school board, and a better constituency to make the moral atmosphere for the teacher and the board: the problem of the caucus and the convention is the problem of men of higher ideals, of cleaner living; and of juster and nobler thinking: just as the problem of the Church is the problem of a more Christlike ministry and a holy whose piety has been vitalized by the Spirit of the Man of Galilee.

We must have the school which holds aloft the torch of truth, which incarnates these ancient ideals, which patiently, painfully, if need be, inculcates those elements
of character which are eternal. The perpetuity and progress of our civilization demands it, and I can trust the sober, ethical sense of American manhood to provide for the demands of its own civilization. What greater work can an institution like this do than to raise up and send out a regiment of teachers, ministers, statesmen, and citizens of all callings equal to this high demand! One of the chief forces working toward this end is the teacher. Look back over the centuries to Socrates. This great man was content to do nothing but teach, and to insist that he could do more for the State by educating a multitude of able and upright statesmen, than he could by turning statesman himself. He wrote only living epistles, but these have made him immortal. Study the conspicuous place of Socrates in Greek history, if you would learn why the Germans of our day say: "The teacher is the school," and why the teaching profession in Germany has become the pride of the nation. What were the Academy without Plato? What were Alexandria without Origen, or what Rugby without Arnold?

For fifty-five years Richard Busby taught at Westminster, but in that time Westminster turned out Dryden, Cowley, and Prior among poets; Atterbury and South among theologians; Sir Christopher Wren, the builder of St. Paul's Cathedral; John Locke, the philosopher; generals and statesmen beyond naming. England had in office at one time sixteen bishops, every one of whom had been Busby's pupils. So it was with McCosh and Barnard, Raymond, Bennett and Fisk, Virchow and Helmholtz, and a host of others who have achieved fame in our own day. The fact is, wherever else a college may economize, it can not be great without a great Faculty. Men who have a profound insight into human nature; men who have vast stores of accurate information; men who have courage, coupled with a modesty, humility, and docility which enables them to demolish worthless idols without destroying the beautiful temple in which they dwell; men who are moved by that genuine love of men without which no man can be a great leader of men; men who have a passion for painstaking accuracy, without
the littleness of the sticklers for unimportant minutiae; men who have a contagious enthusiasm, an optimistic faith, a boundless energy; men of inspiring personality; and men withal who have a genius for imparting themselves. The very presence of such men is one of the most potent factors in civilization. No college is possible without them. But the quality of service demanded can not be long retained for six hundred dollars a year. True it is that the world’s best labor is not paid labor; that there never was an immortal bit of literature, art, statesmanship, or social service which was the product of work done for money, or for fame or from a purely selfish motive; but given the native genius, and the basis of preparation is now so great, the expense so vast, the necessity time so long, that after all possible sacrifice has been made, even the teacher who works for the love of it must have a compensation which can not be written down with less than four figures. Furthermore, the man who would do the best work must feel secure in his position as long as he is efficient. Including three or four years of necessary preliminary teaching for practical experience, not less than twenty years of continuous, unproductive preparation is necessary to develop the teacher, and he must be reasonably secure in his high position when he has come to his kingdom, or he will not make the sacrifice. The permanent and ample endowment of our college chairs is therefore essential to the perpetuity of the highest and best influences.

It is commonplace to say that the skilled workman demands the best tools. When Madam Zeisler or Paderewski play the piano for $500 to $2,000 per night, they do not depend on the best instruments the ordinary community affords. They carry with them instruments of the highest grade, made by mechanics who are the masters of their craft, tested and improved until they are practically perfect. It is high-grade tools for high-grade workmen, and so it happens that there great teachers about whom I have been speaking will not and can not get along with the inferior equipment of most institutions. The man who works beneath his ideals soon degenerates.
The days of the omnibus professor are numbered. Men no longer teach from five to twenty subjects. Life-long education, critical knowledge, and genuinely original research are now the watchwords. Simon Newcomb says: "It would take a good-sized printed book to contain merely the titles of those periodicals devoted to the publication of original investigations and containing really new additions to human knowledge, which have been published within the last three hundred years." The college library has ceased to be a collection of rare curios, pretty and interesting, but useless. It has become an indispensable adjunct of the professor's work. The teacher simply ministers to the nature of his intellectual lion until his claws have formed, his mane has grown, and he can spring to his prey with a power often greater than that of the hand that reared him. Sixty thousand new books are published every year. The bare titles of medical books and magazine articles in the medical library of the United States Government fill more than thirteen volumes of one thousand pages each. Such conditions force the teacher to a broad preparation, extending over a long period, and demand that he be able to give his pupils methods of literary research, power of literary discrimination, inclination to, and ability for the acquisition of true knowledge through the printed page, and be able to make them independent workers. This means a high grade of ability and a superior training of the man's native capacities. The world's commerce is at our doors, the world's social, economic, and governmental theories, thrust upon us, are struggling in our arena; the world's great thinkers have become our inheritance. Great libraries we must have; appliances for the study of all this must be procured, and yet in the midst of multiplied libraries and appliances we are met with the seeming paradox, less of the book and more of the teacher, for the conditions do and must dictate the teaching. The watchword of the hour is "how," more even than "what." Teachers must keep abreast of the times, must continue to be familiar with the rapidly-extending literature, with the new sciences and arts which
are constantly arising and must be constantly incorporating this newest and best in the college equipment, and all this demands progressive men and progressive incomes. Stagnation is death. The college which has enough is not, under ordinary conditions, worthy of having anything. The need of a largely-increased equipment and an ample endowment for Dakota University is imperative, and the hour now is when the college president or the college agent should no longer be looked upon as a beggar, or be met with the spirit of annoyance which attaches to the visit of the gold-brick man. He should be welcomed by all as one of the servants of the community, and one of the chiefest benefactors of the State and the Church. The man who can, by any reasonable degree of sacrifice, add his dollars, few or many, to the income of such an institution, ought to consider himself a highly-favored individual.

Some of you remember that great oration of George William Curtis on the "Leadership of Educated Men." In word or in substance he says: "It is the dream of Democracy that the majority must control action, hence the majority constantly insists on the control of public opinion. It wants its decree accepted as the standard of right and wrong. It regards protest as preposterous, and the protestor as grotesque and eccentric; but history may teach us that sound and considerate scholarship—that the poise and prophetic vision which penetrates to the core of a question, which sees the eternal right, which defends it with a true heroism and lives or dies for it in defiance of the crowd—has always been the saving health of nations. "God is on the side of the strongest battalions," sneers the party swindler who will stoop to buy a majority with money or patronage; but God was with Leonidas and his three hundred, rather than with the hordes of Xerxes; God was with Luther, standing alone, rather than with the august body which composed the Diet of Worms; God was with Washington and his little band of Revolutionary heroes, rather than with the hosts of the Old World, who controlled the superior forces; God was with the Nazarene, rather than with the rabble-
ment who cried, "Away with Him! Crucify Him!" The demagogue gives vehement voice to popular clamor and servilly leads the mob, but Pericles lives when Cleon is anathematized; Cicero is read when Cataline is covered with obloquy; monuments are reared to the revered Lincoln when the haughty and once triumphant slave-power writhes in its death struggle." The saving health of a nation is, after all, that company of cool, judicious men of character who have the courage and the patience to wait for the sober, second thought, who have the power to mold policies on eternal principles of right, liberty, and justice, and who are able to kindle a sympathy and a trust which gradually makes men follow their leadership.

In 1896 it fell to the lot of the speaker to prepare a survey of fifty years of educational progress in Iowa for the semi-centennial anniversary of the State Teachers' Association. No one of her colleges was at that time fifty years old. Three of the so-called small colleges were selected, and the lists of their Alumni examined. We found the names of men known the Nation over by their eminence in the pulpit, at the bar, in moral reform, and in statesmanship of the noblest type. With scarce an exception, they were men of ideals so high and action so noble as to entitle them to be classed in this very purifying element of which I have been speaking. Among them were two of the most conspicuous and high-minded members of President Roosevelt's Cabinet, the secretary of the Associated Charities of New York City, the editor of the Review of Reviews, the president of one of the most conspicuously successful normal schools in the Mississippi Valley, several of the most noted teachers in the country, and fifty clergymen who were holding thrones of power as conspicuous as any to be found in the largest cities of the Republic, with fifty-eight editors, fifty foreign missionaries, two Secretaries of State, over one thousand teachers, and sixty-three college professors. When these were multiplied by twenty-five, they represented only the six thousand persons who had received degrees of graduation. Over sixty thousand other students
had been in these institutions for a longer or a shorter period, and many of these non-graduates had achieved a success and a prominence almost, if not fully, equal to that of the Alumni. I pause to ask: “Is any money expended in this State yielding such a return?” If money is worth only what you can make it do, is there any investment which patriotic-spirited men can make which will give greater returns? Can any one measure the power and influence of such investments? The young people of South Dakota are just as brainy and just as full of promise as those of Iowa. Our institutions have relatively a better start than had theirs. If these colleges are properly supported, we shall have a greater return.

Our Revolutionary Fathers suffered privations untold. Many of them gave their lives that this Nation might be founded as the asylum of liberty, as the land of free opportunity for the sons of the poorest as well as for the sons of the richest. I speak to men to-day who are noble representatives of the boys who in the sixties repeated the heroic deeds of Valley Forge, Bunker Hill, and the great scenes of the Revolution, that liberty might be protected in her sovereign abode, that we might have a Nation one and inseparable, and that the high hopes of the early days might not go out in impenetrable gloom. How much we owe them we never can tell! We are the heirs of all the ages, and our opportunities have been purchased at a great price. Surely the men of this new generation, better equipped, with better preparation, with wider outlook, with a heredity so grand, may be depended upon to make the victories of peace greater than those of war; to consecrate themselves to institutions worthy of the great sacrifices made by those who gave them the soil on which to build. This speaker, for one, is not afraid that institutions which are yielding such dividends upon the investments will soon decline or will specifically be abandoned.

We come now to another matter. This college is on a religious foundation. Most of the money that has been bestowed upon it has been given in harmony with this appeal. There are those who regard this simply as
a matter of sectarian bigotry, and who prophesy that such institutions must have an ephemeral existence. We might as well, in a manly and candid way, speak to these questions. There is no use in undertaking to found a great institution on principles which we only dare whisper in the dark to friends as deluded and as prejudiced as ourselves. With institutions over all our State supported by public taxation, institutions toward which we have no malice and toward which we expect to hold the friendlyest relations, how do we justify such experiments as this? We answer, because we, in common with a very large contingent of our fellow-citizens, believe that education must develop all the normal capacities of the mind, and hence that the highest culture must include education in religion, since religion is one of these normal capacities. We believe that religion is the product of elements of human nature which are fundamental and permanent, affirmed by the forces and standards which shine out on the summits of the inner life as eternal. We are not now pleading for the old idea of a fixed system of dogma to which the child is to be shaped. That has been discarded in our day, until it is almost amusing to hear the loud protestations of many Church schools that the college is not sectarian. Dominated by that idea these schools came near disruption; but he would be a superficial observer, indeed, who has not discovered a marked trend of sentiment back toward these schools and a growing willingness to support and endow them in recent years. Almost imperceptibly this has grown up along with an almost equally imperceptible change in the tone of the reasons assigned for their existence. The pith of the new appeal was in the old, but it was there somewhat narrow. What, then, is this new appeal? Well, let us first note the fact that religion is natural and vital to man's highest development, and to man's ultimate destiny. This can be asserted to-day with a degree of scientific positiveness which was never before possible. No facts of man's history are more certainly established, or meet us more continuously, than those of his religious development. Altars line the
path of the ages, and religious experiences are woven into the warp and woof of every people the world over. There is debate as to the content, the origin, the utility, or the final significance of these experiences, but as to the facts there can be no doubt.

In the canyons and on the plains of New Mexico, where long before the Spanish conquerors arrived the Pueblo Indians worshiped; in India, where in ages remote the most contemplative people of our world-history thought on the problems of existence, where the first philosophies found a cradle and the first religions found a nursery; in China, where social institutions were established before Romulus laid the foundations of Rome, and where arts and letters flourished before Homer sang his "Iliad" to the Greeks; in mysterious Egypt, whose science and learning were a proverb before Moses saw the splendor of the Pharaohs; in Assyria, entombed for ages with the profoundest secrets of her greatness, hidden from human exploration, but now becoming the most fascinating study of archaeology; in classic Greece and imperial Rome; in Britain and Germany and Scandinavia of the barbarous time; in every age, among every people, the broad-minded Paul might have found reasons for saying as he said to the Athenians, "I perceive that ye are somewhat religious."

Religion is thus as deeply rooted in human nature as any of the impulses which distinguish man from the lower orders of life. Every theory which makes it a mere by-product of history, a mere invention of priest-craft, has been virtually abandoned. Froebel's whole plan revolved around the thought that God is a present reality within us and about us; that one end of education is to make us conscious of His presence; and kindergartners find the child freely, joyously responding to these ideas. The history of the race, the current scientific observation and analysis, a well and logically constructed philosophy and science of religion all warrant us in the confident assertion that religion is an essential factor of the human personality, and that a place must be found

**"The Religious Instincts of Man."** Dr. F. M. Bristol.
for religious education within general education. So much for the suggestions coming from what man is. But more emphatically still is this seen when we consider what man is to become. Whenever men come under the tyranny of the senses, whenever they yield to the substantial more than the ideal, the physical more than the spiritual, the temporal more than the eternal, they begin to decline. The philosophy, art, and literature of every nation have come out of its attempt to look at things which are not seen, and these are among the things which have been most potent in shaping the character of a race. Dr. Bristol recently pointed out the fact that "every important people of antiquity began to decline as soon as they had achieved a great physical triumph on which they set their affections and their pride. From that hour they began to look into the past, instead of into the future; to look upon the seen, rather than upon the unseen; to be satisfied with the temporal, and no longer to be attracted and inspired by the eternal. Egypt began to decline from the day she finished the great Pyramid.

There were no first-class poets in Athens seventy-five years after the Parthenon was built. When Rome became marble, no Virgils, Ovids, or Horacees walked her streets. The Temple marked the climax of Hebrew glory. Looking at the things which are seen is the end of development, because it is the end of imagination and effort."* It is religion which constantly reminds man that he is greater than anything he can see or touch, which keeps him looking to a personal and perfect God, which responds to his own true nature, which fills his whole intellect with light, which satisfies the reverence and love of the most capacious heart, which provides an ideal and a law for the practical life in all its breath, and which "gives an answer to his groping, aspiring, often inarticulate, but deathless, questionings after the infinite. Make a truce over all our bigotions, lay aside all our pride of opinion, discount all our traditional beliefs, make allowance for all our narrowness and our hereditary prejudices. we are still

*"The Religious Instincts of Man." Dr. F. M. Bristol.
brothers in the search for truth; at our best we are still hoping for and expecting the things that are eternal, we are still joined in one universal, God-seeking brotherhood." Here it is that the whole idea of education is transfigured. The chief factor in the process is no longer the textbook or the laboratory or the library—these are but the tools; the chief factor is the teacher, the living, vital personality who is a co-worker with God in bringing man to his high destiny. Christ Himself built His kingdom on twelve men and their personal associations with Him. He made the one great means of propagating His teaching and His Spirit, not the acceptance of machinery, methods, principles, or ideas, but that most conserving and inspiring of all influences, great personalities, who have the power to make real, rational, and vital these greatest facts in such a way as to allure others to these brighter worlds and lead the way. So must we, if we are persuaded these things ought to be perpetuated. We must not, we dare not give them up. We are set for a witness of these things in the earth. Education must be intellectual, because man is intellectual; but his education must also be ethical, because man is ethical; it must be social, because man is social; equally must it be religious, because man is essentially religious, and no part of his nature is capable of exerting greater uplifting power than this very religious element. It furnishes him new moral energies, it provides him with eternally progressive ideals, it lends him infinitely high and holy communions, it fills his imagination with objects of light and of holy aspiration; it inspires him to look for the perfection of humanity, for the realization of all his dreams and ideals; it brings the unseen out of the clouds, out of the unapproachable mystery, and builds it into the heart and life of men and of nations. It transforms life into the most noble character, and gilds the darkness of affliction, misfortune, and death with halos of deathless and eternal hope.

True, the history of humanity shows that we have this treasure in earthen vessels. The Church, the exponent of these great truths, had her golden opportunity,
and she did not use it wisely. She allowed medieval mystics and philosophers to enrust the truth with accretions of man-made philosophy, to belie the very spirit which gave her birth by investing human dogma with an authority which could belong only to Truth itself, until humanity revolted, threw off the yoke, and forever made it impossible for the Church to use the authority of the State for the imposition of her dogmas; but that was only parallel to the revolutions which forever sent into oblivion all the extortions, the human whims, and the arbitrary enactments of the old tyrannies and monarchies. Because these abuses of government have been supplanted by new and better forms, no one supposes that law is a dead letter or that forms of government and social order are ruled out of existence. So religion has survived, and will ever survive its abuses.

We should note also that culture alone can not save this world. Man may have the greatest mental acumen and the severest intellectual discipline, and yet be lamentable failures. Alexander, the mighty conqueror, feared by land and sea, master of strategy and physical master of men, was, nevertheless, the victim of nameless passions; the Augustan age of literature in Rome was followed by the age of Nero with its unspeakable brutalities and atrocities. Byron and Shelley were brilliant, vivacious, cultured, full of poetic fire, masters of rhythmic measures, but they burned themselves out this side of middle life by the fires of unnamable passions. The heroic men of the sixties struck the shackles from the slave and made him legally a free man, but the past thirty years has shown that it takes more than physical liberty, more than intellectual opportunity, more than environment to deliver men from the slave's soul. I repeat, culture alone can not save this world. True, we have apostles of materialistic evolution who fondly imagine that the unaided processes of nature will do the work if you give them time, but they forget the constant tendency to degeneration. Look at ancient Greece—land of heroes, poets, sages, artists; land of Socrates and Plato; land of Pericles and Aristides; land of Lysias and
Demosthenes, land of Seopas and Praxiteles—then look at the Greece of to-day. Where are the descendants of those mighty heroes of the past? Where are the successors of Leonidas and the Spartans who kept the pass at Thermopylae? Where is the peer of the Horatius who held the bridge? Where is the modern Plato, the subtle Aristotle, or the sublime Sophocles? What is true of Greece is true of Rome; is true of the world. The same tendency to revert to type, to drift back to weakness and to barbarism is constantly with us. We need men of the sublimest ideals, of deepest devotion, of truest heroism, of clearest vision, of patriotic impulses, of most inspiring personality to keep us moving upward. The need was never more imperative than now. Something nobler than wealth or proud estate must enter into life's majestic span, fitted to create and center true nobility in man.

The race must be constantly reminded of its true destiny, of its high purpose, of the divine obligations which breathe through life. So long as the end of education is to bring man into the largest, richest, highest life; so long as religion in its highest form of Christianity can make good its claim to offer men light on these absolutely supreme interests of life; so long as it can aid in making these interests permanent and commanding; so long as it develops a sense of the value and the sacredness of the individual person, of moral order, of social justice, of personal helpfulness; so long as it continues to be a perennial fountain of faith, hope, and love; so long there can not be the highest and noblest education without it. How, then, shall we keep this vital element in our culture? Recent deliverances of our national government in the settlement of the school question in the Philippines leave us no doubt as to its settled policy. The educational bill and the passive resistance movement in England emphasize the wisdom of that position. I have thought deeply upon this problem, only to be more convinced that whatever the final settlement of this perplexing question, the old union of Church
and State is discarded forever, and to be more and more convinced that I would not bring it back if I could.

I am equally convinced that the present official indifference or semi-antagonism of the State to religion and to religious training can not be permanent, since religion is an indispensable element in man's nature. Moreover, the general attitude of the State is friendly toward religion, and the general spirit of the State is becoming more and more Christian. At least two ways are open to us. The first is to turn all education over to the State, and content ourselves with the influence of the home, the Sunday-school, and the organized agencies of the Church for the impartation of this religious element. In connection with the great secular universities we can build our guild-houses, and do all we can through the Young Men's and Young Women's Christian Associations, and similar organizations. That may, in some quarters, be the best temporary expedient: it can not be the ultimate solution of the problem, because it tacitly admits that the religious element is not vital in education. This negative attitude is and must be disastrous; and, in my judgment, it represents an attitude which is quite largely responsible for the growing indifference of the masses toward religion wherever we fail to put forth Herculean efforts to reach them. Will the time ever come when the State will again recognize the religious factor in our civilization by making it a vital part of our education? I verily believe it will. Such deliverances as that by Nicholas Murray Butler before a recent session of the National Educational Association, such movements as the Religious Educational Association which in two years has developed surprising strength: the recent program adopted by the French Government which leads a competent investigator to remark that it looks as if the Reformation in France would be the child of the public school, as the public school in Germany was the child of the Reformation: all these and other similar things indicate that the religious element is to come to its normal position.

*Anna Talmage Smith. See Report National Educational Association for 1904, page 368.*
for one, am ready to see our institutions die so far as their present form goes, whenever they can live in the new and larger form which attains this object for all the people; but I see no immediate prospect of that. The duty of the hour and of this generation is plain. We must exist side by side, acting and reacting on each other. Hatred, venomous jealousies, unkind recriminations are forbidden by the very spirit which we strive to inculcate. Whenever we become parties to them we belie the very principles which we would claim to teach. Many State institutions have excellent religious influences. We would accept and praise all the general enlightenment disseminated by the secular institutions; we would insist that knowledge is better than ignorance; that secular culture has a value abundantly justifying the expenditures which secure it; we would supplement the work of such institutions by fostering within them and about them all voluntary organizations which aid in supplying religious culture and in developing the religious nature; but we must still maintain our own institutions and induce all whom we can by fair, honest, manly, Christian means to come to them because we have a profound conviction that faith is not a piece of church furniture, but an essential element of the completest education: Christianity is not a creed or a dogma, but a spirit which influences a man's whole theory of life and action. If the Church is to keep abreast of the time, if she is to have a name or a place in the earth, she must do this work. Without it she dies, and her death would be an unspeakable calamity to our civilization. Through all this we have no thought of approaching secular education in any "I am holier than thou" attitude. We recognize the liberty of opinion; we recognize the possibility of manhood in those who do not see as we do; but the Church depends here, as she depends for her whole life and perpetuity in this country, upon the appeal of these truths to the soul of man and to the expectation that they will find a response in the judgment, conscience, and conviction of an ever-increasing number of our citizens. If she is deluded; if her hope is vain, these institutions will represent a
passing phase of our development; if she is right; if her hopes and convictions are well founded, they will have an ever-increasing influence and a perpetual growth until as leaven they leaven the whole lump. The developments of the past ten years show the latter to be the trend of the present time. In the full confidence that these things are permanent, that they will live and grow as the years go by, that the principles here enunciated are sound, that they are not to be disowned or held in a way to make people feel that we do not dare to confess or defend them, the responsibilities of the administration of this institution are assumed, and the appeal for its support will be made. It is our settled conviction that an unparalleled response to that broad education which includes the vital religious lies just ahead of us. The historical study of the Bible, the sounder and more psychological methods of approaching religious problems which are characteristic of our time are sure to minimize the differences which have kept the sects apart, to make Christians of all shades, unite to proclaim the real facts with new vigor, and to help the untechnical laymen to grasp the significance of the facts with a clearness and a power of conviction to which he has heretofore been a stranger. He will see the validity of the appeal, he will respond to the demands, and he will endow these schools as a matter of patriotic service with a liberality heretofore unknown.

But it is sometimes urged that these preconceived religious notions hamper young people in the independent search for truth. These institutions need be hampered by their Church affiliations no more than State institutions are hampered by sectional and political affiliations and influences. Freedom is always in danger when any authority stands back of an institution, but manifestly every institution must be under some auspices and must have some counters. One can scarcely conceive a more sophistical notion than that which forms the suppressed major premise of some educators; namely, that every student must investigate every subject and every opinion for himself; must start out in life with no
stock in trade except ideas of politics, ethics, citizenship, and religion, which are the result of his own independent thought. If many a man waits for that he will never arrive anywhere, for the simple reason that many an one has not the ability or the penetration, the time, the breadth of culture, nor the cast of mind to make any such investigations. In the narrow sense there is no English mathematics, there is no German science, there is no French biology or pedagogy, and yet there is a distinct national type to the schools and colleges of these lands. It has often been said that the far-seeing statesmen of Germany founded her universities that they might conserve the national ideals and minister to the national perpetuity. What we need is a spirit of openness to truth wherever found, a progressive spirit which reverences and preserves all that is good and true in the old, while it welcomes and heroically fights for all that is true in the new. No man in all history showed himself a finer exponent of these principles and practices than Jesus, the sun and center of the Christian system.

He it was who scourged with a whip of small cords the men of Pharisaic narrowness and of bigoted prejudice, and He it was who saw the rough-hewn diamond in the publican and the sinner. He it was, too, whose “Ye know not what manner of spirit ye are” silenced the disciple, ready to excommunicate the man who cast out devils without belonging to their party. In its true interpretation Christianity is the firm friend of all that independence of spirit, of all that love of truth, of all that individual development of thought and action which is the end and aim of all education, and the Christian schools may be, and will be, the freest schools and the most earnest champions of truth.

The Man of Galilee taught that man was to subdue nature, to have dominion over all material things, and to turn them to highest purposes; to make them minister to his development. While we keep our ideals, we must not be visionaries. The scholar must not dwell in the clouds. He is of the earth, earthy, and he must minister to the community in which he lives. Each institution
must work out its own problems on its own field. There has been at times, perhaps, too great a tendency to make all education after one pattern, and to run all schools after one plan. Certain fundamentals there must be in each, but there are ranges of specific need which must be met by specific disciplines. The first great object of education, that which ought to precede all special and technical training, is that "general enlargement of vision, that fine release of power, that wideness and delicacy of taste and perception, that wealth of life itself which shall enable men to meet its tasks with a power to enjoy them, rather than to be crushed by them. The first duty of education is to the spirits of men, rather than to their bank accounts."* but there is no reason for making this great truth the foundation-stone of a Pharisaical aristocracy which despises all that is technical, commercial, and practical, and demands a total separation of the liberal studies from all that makes man a good tool and an excellent bread-winner. In our judgment these have

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be been kept too far apart. Institutions of higher learning have feared to have a School of Commerce, a Course in Agriculture or Domestic Science, a School of Technology or a place where Manual-training could be taught, lest they should be branded as common and unclean. Why not the rather recognize all these in their true dignity and couple the two so as to minister to the highest commercial efficiency while ministering to this elasticity of faculty, this breadth of vision, and this enlargement of mind and taste? In this age of great commercial enterprises, why not take the much-despised commercial department up from its low plane of one year of subpreparatory work unto the high level of a School of Commerce, where the preparation and the expert training is as large as those of law, medicine, or theology?

It would not be surprising if the next great educational benefactor would be one who invents some plan by which the student of the nine months may use the other three to make himself self-supporting rather than he who perfects the sum-

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*President Woodrow Wilson.
mer school or devises a scheme by which educational plants may become commercially productive during the summer months. I can conceive of no single thing which would so largely increase the total number of students in institutions of higher culture, as the partial or complete removal of this burden of non-productivity. In my judgment, it would be a great moral and civic gain in removing the temptation to idleness during one-fourth of the year. This would be vastly better than forcing ragged brains and weary teachers through the schoolroom grind during an added three months. The student would thus be kept in closer touch with life, a larger proportion of young people would secure the benefits of culture, and the whole body of our citizenship would be improved and blessed. We can best teach men how to subdue nature by allowing them to subdue it during a part of the year, and letting them learn how to create wealth by actually creating it. Let them learn that life is earnest, by actually bearing its burdens; and let them learn to use it for good and noble purposes by a personal responsibility for good and noble enterprises in the formative years of their lives.

This State, with its 40,000,000 acres, is capable of wonderful development. Its great variety of resources, its agricultural possibilities are scarcely realized. The proper selection of grasses which may be adapted to our climate and conditions, such as certain species of bromegrass; the development of vast resources of brick, plaster, cement, and commodities in which the State abounds; the discovery and cultivation of grains, fruits, grades of stock, and other articles which will endure and be adaptive to various parts of this particular State, is a work which will yield vast returns. It must largely be done by the thinkers and the men of trained practicality who come from our colleges and our experiment stations. He who can contribute to the solution of any of these problems will be a public benefactor, and will derive large returns for himself, his college, and his community. The man who will discover some feasible way of utilizing the immense waste
of heat which we now have from coal, he who can invent new and cheaper forms of transportation, he who can wrest nature's secrets from her, and contribute new forces such as electricity has become in the past quarter of a century, will contribute a social and a patriotic service of untold value. Where shall we look for such benefactions, if not to our college men? I confidently expect the sons of Dakota University to make their full contribution to such worthy causes as well as to the sterling manhood of the Commonwealth.

The Pacific Ocean is to be the great highway of the future. Practically all the undeveloped territory in the world to-day lies on its shores or depends upon its waters for access. We are in the natural path of that great commerce. We must raise up men who can put our State to the front, and assure her of her share of that great commerce. They will teach others to produce, and then share the returns with those whom they have taught. George William Curtis tells a story of an artist who painted some grapes. The critics laughed at them as unnatural; but presently the birds came and pecked at them; then the painter was satisfied. So as the years go by men will go out from these halls to master the great problems of production and exchange, to take largely more than their numerical proportion of conspicuous places in banking, insurance, transportation, manufacturing, to increase human effort, to cherish peace, to administer the affairs of State, to command our armies, to foster the fine arts, to solve the pressing social problems, and to promote public liberty. The sober sense of mankind in public security, like the instinct of the birds, will recognize their real worth, though the critics sneer, and every man or woman who has invested a dollar in this institution will take a just pride in the service which he has rendered to God and to man.
Western Christian Advocate

Cincinnati, O., Wednesday, June 20, 1917

Bishop and Mrs. Thomas Nicholson, married at Greencastle, Indiana, First Street Methodist Episcopal Church, 3:30 P. M., June 19, 1917. At home in Chicago after October 1st.
Cannot Pray the Lord’s Prayer

How long will it take the present nations at war to cleanse their hearts of hate so that they may repeat the Lord’s Prayer with any degree of sincerity. For the past fifty years their ritualistic repetition of that prayer has been a travesty on religion and a shame on their Christianity. They have been unable to repeat with any sincerity and mental reservation that passage, “Forgive us our trespasses as we forgive those who trespass against us.” In the moment an enlightened German would seek to honestly and sincerely repeat that phrase the face of a Frenchman would appear between him and his God. While the spirit would say, not until you forgive him his trespasses against you can I forgive you your trespasses. In fifty years the German has not forgiven the Frenchman, but has held a grudge and met him with suspicion. The same thing may be said of the Frenchman. He has hated the German and kept the old wounds open lest his brethren should forget. Can the same thing be said of Great Britain? We have not heard so much in that quarter. Nevertheless the principle stands true. Now we fear and dread for the future. The blue veins of hatred are driven deep into men’s souls. Can France ever forgive Germany? Can Germany ever forgive Great Britain? The seven vials of wrath have been opened and poured out upon the nations. It will be a bitter day. The venom of defeat and disappointment will bar the gates of light for many days. When will the nations now hating one another, as they stand fighting in the jaws of death, be able to pray, “Forgive us our trespasses as we forgive those who trespass against us.” They have driven the Lord’s Prayer out of their hearts for the next hundred years unless God turns them speedily to repentance. They will, however, continue to repeat it in the forms of worship while they continue to hate and refuse to forgive. It will be as null upon their lips, as death to their consciences, as an increasing burden to their souls, and as the darkness of an endless night to their spirits. God pity the nation that comes to hate its neighbor until its people can no longer sincerely repeat the Lord’s Prayer.

Our Cover Page

Our cover page presents Bishop and Mrs. Thomas Nichols, who were married June 19, 1917, at Greencastle, Indiana, in Locust Street Methodist Episcopal Church. The ceremony took place at 3:30 p.m., and was performed by Bishop Homer C. Stuntz, assisted by the bride’s father, the Rev. A. P. Riley. A musical program immediately preceded the nuptials, which was witnessed by a large company of friends both of the family and groom. Professor Horace Miller, of the Cornell Conservatory of Music, presided at the organ. Professor Barnum and Dean Mecheman, of DePauw University Conservatory of Music, rendered beautiful musical selections, the first on the violin and the latter a vocal solo. Mrs. Felix T. McWhirter, of Indianapolis, was the matron of honor. The bridesmaids were former students of the bride—Miss Hazel Pringle and Miss Edith Helmer. The groom was attended by Dr. John H. Race, one of the Publishing Agents of the Methodist Episcopal Church. The ushers were Mr. H. P. Riley, brother of the bride; Professors Elden Hudson and Eckhart, of DePauw University faculty.

The bride, Miss Evelyn Riley, is a graduate of DePauw University, class of 1897, and has one of the most extended records in "Woman’s Who’s Who in America." She has been a member of the Cornell College faculty, Mt. Vernon, Iowa, since 1902. For four years she served as assistant professor of Latin literature, and since 1906 has been at the head of that department. In her honor the chair of Latin literature was endowed with $30,000 and a library endowment of $1,000 given. As one of the foremost leaders of the religious activities of the school, she has been highly admired by the student body. She received her B.A. and M.A. degrees from DePauw University. Her graduate study has been carried on at Cornell University, the American School of Classical Studies at Rome, Italy, and the University of Michigan, where she has completed her resident requirements for the Ph.D. degree. During the year 1904 she studied with the "Woman World," at Rome, and also taught English in the Instituto Internazionale, Rome. As a lecturer and conductor of European parties she has traveled extensively. She is a daughter of the Methodist parsonage, and brings into the bishop’s life a high degree of Christian culture and devotion.

Our readers in the North and Northwest Indiana Conferences will have special interest in the marriage of their resident bishop. They are a part of the great Chicago area over which Bishop Nicholson presides, and the leaders frequently come in touch with the episcopal residence in Chicago. It will no doubt be an anticipated pleasure on their part to enjoy the hospitality the new home will afford.

We are informed that the bishop and his bride will be at home to their friends after October 1, 1917.

Current Comment

The famous Southern mud-eater is being displaced by the all-round fire-eater who swears Roosevelt ought to go to France.

To compel a man under a threat to raise his country’s flag over his home, or to salute it against his will, is a poor way to deal with him when short on patriotism.

National prohibition as a war measure is making slow progress. Every foot of the ground is being contested. The honor forces know how to fight. And so do we. Watch for opportunities to punch up your Congressman and Senator with an enlightening telegram.

Attention! Stand attention, pastors, one and all! The Bureau of the Census of the United States is mobilizing all the pastors of the country for returns at once on a religious census of the country. Blanks have been sent to all pastors. Watch them. Fill them out at once, correctly, and return without fail at the earliest moment.

The report is to extend that women in Russia have organized a regiment of Amazons and have appeared in the fierce habiliments of war. The reason for this we have not heard, but the justification given is the lack of interest on the part of the men. The story is told that the organizers say, "There is no other way to get the men to fight." Yes, fighting women soon send the men to get into line. Nothing so stirs men as an aroused womanhood. When they take their case men become slackers.

It was with a large degree of personal personal pleasure we note the recognition given William M. Herschell, of the Indianapolis News, by Waukesha College at its recent commencement, in conferring upon him the honorary degree of Master of Arts. As a personal friend, we have noted the rise of this young poet, and have predicted for him a place in the affections of the people of the Hoosier State equal to that enjoyed by the late James Whitcomb Riley. As a writer of verse he has the tender humanitarian touch that won the attention of the author of "The Old Swimmin’ Hole." They became intimate friends—the younger man, having a genius for friendship, began to look upon the elder one as his master. They, too, stood together in many a sad hour. When the chariot swung low and lifted the singer from his home in Lockerbie Street, his mantel fell upon the shoulders of him who sings the "Songs of the City Streets." James Whitcomb Riley, poet, beloved and honored, has gone. William M. Herschell, poet of sweet and tender tones, has arrived. Timid with his love, he sings his song, fearful lest his muse shall drive away the golden age of men. But those who have loved his master are acclaiming him the singer with the great heart, who shall grow more and more in favor with his fellows.
—Bishop Thomas Nicholson and Miss Evelyn C. Riley are announced to be married in the Locust Street Methodist Episcopal Church, Greensville, Indiana, on June 19th. Bishop H. C. Stinnett, their lifelong friend, officiating. Miss Riley, the daughter of Rev. T. A. Riley of the Kansas Conference, has the department of Latin Language and Literature at Cornell College, Iowa, where the bishop was formerly a professor. She has various scholastic degrees, has traveled in Europe, taught extensively, including a period in Grondon Hall, Rome, is a successful writer and lecturer, and an active member of temperance and missionary societies.
vegetable and animal. This statement of the kingdom is often missed. No year in what he defined as "veals", and he was called the animal king. Foremost, not wholly a definition of animal life, but largely because in the vegetable kingdom his expansion not separate the two, added in substance, cares in spiritual excitement that it was not God's secondation, and repenting, simply by using the word, "me to have the aim of perfection. He uses it in the constant divine perfection which is God's plan for all in the present life; merely I had regard in confirmation of a world. Now it has higher Christian life. "All," he added, even of Christ's toward sin, the He and some Christians and the men of I