

SERIES IV.

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FACULTY FOR 1914-15.

Daniel Webster Kurtz, B. D., A. M., D. D., President,
Professor of Philosophy and Education.

Henry Jacob Harnly, B. S., A. M., Ph. D., Dean of the
College, Professor of Biology and Geology.

Arthur Bowen Fritoli, A. M., Ph. D., Professor of Math-
ematics and Greek.

Arthur Jerome Culler, A. B., B. D., Ph. D., Pastor and
Professor of Psychology and Education.

Elmer LeRoy Craik, A. M., Secretary and Registrar; Pro-
fessor of Languages.

Eld. Joseph J. Toder, A. B., Dean of Bible School, Pro-
fessor of Bible and Social Science.

Edgar Fauver Long, A. M., Professor of English and
French.

Chas. M. Stodghill, M. S., Professor of Chemistry and
Physics.

Fremson George Meir, Director of Instrumental Music.

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John Alvin Blair, Superintendent of Commercial School.

Charles Luther Rowland, Director of Vocal Music.

Edna Belle Dettler, A. B., Professor of Expression and
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Eld. Ellis M. Studebaker, Instructor in Bible.

V. Grace Heber, B. Acct., Instructor in Stenography and
Typewriting.

Paul Witmore Harnly, Instructor in Mathematics.

Ermest Arden Reisman, Assistant in Physics.

John Wesley Macy, Assistant in Physical Culture.

J. Estel Jones, Instructor in English.

Lulu Pearl Ullom, B. S. D., Librarian.

May Ullom, Assistant Librarian.

Ida Elizabeth Brubaker, B. S. D., Matron.

McPHERSON COLLEGE BULLETIN

SERIES IV.

FEBRUARY, 1915

No. 1

CALENDAR—1915.

- March 22, Monday—Registration for 4th. term.
May 16, Sunday evening—Baccalaureate sermon.
May 17-18, Monday and Tuesday—Final examinations.
May 17, Monday evening—Music Recital.
May 18, Tuesday evening—Expression Recital.
May 19, Wednesday—Field Day.
May 19, Wednesday evening—Academy Commencement.
May 20, Thursday—Class Day.
May 20, Thursday evening—Alumni Reunion.
May 21, Friday morning—Commencement.

THE CHURCH AND HER SCHOOLS.

The following address was delivered at the inauguration of Pres. D. W. Kurtz, Nov. 18, 1914. The speaker, Elder J. H. B. Williams, A. B., 1906, is a man of wide experience. At present he is Assistant Secretary of the General Mission Board and Secretary of the General Educational Board of the Church of the Brethren:

Time has been in our history when an address on the relation of our Church to her schools would be an inopportune address upon an unfortunate subject; for colleges are less than four decades of age among us; but today to express the opinion that our schools are indispensable to the existence of the church is merely to utter a platitude, undisputed by any of our students of church affairs. It is no longer a question of whether they are necessary; our increasing deference to college trained men in every line of local or general church work is proof of their favor with us. They have grown up to meet definite needs of our church work that could be satisfied in no other way; their favor increases year by year as our rank and file come

to understand the motives of our self-sacrificing educators.

We are safe in saying that our church will grow only as the college grows. It matters not if different men of our fraternity, without education, have become celebrated among us; their usefulness with college training would have been greatly enhanced. It is no argument against the college that some of our men have become the financial pillars of their neighborhoods without education; such at least in our schools would have been taught that wisdom in its expenditure is necessary to the enjoyment of great riches. One of the problems that must now be grappled with by our leaders in philanthropic and missionary movements is our over-production of capital, and our ignorance of its wisest use.

Our schools owe a debt to their church. She gave them birth. She supports them. She supplies them with students. Her sympathies inspire them when discouragements come. Her success is their success. Her battles are their battles. Her victories over sin are their victories. Her destiny is their destiny.

But the indebtedness of the schools to the church is overshadowed only by the debt of the church to them. Her positions of trust are supplied by them. Her mission fields are reached by them. Her spiritual life is deepened under their influence. Her doctrinal positions are strengthened against assault through their aid. They energize our worship. They elevate our position as a denomination. They dignify our profession. On the Conference floor they frame our decisions; in the local church they interpret them. They give life to the principles that we hold dear and place them in bold relief before the world.

Our schools give wise and sane trend to our progress. Progress we must. Change we will. Fortunate

are we if an intelligence prevails in all of our church movements. They stand as the expression of our best thought. They may train us to raise better calves, produce better yields of wheat, bake better bread, rear sweeter children, secure better positions, attain to finer scholarship, but towering over and above it all is their service in shaping the destiny of our church. All occupations the school will enhance, but they especially strengthen and enrich our public ministry. The most brilliant and responsive of our young people are in our schools as clay in the hands of our master potters. What our students are led to think today, our church will express tomorrow.

We are told that a few decades ago men were content to risk their theology with the parson, accepting his interpretations without question or appeal. But the theory of "Parson infallibility" has been exploded by the doctrine of personal investigation. Our young men are asking, why, of the therefore, of yesterday. The right to investigate, to see, to know, to understand, to subject to critical analysis, forces us to correctly state our positions on all religious questions. Not that investigation has destroyed our doctrines, nor that it has undermined truth, neither does it strike at the essentials of Christianity. Unconsciously, however, with all others, we are learning, individually, to solve our religious difficulties and soothe our distressing doubts with the parson eliminated, and with God as our Personal Guide.

Our people know little of the empty negations and the paralyzing pessimism of those who deny the divinity of Him who awakens life in the lost and the here in the slave; they stand as one man in defense of the Man of Galilee; but they are coming to utilize the good that comes from intelligent investigation in every avenue of research. Without direction this spirit of

research and investigation would in many cases well nigh spell the ruin of the student; but wisely fostered and directed towards proper ends, its processes in his life are naught but beneficial. Our boys and girls must encounter all deep scientific questions in their college careers and fortunate are they if they have as teachers, sympathetic Christian men. A well balanced man is the noblest work of God. Our church needs men of breadth, men of poise and common sense. Men capable of Justinian-wise conclusions. For ere we have reached that standard that God intends we shall, we must arrive at some very wise conclusions. Our colleges perform an indispensable service to the church, a service unnoticed by the thoughtless, unknown to the multitude in replacing the doubts and fears of the student with unwavering faith, and finally anchoring him safely on the rock Christ Jesus.

We are being called upon to labor shoulder to shoulder with educated men of all faiths in world wide work for Jesus Christ. That our students may be able to labor with them, side by side, in solving aright the problems of state, of society, of foreign peoples, laboring harmoniously with them in all fields of righteous endeavor, and present the principles for which we stand, intelligently to intelligent men, and yet maintain our standard of simple faith is a task that only our colleges can prepare our young men to meet. We cannot hold aloof. We are face to face with the issue. Our young men are demanding a wise policy of aggression that will permit them to work harmoniously with others against the evils of the world.

From several angles the situation in our church is acute. Our ministry is inadequate for our needs. This might seem paradoxical to some should they at the same time consider that one out of every thirty in our Brotherhood is in the ministry. It would look as though

we were overstocked with ministers. Without reflection permit me to say that we are over-ministered and under-shepherded. The numbers of churches in every direction seeking for pastors, the larger number that should be seeking for them, but fail to realize their abject need, the District Boards always on the quest for men and the oft repeated, unanswered, call of the General Mission Board, all combine to convince us of the inefficiency and the insufficiency of our ministerial force.

The editor of our leading church periodical told me recently that he believed after careful observation that fully seventy-five per cent of our ministers now being selected have been or at present are in our colleges. This speaks volumes for the worth of the schools, as applied directly to our ministerial problem. Napoleon one time said that every soldier in his army carried a Marshal's baton in his knapsack. Since our church lays hands upon whom she will for her ministry it would almost appear from the observation of our editor that every young man of our faith in our schools carries the commission of a minister of Jesus Christ in his heart.

A large number of churches are seeking for men and find them not: some have been searching for years. Our District Boards are unsupplied to such an extent that when a man applies to our office for home mission service, we first inquire in what part of the country he wishes to labor, before we direct him to anyone; our General Mission Board last year called for fifteen missionaries; three responded. They are calling today for almost twice the number asked for last year. Very few are in sight. So acute is the situation in India that our workers have been compelled to abandon work already established. We have been unable to open some new fields contemplated, for lack of volunteers. The call of the church is for men.

Whether the salaried ministry is the proper solution for our problem is no longer a debatable question. It has been debated too long. The unanswered calls of churches for pastors should teach our young men that if properly equipped for service, they are assured of churches that will support them.

Our ministry should have thorough training. A theological education does not suffice. With our peculiar doctrines fanaticism is the tendency unless theology is supplemented with the literary. Likewise unless the literary is re-inforced with painstaking study of the Bible as the inspired Word of God, the sword of the Spirit in our hands is as ineffective as a broadaxe in rightly dividing the word of truth.

Our country Districts with their churches are mending more to us. In my boyhood days the farm was looked upon as merely a broad expanse that must be crossed as we journeyed towards the large city. I shared the ideal of that day. Now men rise among us and say that God made the country, man the small town and the devil the large city. Then we emphasized the success of the one farmer boy from the multitude that crowded the marts of trade; now we point our farmer sons to the multitude that dimly failed of success. We demand that our ministry have an education that peculiarly fits them for service in rural districts. The country is the Gibraltar of our strength. We must fortify our Gibraltar. We must give our ministers an education that trains them towards the old home folks as well as toward the city and the foreign field; that fits them for work in rural uplift and forward movements. We must have a ministry that can rise above the horizon of its neighborhood and forge its churches into component parts of an organized Brotherhood. This education must not be deficient in vision of the world's needs. Any vision supplied to our

young men, that blurs the needs of their home community, likewise blinds them to the service of the city and deafens them to the claims of the foreign field. But only a world wide vision will transform the local church. Interest in missions among us only came in the early eighties, with our intellectual renaissance. Then only the leaders were influenced by either missions or education. -Only now is this same transformation being re-enacted in each congregation. The schools with the silent and active influence are bringing this about.

Christianity's message for the future must be a message of full Christianity. With increasing respect for their own judgment, men will learn to despise the cant and hypocrisy and inadequacy of any religion short of the purest of Christianity. The breakdown of civilization in Europe just now is not an evidence that Christianity is insufficient. But with just verdict this breakdown does declare that the Christless Christianity of today is insufficient to lead men to accept that salvation of which Jesus Christ spoke. The supreme question of the hour for the Church of the Brethren is whether she shall with intelligent vision accept earth's heaven conceived demand for the pure unadulterated gospel, lay hold with discriminating hand upon her men of intelligence for the use of her public ministry, and encourage them to speak the pure unalloyed truth or whether she shall overlook the responsibility and opportunity, hearing not the call of the century, and through a combination of insufficient support, financially and morally, and through a limitation of their range of thought, force her best and brainiest thinkers to go elsewhere and as a consequence allow other peoples to represent our Brethren ideals before the world. The loss of some of our best proves that this assertion is true and that this impending danger menaces us.

Our schools plead for recognition by the Church;

our church pleads for recognition by the schools. Both have accepted the verdict that neither can survive without the other. The demand now is that we become better acquainted. How shall we increase our mutual respect. The homely philosophy of simply placing confidence in each other, and the homely vow of not betraying that confidence entrusted, are the only rules of conduct that we need. Common sense and fairness would say that we should send our children to our own schools. Wisdom would teach us that no one else will attempt to foster Brethren ideals. Our schools demand and are entitled to our first affection.

Were I to indulge in a wish this afternoon for our schools, it would not be for more students, nor for stronger faculties, nor for more college spirit, but looking at the matter from every side and all the schools from every angle, I would wish for each of them an endowment adequate to place them above a hand to mouth existence. To afford them an income commensurate with their worth to the church; an income that would submit to favorable comparison with our wealth as a church; an income that would permit our college men to work out our problems without financial handicap; an income that would enable our managements to offer a remuneration sufficient to hold whomsoever they would of our educated men. It is a pathetic picture, a profound mistake, when we have the facilities for educating our clear-headed, pure-hearted men to a high standard of efficiency, only to lose the fruits of their labors through an inadequate budget.

The principles that have made our church ahead of her time for two hundred years are now being recognized by our nation's leading thinkers. Yet they do not know of us. Is it Utopian to believe that our church could become the foremost in the advocacy of those very principles which we profess? We stand up-

on the threshold of their acceptance by the world. Intelligence can transform our passive support of the principles of peace, of the sanctity of the marriage relation, of the simple life, of the simple faith, into an active, aggressive, forward movement that would wonderfully hasten their general acceptance. Where we will we can, where we can, we will. But a decade of sweat and blood is before us ere all of our conflicting interests are transformed into one, intelligent, united sympathetic whole.

The bravery and faith of a Sharp, the organization and executive ability of an Arnold, the tact and patience of a Frantz, the business acumen and sagacity of a Fahnstock, the tenacity and fortitude of a Haraly, the polish and intellect of a Clement, with hosts of others, have contributed to make this school what it now is. The Church of the Brethren recognizes only in feeble degree the great service rendered to her by these men. May God grant that the noblest qualities of them all may be combined in him who is to guide McPherson's destinies for the years that are immediately before us.

You have a worthy president to lead you; a president who has been trained in Brethren principles from the cradle; who imbibed a love for the Church of the Brethren at his mother's breast; one whose past history of persistence and industry has won him recognition in the intellectual world; one whose consecration has stirred many hearts to seek God. May I say that with your co-operation and his leadership, ever relying upon the Father of us all, you shall make the Church of the Brethren on these Kansas plains to yield a mighty army of loyal young men and women, tried and true, loyal and consecrated, for the work of redemption that is yet before us.

REPORT TO BOARD OF TRUSTEES.

January 25, 1915.

To the Members of the Board of Trustees, of McPherson College, McPherson, Kansas.

Dear Brethren:

This is my first report to you as president of McPherson College. The short time that I have served in the office makes it impossible to make any comparative estimates of our growth and development. What the school has been in the past, you perhaps know. I believe that there is advancement in the various phases of our college life, and this is due not to your humble servant, but to the years of patient, self-sacrificing service of those who have labored and are still laboring in this cause.

I began my work for the college, July 1, 1914, when I arrived at McPherson on my return from the Annual Conference at Seattle. The months of July and August were spent in the field. The following Churches were visited: Northern Missouri, Rockingham Church, Stei, Missouri, Plattsburg, Mound City, and visits were made in St. Joseph. Also Leeton, Versailles, Warrensburg, Centre View, Adrian and Kansas City.

In Kansas I visited the following churches: Washington Creek, Overbrook, Oppenose, Ottawa, Morrill, Subertha, Rock Creek, Belleville, White Rock and Burr Oak.

In Nebraska the following: Red Cloud, Silver Lake, Bethel and Holmesville.

During the fall I visited the following District Meetings: North Eastern Kansas at Ozawkie; Nebraska, at Bethel Church, Carlisle; South Western Kansas, at Darlow; and South Eastern Kansas at Grenola.

I also visited the Larned Church and the Church at Bloom, Kansas, since school opened, and held three

Bible Institutes, viz: Bethel Church, Nebraska, in connection with District Meeting; and at Leeton, Missouri, and at Washington Creek during the Holidays.

In my visit to the Churches last summer I presented the "Educational Problem of the Church of the Brethren" with special emphasis on our own school at Melheron. I also preached on various subjects which I deemed vital to the Life of the Spirit. I gave opportunity to the churches to contribute by cash or pledges to the college and in this way \$925.39 was raised.

My experience in the field convinced me that the only way "to get a thing is to go after it," and that the college must make such visits as a regular part of her annual program. In this work some definite things are accomplished.

1. The Church gets acquainted with the College, and this is the only way to get rid of prejudice and misunderstandings. Ninety per cent of the opposition to the college is due to ignorance and misunderstandings.

2. It keeps the school in touch with the church. The college exists for the church and hence must know the needs of the church that she serves.

3. It enables the college to contribute directly to the Spiritual uplift and Spiritual leadership of the churches, which is rightly to be expected from a Christian Educational Institution.

4. It enables the college to get the students who would otherwise go to state schools or not go to school at all.

5. It prepares the soil for financial support which is essential to the future of the college.

The fall term (first term of the first semester) op-

ened with an enrollment of one hundred ninety-three registered students. This was increased during the term so that by the end of the term, with the special students, two hundred and fifteen were enrolled. The enrollment of the second term was two hundred and sixty.

The student body this year is of a high order. Sixty-five to seventy per cent of the students come from the Church of the Brethren.

I consider that all of the departments of the school are in good condition.

The Bible Department of the college is almost entirely devoted to teaching Bible for students who elect these courses from the other departments. The department has no graduates this year, and very few students who take Bible work only.

One of the great needs of the immediate future is to develop our Bible Department. We have at McPherson a number of the ablest Bible teachers in the Brotherhood, and we should have the students. Reasons why the Bible Department should be pushed are three:

1. The College needs the presence of a large number of the students who are Spiritually minded, who are preparing for Missions and the Ministry, as a good leaven in the school.

2. McPherson College is more able to train young men for service in our territory, the rural districts of the west, than any other institution.

3. Nothing is such a good advertisement for the school as a number of young men going forth from the college to preach in the churches. The Brethren do not take notice of the teachers in the Public Schools as they do of the preachers in the pulpits, and thus the college does not receive credit for her great work in religious and moral uplift.

4. The College exists for the Church, and this is the way she can help the church most quickly and directly—by training her church workers and leaders.

5. The only way in which there can be, for the future, the proper relation between the church and the school, is that the leaders of the church should have taken their work at the college and thus know by experience the problems of the church and the school.

6. Why should the young people from our territory go elsewhere for Bible instruction when they can get equally good and better instruction in Bible at McPherson College?

7. Most of all—Our Ministers need a foundation for Bible Study and Church work in collegiate studies which they can only get to the best advantage, and cheapest, at our own College.

It is therefore the wish of your President that the Bible Department of McPherson College be pushed hard, and that an endowment of \$35,000.00 be raised for this Department so as to make it tuition-free to all ministers and missionaries.

On November 19, 1914, the College held Inaugural exercises which, I think, were well worth the effort and expense. The splendid addresses made by President Waters of Manhattan, and the representatives of the various educational institutions of the state were inspiring and instructive. It gave to the students and residents of McPherson College a larger vision of the place and importance of McPherson College, and it gave also the representatives of the state a higher regard for this institution. I feel sure that McPherson College stands higher in the estimation of all people because of this event.

As president of the Institution, I feel that my duties at present are two-fold. (1) To direct and develop

the Spiritual and Intellectual life of the institution, and maintain an intellectual standard that meets the requirements of the state, and merits the respect of all higher institutions of learning, and create in the school that Church Spirit that will mean loyalty to Christ and the Church in lives of service for Humanity. (2) To unite the Church and school, and create in the Church a school sentiment, that the Church may get the vision that her future depends upon our colleges. The Church must realize soon that our Missionaries, Sunday School Workers, our pastors and teachers of the future must be trained men and women, and trained in our own schools. The Church must therefore support the school--

- (1) With her Children.
- (2) With her Money.
- (3) With her Interest and Prayers.

During my visits in the churches, I discovered some opposition and very much misunderstanding as to the attitude of the School toward the Church. Believing that the misunderstandings will continue to do harm unless corrected, we prepared a letter which was printed and signed by the managers of the College and Church of McPherson and this was given to each student who is a member of the Church of the Brethren. This letter is as follows:

To The Students Who Are Members of the Church of the Brethren.

Dear Member:

You have come to live and to study at McPherson College. This College is owned and controlled by the Church of the Brethren, of which you are a member. We, the managers of the college, are very desirous that you will so deport yourself here at McPherson in conduct and in dress, that you will be an honor and a credit to the College and to the church to which you belong.

We, as a church, believe firmly in the Doctrine of the Simple Life, and we want your life at the college to be a

model in simplicity. If you depart from the principles and order of the church you do it against our wishes.

We ask you kindly to conform to the practices of the church, and of the particular church from which you come, and to co-operate with us in our effort to deepen the spiritual life of our people, and to train them for efficient service in the Kingdom.

Sincerely and Fraternally,

(Signed) D. WIGHTER KURTZ, Pres. of the College.

H. J. HAINLY, Dean of the College.

J. J. YODER, Pres. of the Trustees.

A. J. CULLER, Pastor of the Church.

E. B. JOHN, Elder in Charge.

I believe this letter has done much toward maintaining the good spirit of simplicity of the students this year, and also to assure the patrons of our real attitude toward the church.

OUR PROBLEMS FOR THE FUTURE.

1. VISION.
2. Endowment.
3. Students.
4. Dormitory.

(1) VISION. I believe one of the functions and opportunities that you, the trustees of the various State Districts, have, is to create in the churches the Vision of the True Relation of the Church and the School.

- (a) The Need of the College.
- (b) The Value of the College to the Church.
- (c) Support of the College by the Church.

(2) ENDOWMENT. The State of Kansas requires that by January 1, 1917, each accredited college shall have an endowment of \$200,000.00, or an annual income of \$10,000.00 outside of tuitions. Some have suggested that this is a hardship and a scheme of the state to crush the small colleges. This is not the case. All educators in America know that this is a minibus

necessity to do standard work. How are we doing standard work now without this endowment? The answer is this—

1. Some of our teachers do not come up to the standard—A. M. degree.
2. Our teachers are over worked and under paid. We need more teachers, and we are compelled to pay more to get and to keep the best teachers.
3. We need more and better equipment.
4. The school has not been maintaining itself, but has in the past, run into debt and this had to be raised by laborious canvases and subscriptions.
5. No college is self-supporting. The income is not proportionate to the expenses in the college department.
6. We must have an endowment, and this must be gotten before January 1, 1917. It will therefore be your duty to devise ways and means whereby this can be done.

(3) STUDENTS. This has already been referred to, but cannot be overestimated. The children of the Brethren should attend their own college, for various reasons.

1. Education without spiritual training is dangerous.
2. Education in other schools does not train loyalty and efficiency for the Church of the Brethren.
3. The need of education of our young folk to carry on the work of the Church and society of the future is essential and should be impressed thoroughly.

(4) We are in need of a new DORMITORY. It is questionable whether it is wise to push the endowment and dormitory both at the same time. I am convinced

that as far as the public is concerned, we had better present the endowment only, for that is absolutely necessary now. But it is my hope that some individual or family might be induced to build us a memorial building costing from \$15,000.00 to \$20,000.00 and thus add great impetus to the cause of endowment and save us from dividing our energies. I therefore ask the trustees to watch and pray for some one, or some few, who will build us a dormitory soon, and thus do a double service.

As president of McPherson College, I covet the closest co-operation possible between the Church and the College, and with you as the representatives of the Church Districts. It is your college and I am your servant. It is my purpose to serve the cause of the Kingdom through the school, according to the light of Truth that God has given to me. I covet your prayers, your advice, your help in all things that we may make this college a most efficient factor for the Church of the Brethren and the Kingdom of God.

Your humble servant,

D. WEBSTER KURTZ.

ANNUAL MEETING OF THE BOARD OF TRUSTEES

January 25, 1915.

All Districts were fully represented except Colorado and Northern Missouri. Elder George W. Burgin of North West Kansas lead in the opening prayer.

The reorganization resulted as follows:

President, J. J. Yoder, McPherson, Kansas.
 V. President, W. P. Dettler, McPherson, Kansas.
 Secretary, H. J. Harnly, McPherson, Kansas.
 Treasurer and Business Manager, J. J. Yoder.

President Yoder gave a short address, thanking the Board for the honor, welcoming them and calling their

attention to the fact that every trustee is equally responsible.

President Kurtz made a report which, upon motion, was placed on file and ordered published in the Bulletin.

The Trustees and Business Manager made a report and estimated for 1914-15, showing that the finances are in excellent condition, and that with the income from the institution and the subscriptions given at the S. W. Kansas District Meeting and by local churches, all indebtedness is provided for. There may be a small surplus at the close of this school year.

It was voted to increase the insurance on the buildings and to bring the city water into the Dormitory and Main Building so as to give better fire protection.

The Executive Board was instructed to put in a new heating plant if in their judgment it should become necessary.

A petition from the students for foot ball was not granted.

Plans and methods for endowment were discussed. The Executive Board was appointed the committee to plan and push the campaign for endowment.

Professor Clark and Miss Dotter were granted leave of absence for graduate study. Several new members will be added to the faculty so as to meet the requirements of the standard college for full credit.

The members of the board seemed well pleased with the work of the school and the hopeful outlook for the future.

The motto seems to be "A better College for the sake of a better preparation for service in the Sunday School, in missions, and in the ministry."

THE DEAN'S ADDRESS AT THE INAUGURATION,
H. J. Harby, Ph. D.

From the days of the Lutheran Reformation Germany became the center of religious agitation. Ahe-
lard's defense of human reason as opposed to church
dogma led to scholasticism and to the creation of Eu-
ropean universities.

The fundamental principle that religion must be
applied to the individual human reason led to the gen-
eral upheaval of religious organizations. All sorts of
religious organizations began to appear. Each faction
became intolerant of all others and persecutions and
wars followed.

The treaty of Westphalia in 1648 ended the bloody
struggle and resulted in a league of the Catholic, Lu-
theran, and Reformed churches into a new persecuting
force.

The three state churches denied to all others the
right to exist in the German Empire. Whoever found
his religious convictions running counter to these
found life a burden and a cross. The harmless Men-
nonites, the Pietists, and the Mystics were all alike
reviled and persecuted. What happened to these in
the closing years of the seventeenth century became
also the fate of the Taufers, or Tunkers (now the
Church of the Brethren) in the 18th century.

These people were the most ardent products of the
Reformation. They carried the spirit of protestation
to the acceptance of the maxim, "No exercise of force
in religion." This was fundamental in the belief of
the founders of the church, and led to practices at var-
iance with the practices of the established churches.

The church from the outset was logically opposed
to infant baptism, to taking the oath, to war, to state
religion, and resented all persecutions and themselves

never persecuted a single soul. The church sustained freedom of conscience and exalted allegiance to God above allegiance to rulers. Upon these God-fearing, conscientious people fell the full power of church and state.

The persecutions and sufferings were awful. These were the birth pangs of our church. All tradition was cast aside, looking alone to the word of God and the guidance of the Holy Spirit.

Eight souls in 1702 at Schwartzenau were baptized and organized. They were not pietists. They were not mystics. They were a church of protest. The fathers of the church were well trained and educated men. A church of protest can not be popular and can not long exist without resting upon thorough educational training. The little body were finally driven by fierce persecutions from Germany to America and found a home in Germantown, Pa. They made an early and strong impression upon the colonial life of America. Over 500,000 volumes came from the press of the church before the Revolutionary War.

Alexander Mack, the founder of the church, was a great scholar. The Sowers were scholars and publishers. The first American Bible, the first religious magazine, calendars, newspapers, and hymn books were the products of the early church press. Alexander Mack, Jr., wrote more religious guidance than any other leader of colonial thought. The church had a Sunday School 40 years before Robert Raikes.

We began an educated and powerful church. Persecutions during the Revolutionary War, the destruction of the Sower publishing house, and other influences led to a decline. The church lost its educational vision and prestige, and by the middle of the last century education had come to be thought dangerous, and there were very few members of high school and college edu-

ration. And there was not a school that taught Latin, Greek, higher Mathematics, and the Sciences.

The first attempt to establish a seminary was in 1861 by S. Z. Sharp. The same year Eld. James Quinter attempted an academy at New Vienna, Ohio. In 1872 there was an attempt to start a school in western Pennsylvania. It was not until 1876 that the Brunbaughs promoted what is now Juniata College at Huntingdon, Pa. It began with three students in a room twelve by fourteen. Elder James Quinter was its first president. Educational sentiment now grew rapidly. Mt. Morris College, Ill. was founded in 1879; Bridgewater College, Va. in 1880, and McPherson College in 1887.

Today the church has ten colleges and seminaries with over 2,000 students and property and endowments of 1½ millions, and this in a denomination of less than 100,000 communicants.

The pioneer college work has met with strong opposition and has required large vision and great faith and sacrifice. McPherson College was founded in the "boom" days, and when in 1893 the panic came, the college found itself with a dormitory, the foundation for a main building, \$28,000 of indebtedness, and a small student body. When in 1895 it looked as if the end had come, five members of the faculty volunteered to assume all financial responsibility and take for pay what was left after all accounts had been paid. For fifteen years from two to five members of the faculty carried this financial burden. They were men of vision and large faith. Two have gone to their reward, Arnold, Fabnestock, Frantz,—how we cherish the memories of these great unselfish, self-sacrificing men who have made McPherson College. And there are others who have given just as loyally the best of their lives to McPherson College.

When in 1912 the Board of Trustees had been enlarged from 5 to 15 and the whole responsibility for the college had been assumed by the ten church districts of Kansas, Nebraska, Missouri, Oklahoma, and Colorado, these men surrendered to the new and larger control property and endowments worth \$160,000.00, and clear of indebtedness. McPherson College now has four well-equipped buildings, a large and loyal constituency, 300 loyal enthusiastic alumni, and a splendid student body 300 strong.

This is a rich heritage, Mr. President; it has been purchased with blood. I have every confidence, sir, that you are a worthy successor, and that in you there is the same vision, loyalty, and sacrifice so characteristic of your predecessors. The problems are not yet all solved, but with such a leadership as we have in you the future looks hopeful.

As dean of the college, in behalf of the students and faculty of McPherson College, I congratulate you and pledge you our loyal support to the end that McPherson College may be strengthened in every department, and that it may realize more fully the ideals of its founders and promoters in meeting the educational requirements and standards of the day, the needs of the church, and contributing and ministering in a large way to the spiritual needs of the church and to the advancement of the kingdom of God on earth.

To this end, Mr. President, we pledge you a loyal support.

THE BIBLE INSTITUTE.

The annual Bible Institute of McPherson College was held Jan. 17-24. There were more than 90 non-residents in attendance. The various classes and lectures were in charge of the following: President Kurtz, Dr. Culler, Dean Harnly, Professor Yoder, Professor Stud-

baker, Professor Mohler, Miss Dettler, Mrs. Fahnstock, and Miss Walters.

The program was unusually varied in its nature, almost every phase of church and school being thoroughly discussed. Among the features aside from Bible teaching were: the acclimatural and domestic science lectures and exhibits, temperance and educational addresses, a couple of lectures on rural problems, a series of lessons on Bible reading, lectures on Palestine, lectures on thim and the new convert, and a sacred concert.

The following is a list of non-resident visitors at the Bible Institute. Unless another state is mentioned the address is found in Kansas.

J. J. Hoover, Nabotha; Benj. Forney, Lawrence; Paul Brandt, Culver; Wm. E. Thompson, Conway Springs; S. J. Heckman, Overbrook; Emory Martin, Bloom; Mrs. Emory Martin, Bloom; E. W. Funderburgh, Morrill; W. Postma, Lone Star; Clara Postma, Lone Star; J. E. Jones, Wichita; Joe McDaniel, Morrill; Eldon Engle, Morrill; Pearle Fox, Larned; E. S. Fox, Larned; Jacob Lolling, Nickerson; Delilah A. Maxey, Morrill; Zana Maxey, Morrill; N. E. Baker, Wichita; Alma McClain, Waldo; M. S. Frantz, Nickerson; M. Keller and wife, Larned; Clara Stoops, Larned; Mrs. S. E. McFonigle Nickerson; Frances Hylton, Protection; David Crumpacker, Hiattville; Barbara S. Katherman, Lawrence; Mrs. John Beckner, Overbrook; Chas. E. Hurt, Ramona; Guy H. Drammell, Ozawie; C. B. Smith, Morrill; Frank Harrington, Gypsum; I. C. Weddle, Bloom; Pearl Weddle, Bloom; G. W. Weddle, Bloom; Miles Blickenstaff, Quinter; Mrs. Miles Blickenstaff, Quinter; Edna Frantz, Lyons; Mrs. Edith Keller, Minneola; May Vanecoyoc, Mont Ida; D. P. Neber, McCune; G. W. Burgin, Waldo; W. A. Kinfie, Lone Star; Mrs. J. M. Stutzman, Conway; I. C. Vaniman

and wife, Hardtner; Mrs. S. M. Nickel, Wichita; Mrs. A. C. Daggett, Covert; Mrs. D. R. Sisler, Richmond; D. A. Crist, Quinter; J. C. Peterson, Conway; O. H. Faller, Hutchinson; G. O. John, Macksville; Cora Boone, Hutchinson; D. J. Heiny, Dorrance; Albert Snowberger, Larned; Belle Dresher, Lyons; Lucy Hibarger, Wichita; Grace Schul, Wichita; R. O. Boone and wife, Lyons; A. C. Keller, Minneola; Margaret Dudka, Newton; Jacob N. Engle, Abilene; O. O. John, St. John; Mrs. W. H. Klepinger, Conway; Ellis Watkins, Grenola; W. C. Watkins and wife, Grenola; Norine Haldeman, Morrill; G. E. Shirky, Madison; I. D. Gibbel, Carthage, Mo.; Mrs. Ellis Strickler, El Centro, Calif.; J. P. Vaniman, Lordsburg, Calif.; Ira J. Lapp and wife, Miami, N. M.; Jno. R. Pitzer, Cordell, Okla.; A. L. Boyd, Cordell, Okla.; Edith Peck, Falls City, Neb.; Mrs. Hettie Landes, Woodland, Mich.; Eva Tester, Carleton, Neb.; C. J. Lichty, Carleton, Neb.; Fern Brubaker, Cloud Chief, Okla.; Sam R. Merkey, Cloud Chief, Oklahoma; Chas. W. Flory and wife, Shickley, Neb.; Sara Jones, Galena, Ill.; C. A. Eshelman and wife, Red Cloud, Neb.; Elsie K. Sanger, Thomas, Okla.

LOCAL BIBLE INSTITUTES.

The college has received many calls during the year for Bible Institutes in the churches in the college territory. Institutes have been held in the following churches and by the following instructors:

Lecton, Mo.—Dr. D. W. Kurtz.

Washington Creek, Kan.—Dr. D. W. Kurtz.

Conway Springs, Kan.—Dr. A. J. Culler.

Madison, Kan.—Prof. E. M. Studebaker.

Carleton, Neb.—Dr. Culler and Prof. Studebaker.

The institution is always glad to arrange for such institutes whenever possible.

A GREAT EDUCATIONAL MEETING.

At the District Conference of S. W. Kansas, and S. E. Colorado, in October held at Darlow, Kansas, the Educational Meeting on Tuesday evening was decidedly a memorable one.

Dr. D. W. Kurtz gave the address on the occasion, after which Eld. J. J. Yoder, who was in charge of the meeting, spoke of the indebtedness of McPherson College, which amount was \$7,500.00, and suggested that it would be a fitting response to the Doctor's magnificent address, to wipe out this indebtedness before closing the meeting. Several others spoke favorably of the suggestion. A man of business said that if they actually meant business it could be done. Another challenged him to giving a certain sum a year for three years. This was promptly accepted and others joined these with like sums, and even larger sums. Others responded with less, and in about twenty minutes \$9,985.00 was pledged, wiping out the indebtedness, with a nice margin to the good.

The spirit of the meeting was most excellent and the happy outcome brought great joy to the College and her many friends.

GIFTS TO LIBRARY.

During the Bible Institute Elder J. J. Hoover, of Sabotha, Kansas, presented to the library some very acceptable books. At the same time Elder Jacob Witmore donated a number of valuable theological books. E. J. Frantz of Conway Springs helped the library fund along by a gift of \$25.00. Since October the lecture fund has placed over 300 useful books in the library stacks.

PERSONALIA.

Elder and Mrs. M. H. Crumpacker, missionaries to China, recently sent \$25.00 to apply on the gymnasium

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fund of the college. The Crumpackers expect to be in America in 1916.

During the Christmas vacation Dr. A. R. Fritell, Professor of Mathematics, attended two mathematical associations, one in New York and one in Chicago, and read papers before these gatherings.

John W. Deeter, '13, and wife of Bloom, Kansas, expect to attend the Divinity School of Yale University next year.

Dr. A. J. Culler, pastor of the Church of the Brethren, has bought the Frantz property on College Hill and will soon begin the erection of a fine modern residence.

President Kurtz is receiving many calls for lectures and institutes. He is to deliver commencement addresses at the High Schools at Quinter and Enterprise. During the winter he is teaching a Bible class of downtown business men.

Miss Evelyn Trustle has finished the requirements of the University of Kansas for the A. M. degree in English and will resume her work, as teacher in the department of English of McPherson College.

R. H. Eby, '04, has charge of a Bible School in Seattle, Washington. He and his family expect to return to India in the near future.

Rev. C. D. Rasp, '10, of Fairbury, Illinois, has resigned his pastorate to enter the graduate school of Chicago University.

Miss H. Francis Davidson, who was a teacher and matron at M. C. about twenty years ago, but who is now a missionary in South Africa, recently visited with Mrs. Fahnstock. She spoke in chapel and also at the church services.