

William Gallogly Moorehead



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Moorehead, William G. 1836-  
1914.

Testimonial and memorial to  
William Gallogly Moorehead



MARCH 19, 1836  
MARCH 1, 1914



**Testimonial and Memorial**

**To**

**William Gallogly Moorehead**

**For**

**Forty One Years Professor**

**In**

**The Xenia Theological Seminary**

PRESS OF  
Smith Advertising Co.  
XENIA, O.

1913

FORTY YEARS  
OF  
CONTINUOUS  
SERVICE

**S**HORTLY BEFORE the close of the year Nineteen Hundred and Twelve a movement was inaugurated to recognize in suitable manner Dr. Moorehead's completion of Forty Years of continuous service as Professor in the Xenia Theological Seminary, and the beginning of the One Hundred and Twentieth year of the history of the Seminary. Since these two notable events would occur at the close of the session of 1912-1913, the Commencement season was suggested as a fitting time for this joint celebration. Correspondence was had with the officers of the Board of Managers and Trustees and with many of the Alumni of the Seminary, all of whom most cordially endorsed the proposal and urged the Faculty to prepare a program worthy of such an occasion.

Accordingly, due announcement of the purpose was made and invitations were sent to all the Administrative Boards of the United Presbyterian Church, to the Theological Seminaries, the Colleges, the Periodicals, and the Presbyteries both of the home land and the foreign fields, requesting the appointment of representatives to join with us in this celebration. Quite a number of Theological Seminaries of other Churches and other institutions of learning with which the Xenia Seminary had in some manner been associated were also included in this list.

Two forms of invitation were prepared. That sent to educational institutions and ecclesiastical organizations was in the following form:

*The Xenia Theological Seminary*  
*of the*  
*United Presbyterian Church of North America*  
*will celebrate the completion of Forty Years*  
*of Continuous Service rendered by the*  
*Rev. Prof. William Gallogly Moorehead, D.D., LL.D.*  
*and the beginning of the*  
*One hundred and twentieth Year of her history*  
*on Tuesday and Wednesday, the sixth and seventh of May*  
*Nineteen Hundred and Thirteen*  
*The Managers, Trustees and Faculty*  
*of the Seminary*  
*cordially invite*

---

*to be represented on this occasion.*

A personal invitation was also issued, in form as follows:

**The Xenia Theological Seminary**  
of the  
**United Presbyterian Church of North America**  
will celebrate the completion of  
**Forty Years of Continuous Service**  
by the  
**Reverend Professor**  
**William Gallogly Moorehead, D.D., LL.D.,**  
and the beginning of the  
**One Hundred and Twentieth Year**  
of the  
history of the Seminary on  
**Tuesday and Wednesday, May sixth and seventh,**  
**Nineteen Hundred and Thirteen**  
**You are cordially invited to be**  
**present on that occasion**

The responses to these invitations were most cordial and many of them were couched in terms of exquisite appropriateness. Did the limits of this volume allow, these would all be reproduced in full. As it is, a record of them can be given only in scant outline.

EDUCATIONAL  
INSTITUTIONS *and*  
ECCLESIASTICAL  
ORGANIZATIONS *and*  
AGENCIES REPRESENTED  
*by* DELEGATES  
IN PERSON OR BY LETTER.

Theological Seminary of the Reformed Church in America,  
New Brunswick, N. J.:

JOHN H. RAVEN, D.D., PROFESSOR.

Princeton Theological Seminary, Princeton, N. J.:

CHARLES R. ERDMAN, D.D., PROFESSOR.

Union Theological Seminary, Richmond, Va.:

W. W. MOORE, D.D., LL.D., PRESIDENT.

Protestant Episcopal Theological Seminary in Virginia,  
Alexandria, Va.:

ANGUS CRAWFORD, D.D., DEAN.

Pittsburgh Theological Seminary, N. S., Pittsburgh, Pa.:

DAVID A. MCCLENAHAN, D.D., LL.D., PROFESSOR.

The Western Theological Seminary, N. S., Pittsburgh, Pa.:

MAURICE E. WILSON, D.D.

Columbia Theological Seminary, Columbia, S. C.:

HENRY A. WHITE, D.D., LL.D., PROFESSOR.

Lane Theological Seminary, Cincinnati, Ohio:

EDWARD MACK, D.D., PROFESSOR.

McCormick Theological Seminary, Chicago, Ill.:

JOHN CLARK HILL, D.D.

Hanna Divinity School, Wittenberg College,  
Springfield, Ohio:

DAVID H. BAUSLIN, D.D., DEAN.

The Southern Baptist Theological Seminary, Louisville, Ky.:

EDGAR Y. MULLINS, D.D., LL.D., PRESIDENT.

Drew Theological Seminary, Madison, N. J.:

REV. O. P. HOFFMAN.

The Theological Seminary of the Evangelical Lutheran  
Church, Chicago, Ill.:

REVERE F. WEIDNER, D.D., LL.D., PRESIDENT.

Presbyterian Theological Seminary of Kentucky,  
Louisville, Ky.:

CHARLES R. HEMPHILL, D.D., LL.D., PRESIDENT.

Turner Theological Seminary, Morris Brown College,  
Atlanta, Ga.:

W. G. ALEXANDER, D. D., DEAN.

Austin Theological Seminary, Austin, Texas:

ROBERT E. VINSON, D.D., PRESIDENT.

Central Theological Seminary of the Reformed Church in the  
United States, Dayton, Ohio:

DAVID VAN HORNE, D.D., LL.D., PRESIDENT EMERITUS.

The Bonebrake Theological Seminary, Dayton, Ohio:

G. A. FUNKHOUSER, D.D., PROFESSOR EMERITUS.

Theological Seminary of the Reformed Presbyterian Church  
in America, Philadelphia, Pa.:

J. Y. BOICE, D.D., PROFESSOR.

The United Presbyterian Theological Seminary of Egypt,  
Cairo, Egypt:

ANDREW WATSON, D.D., LL.D., PRESIDENT.

The United Presbyterian Theological Seminary of India,  
Gujranwala, India:

ROBERT STEWART, D.D., LL.D., PRESIDENT.

The Moody Bible Institute, Chicago, Ill.:

JAMES M. GRAY, D.D., DEAN.

The Bible Teachers' Training School, New York City:

WILBERT W. WHITE, D.D., PRESIDENT.

Payne Theological Seminary, Wilberforce, Ohio:

GEORGE F. WOODSON, D.D., DEAN.

Winona Lake Bible Conference, Winona Lake, Ind.:

SOL. C. DICKEY, D.D., PRESIDENT.

National Religious Training School, Durham, N. C.:

JAMES E. SHEPHERD, D.D., PRESIDENT.

Ohio State University, Columbus, Ohio:  
WILLIAM O. THOMPSON, D.D., LL.D., PRESIDENT.

Miami University, Oxford, Ohio:  
REV. JOHN E. BRADFORD, PROFESSOR.

Indiana State University, Bloomington, Ind.:  
WILLIAM L. BRYAN, PH.D., LL.D., PRESIDENT.

Westminster College, New Wilmington, Pa.:  
R. M. RUSSELL, D.D., LL.D., PRESIDENT.

Monmouth College, Monmouth, Ill.:  
T. H. McMICHAEL, D.D., PRESIDENT.

Muskingum College, New Concord, Ohio:  
J. KNOX MONTGOMERY, D.D., PRESIDENT.

Tarkio College, Tarkio, Mo.:  
REV. JAMES H. COLVIN.

Cooper College, Sterling, Kan.:  
R. T. CAMPBELL, D.D., PRESIDENT.

Amity College, College Springs, Iowa:  
REV. J. P. NESBIT.

Knoxville College, Knoxville, Tenn.:  
R. W. McGRANAHAN, D.D., PRESIDENT.

Assiut Training College, Assiut, Egypt:  
R. S. McCLENAHAN, A.M., PRESIDENT.

Gordon Mission College, Rawal Pindi, India:  
JOHN A. MCCONNELEE, D. D.

Erskine College, Due West, S. C.:  
J. S. MOFFATT, D.D., PRESIDENT.

Cedarville College, Cedarville, Ohio:  
REV. W. R. MCCHESENEY, PH.D., DEAN.

Wittenberg College, Springfield, Ohio:  
CHARLES G. HECKERT, D.D., PRESIDENT.

The Board of Foreign Missions :  
M. G. KYLE, D.D., LL.D., PRESIDENT.

The Board of Home Missions :  
R. A. HUTCHISON, D.D., CORRESPONDING SECRETARY.

The Board of Church Extension :  
J. T. MCCRORY, D.D., SECRETARY.

The Board of Freedmen's Missions :  
THOMAS PARK, D.D.

The Board of Publication :  
JOHN MCNAUGHER, D.D., LL.D.

The Board of Ministerial Relief :  
REV. R. W. BURNSIDE, PRESIDENT.

The Women's Board :  
MRS. MARY CLOKEY PORTER, SECRETARY.

The United Presbyterian Women's Association :  
MRS. H. C. CAMPBELL, PRESIDENT.

Our Young People's Christian Union :  
REV. H. A. KELSEY, GENERAL SECRETARY.

The United Presbyterian :  
A. G. WALLACE, D.D., LL.D.

The Christian Instructor :  
R. J. MILLER, D.D.

The Christian Union Herald :  
R. J. MILLER, D.D.

The Men's Record :  
G. E. RAITT, D.D.

The Women's Missionary Magazine :  
MRS. W. C. HUTCHISON.

The Fundamentals :  
LOUIS MEYER, D.D.

1794

1913

PROGRAMME  
OF THE  
**Commencement Exercises**  
OF THE  
**Xenia Theological Seminary**



**May the Fourth---May the Seventh**  
NINETEEN HUNDRED AND THIRTEEN

SABBATH, MAY THE FOURTH  
SEVEN-THIRTY P. M.

SECOND UNITED PRESBYTERIAN CHURCH

The Baccalaureate Sermon

The Reverend John Knox Montgomery, D. D.,  
President of Muskingum College

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MONDAY, MAY THE FIFTH  
SEVEN-THIRTY P. M.

THE SEMINARY CHAPEL

The Annual Prayer Meeting and Conference  
Led by the Reverend Edward Franklin Kimmelshue  
Superintendent of Missions of the Second Synod

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TUESDAY, MAY THE SIXTH  
NINE A. M.

THE SEMINARY CHAPEL

The Meeting of The Board of Managers and Trustees

*Page sixteen*

TUESDAY, MAY THE SIXTH

TWO P. M.

FIRST UNITED PRESBYTERIAN CHURCH

The Celebration of the Completion of Forty Years of Continuous Service Rendered by

The Reverend Professor

William Gallogly Moorehead, D.D., LL. D.

The Reverend Robert Alden Hutchison, D.D.

Corresponding Secretary of the Board of Home Missions. Presiding

Reading of the Scriptures

The Reverend James Gillespie Carson, D.D., LL.D.

Professor Emeritus of the Seminary

Prayer—The Reverend James M. Gray, D.D.

Dean of The Moody Bible Institute, Chicago, Ill.

Address—"The Xenia Seminary Fifty Years Ago."

The Reverend Joshua R. Kyle, D.D.

Pastor of the Reformed Church in America, Amsterdam, N. Y.

Address—"A Forty Years' Ministry to Ministers."

The Reverend Samuel Ross Lyons, D.D.

Pastor of the United Presbyterian Church, Richmond, Ind.

Address—"The Xenia Seminary's Contribution to the Church."

The Reverend William Collins Williamson, D.D.

Pastor of the United Presbyterian Church, Clarinda, Iowa

Address—"The Message of the Past to the Present and the Future."

The Reverend James Thomas McCrory, D.D.

Pastor of the Third United Presbyterian Church, Pittsburgh, Pa.

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Prayer and Benediction  
The Reverend Thomas Park, D.D.  
Pastor of the Fourth United Presbyterian Church,  
N. S., Pittsburgh, Pa.

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TUESDAY, MAY THE SIXTH  
SIX P. M.

PARLORS OF THE FIRST UNITED PRESBYTERIAN CHURCH

THE BANQUET

The Reverend Professor Joseph Kyle, D.D., LL.D.  
Xenia Theological Seminary, Presiding

Singing—The Seminary Quartette

Prayer—The Reverend James Harper, D.D., LL.D.  
Professor Emeritus of the Seminary

CONGRATULATORY MESSAGES

The Reverend John McNaugher, D.D., LL.D.  
President of The Pittsburgh Theological Seminary of  
The United Presbyterian Church

The Reverend David Henry Bauslin, D.D.  
Dean of The Hamma Divinity School, of Wittenberg College

The Reverend Charles R. Hemphill, D.D., LL.D.  
President of The Theological Seminary of Kentucky

The Reverend Wilbert Webster White, D.D.  
President of the Bible Teachers' Training School,  
New York City

The Reverend Robert McWatty Russell, D.D., LL.D.  
President of Westminster College

The Reverend Thomas Hanna McMichael, D.D.  
President of Monmouth College

Singing—The Seminary Quartette

Mrs. H. C. Campbell  
President of The United Presbyterian Women's Association

The Reverend John Armstrong Henderson, D.D.  
President of the Alumni Association

The Reverend Robert Johnson Miller, D.D.  
Editor of the Publications of The United Presbyterian Board

The Reverend Charles W. Sullivan  
President of The Xenia Ministerial Association

#### RESPONSE

The Reverend William Gallogly Moorehead, D.D., LL.D.

Prayer—The Reverend James Patton Cowan, D.D.  
Pastor of Woodruff Ave. United Presbyterian Church,  
Indianapolis, Ind.

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WEDNESDAY, MAY THE SEVENTH

NINE-THIRTY A. M.

THE SECOND UNITED PRESBYTERIAN CHURCH

The Reverend Professor Melvin Grove Kyle, D.D., LL.D.  
Permanent Lecturer on Archaeology, Xenia Theological  
Seminary, Presiding

THE EXERCISES OF THE GRADUATING CLASS

“The Apologetic Value of Missions.”  
Alexander Dickson Anderson, York, N. Y.

*Page nineteen*

“Speculation as a Method of Biblical Research.”  
James Humphrey Dean, Xenia, Ohio.

“Mohammedanism *versus* Christian Missions.”  
Arch McConoughey Neale, Kimbolton, Ohio.

Sermon—Luke, Chapter IX, Verse 23.  
William Carlisle McCleery, Leland, Ill.

“The Witness of the Psalms to Christ.”  
Alva Lee Yarnelle, Xenia, Ohio.

“Melchisedek, a Type of Christ.”  
Earl Campbell Coleman, New Concord, Ohio.

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## WEDNESDAY, MAY THE SEVENTH

TWO P. M.

The Reverend Andrew Watterson Blackwood, B.D.,  
Pastor of the Sixth United Presbyterian Church  
N. S., Pittsburgh, Pa., Presiding

“The Anselmie View of the Atonement.”  
James Kelly Giffen, St. Clairsville, Ohio.

“Messiah, The Prophet.”  
David Wilson McVey, Sterling, Kansas.

“The Psalms as a Guide in Prayer.”  
Samuel Willard Wylie, Lieb, Texas.

Address—“The Modern Ministry”  
The Reverend William O. Thompson, D.D., LL.D.  
President of The Ohio State University  
Benediction

WEDNESDAY, MAY THE SEVENTH

SIX P. M.

THE ALUMNI SUPPER

PARLORS OF THE FIRST UNITED PRESBYTERIAN CHURCH

The Reverend John Ewing Bradford  
Professor of History, Miami University, Presiding

EIGHT P. M.

THE SECOND UNITED PRESBYTERIAN CHURCH

The Reverend John Douds Irons, D.D., LL.D.  
Professor Emeritus of the Seminary, Presiding

The Presentation of Diplomas to the Graduating Class  
The Reverend William Gallogly Moorehead, D.D., LL.D.  
President of the Seminary

Address—"The Dependence of Christianity Upon  
Historical Evidence."

The Reverend G. Frederick Wright, D.D., LL.D.  
Oberlin, Ohio

Benediction

OUTLINE  
HISTORY *of the*  
XENIA  
THEOLOGICAL  
SEMINARY

1794—Located at Service, Pa.  
 1821—Removed to Canonsburg, Pa.  
 1855—Removed to Xenia, Ohio.

# OTHER SEMINARIES THAT HAVE BEEN UNITED WITH XENIA

Philadelphia—Established, 1820; removed to Canonsburg, 1826  
 Oxford—Established at Oxford, Ohio, 1838; removed to Mon-  
 mouth, Ill., 1858.

Monmouth—Established, 1858; removed to Xenia, 1874.

## NAMES OF PROFESSORS AND PERIODS OF SERVICE

|                                  |           |
|----------------------------------|-----------|
| John Anderson .....              | 1794—1819 |
| James Ramsey .....               | 1821—1842 |
| David Carson .....               | 1833—1834 |
| Thomas Beveridge .....           | 1835—1871 |
| James Martin .....               | 1842—1846 |
| Abraham Anderson .....           | 1847—1855 |
| Samuel Wilson .....              | 1855—1875 |
| Joseph Clokey .....              | 1858—1873 |
| William Bruce .....              | 1871—1880 |
| James Gillespie Carson .....     | 1873—1888 |
| William Gallogly Moorehead ..... | 1873—     |
| Jackson Burgess McMichael .....  | 1873—1878 |
| James Harper .....               | 1879—1899 |
| David Alexander Wallace .....    | 1883—1883 |
| David MacDill .....              | 1884—1902 |
| Wilbert Webster White .....      | 1889—1894 |
| John Douds Irons .....           | 1895—1905 |
| Joseph Kyle .....                | 1899—     |
| Jesse Johnson .....              | 1902—     |
| John Elliott Wishart .....       | 1905—     |
| John Hunter Webster .....        | 1908—     |

ADDRESSES *and*  
CONGRATULATORY  
MESSAGES

THE PROGRAMME was carried out in full, save that some of the speakers announced for Tuesday evening, May 6th, were unavoidably hindered from filling their places. The Baccalaureate Sermon, Sabbath evening, and the meeting for Prayer and Conference, Monday evening, gave a fitting opening to the Commencement season.

On Tuesday afternoon a large congregation gathered to hear the more formal addresses. These messages and also those of the evening meeting following the Banquet are herewith presented.

Following one of the addresses in which mention had been made of the forty classes that had received instruction from Dr. Moorehead, the roll of these classes was called beginning with that of Eighteen Hundred and Seventy-three and ending with that of Nineteen Hundred and Thirteen. As the class year was announced members who were present arose and stood in their places until the roll-call was completed. The great company, representing so many classes, attested the interest taken in this celebration of the service of their beloved teacher. One of these classes, that of Eighteen Hundred and Seventy Eight, gave expression to its appreciation and affection in congratulations published in booklet form, copies of which were distributed throughout the congregation. This testimony is preserved in this volume.

Every class, by a selected representative, and some two hundred individual students sent messages of love and good wishes by mail, addressed to Dr. Moorehead in person.

The speakers on Commencement day and evening, the Rev. W. O. Thompson, D.D., LL.D., President of the Ohio State University, and the Rev. G. Frederick Wright, D.D., LL.D., in opening their addresses, gave most generous expression to the high regard in which they hold the man in

whose honor this celebration was planned; a like tribute of personal esteem was tendered by the Rev. J. D. Irons, D.D., LL.D., for ten years a fellow Professor and brother beloved, who presided on the occasion of the presentation of diplomas to the graduating class. Mention must be made also of the kindly words spoken by the Rev. J. G. Carson, D.D., LL.D., at the Alumni Supper. For eleven years Dr. Moorehead and Dr. Carson were associated as pastors of sister churches in Xenia and for fifteen years as members of the Seminary Faculty. The manifold experience of all these years and of these close fellowships has served to knit the soul of one with that of the other in Christian love.

It is a matter of sincere regret that more extended notice can not be made of these spontaneous tributes of affectionate regard.

#### **TRIBUTE TO DR. MOOREHEAD'S FORTY YEARS OF SERVICE.**

**Prepared by the Reverend Professor J. H. Webster, D.D., and Adopted  
by the Faculty.**

Xenia Seminary is celebrating two notable events, one, its one hundred and twentieth anniversary; the other, the fortieth anniversary of Dr. Moorehead's work in the Seminary. The forty years service in the Seminary is, however, only a part of the record made by this devoted minister of God. Born at Rix Mills, O., in 1836, Dr. Moorehead graduated at Muskingum College in 1858, studied theology at Allegheny and Xenia Seminaries, was licensed to preach April 1861, acted as stated supply at Urbana, O., until 1862, and in July of that year was ordained as a missionary to Northern and Central Italy, under the direction of the American and Foreign Christian Union. In that field he labored devotedly until 1869, when he returned to America and accepted the pastorate

of the First Church, Xenia, acting in that capacity from 1870 to 1875. In the Fall of 1873 the Second Synod appointed him to teach New Testament Exegesis in Xenia Seminary. In April, 1875, he accepted a call to the Fourth Church, Allegheny, where he served until January, 1876, yet without severing his connection with the Seminary or interrupting his work in it. In 1876 Dr. Moorehead was appointed to a full professorship in the department of Biblical Literature and New Testament Exegesis. In addition to his duties as Professor, he occupied the pulpit of the Third United Presbyterian church of Xenia from 1878 to 1885. In the years in which he has been connected with the Seminary he has seen a goodly number of young men go out to preach the Gospel he so successfully taught and so conspicuously lived. It is no exaggeration to say that Dr. Moorehead is the most widely known and popular minister in his denomination. So eminent is he as a Bible student and scholar of the best type, that he was chosen to represent the United Presbyterian body on the International S. S. Lesson Committee at the great convention in Louisville, Ky., in 1908. As a member of that committee he has always exerted his influence to maintain the integrity and authority of the Bible as the inspired word of God.

Dr. Moorehead has found time in the midst of his varied labors to write a number of books dealing with the Bible. These have been widely circulated, and students have come from such distant parts as Wales, New Zealand and Australia to benefit by the teaching of their talented author. Many years ago Dr. Moorehead published a commentary on one of the gospels in Italian. Later came his well known work on the "Mosaic Institutions" highly commended by all who have read it, his "Introduction to the Study of the Old Testament," "Studies in the Four Gospels" and a series of vol-

umes on the remaining books of the New Testament. These books are all thoroughly evangelical in tone and preserve the results of his long and diligent study of the Scriptures. As plain, practical and scholarly expositions of the Bible, they are highly and deservedly prized by all acquainted with them. In addition to the above mentioned publications, he has contributed to various periodicals articles dealing with subjects of present day discussion in the field of Biblical literature. He is widely known as a champion of the doctrine of the divine inspiration and authority of the Bible. Such men are needed as never before. The great number of false theories about the word of God in vogue, backed by the authority of great names in the field of Biblical criticism, has served to undermine the faith of not a few teachers in theological schools. But Dr. Moorehead has always defended with marked ability and courage the doctrine of the plenary inspiration of the Word. Xenia students are not fed and starved on the dry husks of heresy. As an orator he has few equals, and is always heard with interest at the great summer Bible schools like Winona, where he has occupied a place on the program for years in succession. Preeminently gifted with eloquence, he has used that gift always and everywhere to proclaim and commend the everlasting gospel.

After the resignation of Dr. James Harper, as President of the Seminary, in 1899, Dr. Moorehead was chosen to succeed him, and has filled the office ever since. On this fortieth anniversary of his services as teacher, the whole community unites in testifying to his character and work. That he may live long to bless both the Seminary and the community by his teaching and influence is the sincere desire and prayer of his host of friends.

## THE XENIA THEOLOGICAL SEMINARY FIFTY YEARS AGO.

BY THE REVEREND JOSHUA R. KYLE, D. D.

Mr. Chairman :

I can hardly find words in which to express my appreciation of the honor the Faculty of this Seminary has done me in inviting me to take some part in the celebration of this double anniversary, and I am equally at a loss for words in which to express the great pleasure I have in being present on this very interesting occasion. I appreciate the honor of having a place on your program of exercises the more from the fact that I have not for a long time had ecclesiastical connection with the United Presbyterian Church, having more than thirty years ago united with the old Dutch Reformed Church, planted some centuries ago on Manhattan Island, N. Y. Her denominational name was, however, some years ago, abbreviated, and she is now called the Reformed Church in America. It would seem, however, that the Faculty of this Seminary, by whose invitation I am here today, in their broad-mindedness, did not consider or lay any stress on the fact that I was no longer denominationally a United Presbyterian. Permit me, however, to say that I am still at heart, if not in name, a good United Presbyterian. I have never, in all the years of my severed ecclesiastical relation, ceased to love my old Mother Church or to have an abiding interest in her welfare, and I feel as much at home among you on this anniversary of my old Theological Seminary as if I had not been absent a day from the United Presbyterian fold. Hence, I am glad to revisit my old church home, even if it is to tarry under her roof but a single night.

The subject of my address this afternoon is, "Xenia Seminary Fifty Years Ago."

As this subject was given me by a member of the Faculty,

*Page thirty*

it was perhaps suggested to him by the fact that it is just fifty years since I completed in this Seminary the prescribed theological course in preparation for the gospel ministry. It is a long time to travel back over even in thought. One would suppose that in that intervening length of time all that took place during a student's course of theological study would have faded from his memory, but I can assure you that I hold in memory with considerable freshness about all that occurred during those years I spent in this Seminary over half a century ago.

In speaking of "Xenia Seminary Fifty Years Ago," I would take note:

1. Of her material equipment for the work of training young men for the Christian ministry.

The Seminary building in which this Theological School was housed was a three-story structure, including the basement, and was located on West Main Street. It was then considered a kind of sky-scraper, as it towered far above the buildings that surrounded it. The second story, reached by outside wooden steps, contained as I remember four rooms, one of which was used as the Students' Class Room and another for the Seminary Library, and the third floor was the Seminary Chapel. The students, whatever the year of their theological course, were all merged into one class and all recited at the same time, whatever the subject of the recitation may have been. Now whatever the theological students of today, with their Seminary building of modern equipment, may think of that quaint building in which the students were housed fifty years ago, we considered it first-class and well adapted to the purpose for which it was erected, and did not have a thought of greater convenience or comfort than it then

afforded us. And it is very true that the Seminary building of that long-ago day did compare favorably with buildings for similar purposes in other denominations of the church. Hence, there was no occasion for the theological students of those days to make any comparison between their building and those of other denominations to the detriment of their own, and even less occasion for dissatisfaction with what they had. Nevertheless, I am glad that this theological school of the United Presbyterian Church has now a building that is not only architecturally beautiful, but both commodious and well adapted to present-day needs.

According to the best information, this Seminary had, a half century ago, a very small fund for her support. Hence the salaries of the Professors and other expenses had to be met in large part by collections from the congregations in the Synod or Synods, which had the care of the Seminary. Now I do not know how generous and liberal those churches were in their contributions half a century ago, but claiming a Yankee's privilege, I should guess that they were not very munificent and further that the treasury did not often have an overflow of the coin of the realm. That being the case, the teachers in this school of the prophets, who gave their time and strength to the instruction of the students under their care, could not have had a very liberal financial reward for their arduous labors, and doubtless their scant salaries were far from being promptly paid. They probably received little more for their faithful services than the wage of an unskilled workman of today, and yet they were the choice men of the ministry of the church at that time, were well qualified for the work they were called to do and fulfilled the duties of their high office

most faithfully. They gave the best they had of body and mind and heart to the training of the young men of the Seminary for the calling of the ministry. And, withal, I do not believe that a single complaint of inadequate or poorly paid salaries ever fell from their lips. They continued to discharge with all faithfulness the duties of their respective chairs, though they were greatly handicapped by meager salaries.

2. The Professors of the Xenia Seminary fifty years ago.

There were three—Dr. Thos. Beveridge, Dr. Samuel Wilson and Dr. Joseph Clokey. You will notice the singular fact that each of them had a Bible Christian name. Although fifty years have passed since I sat at the feet of those teachers in this Theological Seminary, I have never ceased to cherish their honored names, and I will hold them in grateful and loving remembrance as long as I live.

Their venerable forms now stand before my mind's eye in as clear an outline as when I sat in the class room listening to the lectures of their respective departments. Let me describe them as I recall them in memory. They were venerable men and justly entitled to the veneration of every student whom they instructed in this Theological hall. They were godly men, who lived in daily fellowship with their Lord and Master, Jesus Christ, and whose faces ever shone with the light of heaven. They were consecrated men, giving themselves to their work with holy zeal and lofty enthusiasm as servants of the Church. They were humble men, with none of that sinful pride which is so offensive in the sight of God. They were lovable men, to whom all their students were irresistibly drawn and whose very heart-beats were felt by every one who came within the influence of their personality. They were large-hearted men, lavishing their love upon the whole student body as a father lavishes his love upon his children.

They were friendly and sociable men, the doors of whose homes were flung wide open in hearty welcome to all who would enter them. Now the example of those men with such Christlike characters was invaluable to the students whom they prepared for the work of the gospel ministry. It left an indelible impression upon the student body and was an important factor in their educational equipment for the gospel ministry. The very presence of those men in the class-room, their walk on the street, their uniform and unaffected kindness of heart and their never failing bearing of Christian gentlemen were a constant benediction to every class of students whom they were called to instruct, a benediction which fell on their heads like the silent dew on the ground at nightfall. But it is to be feared that it was not at the time fully appreciated or reckoned at its true value.

But I would also remember those men as theological teachers. They were chosen from the whole body of the ministry of the Church to their respective professorial chairs, for their piety, learning and qualifications to teach in this school of theology. They were, in the judgment of the Church, the men best fitted for the office of teacher, and she honored them and honored herself by placing them at the head of this school. And the years those teachers occupied their respective chairs, the faithfulness with which they instructed the classes of students as they came and went from year to year and the devotion with which they gave themselves to the work they were called to do justified the Church in her choice of them for the responsible position they filled in this school of theology. I am very sure, also, that if the students who pursued their theological studies in this Seminary during the time those men were teachers were here today, they would bear unanimous testimony to their ability, consecration and faithfulness, as

well as to their fine equipment of mind and heart for the discharge of the duties of the high office they filled. If a student under their tuition did not make the progress he might have made or ought to have made, he could not lay his failure to the account of those faithful and painstaking teachers, but must lay it at his own door. Now, if we want any tangible evidence of the qualities and qualifications of those men as teachers in this Seminary, we need only point to some of those who graduated during their incumbency of office. What magnificent work those young men did for God, and for humanity, when they entered the Christian ministry. Many of them gave themselves to home missionary work on the frontier of our westwardly advancing population, not hindered by the personal sacrifices connected with pioneer life. Many of them responded to the call of the church to go as foreign missionaries and carry the Word of life to heathen lands. And whether they labored in the home or foreign field, their labors were not only self-sacrificing and abundant, but they were greatly blessed of the Lord in the salvation of lost souls. They did splendid work in bringing in the Kingdom of God and in building up the walls of Zion. They proved themselves faithful under shepherds in feeding, guiding and guarding the flock entrusted to their shepherdly care. To change the figure, as laborers in the great harvest field of the world, they reaped many sheaves of ripened grain, which they brought back with rejoicing. Now it is fair to judge of the ability and efficiency of those teachers of fifty years ago, by the quality of those young men they instructed and sent out to the work of the Christian ministry. They put on them whom they equipped for their high and holy calling the impress of their own Christian character and the fact has been proclaimed in every place where their students have exercised their God-

given ministry. And if all who were instructed by them could today drop flowers on the graves of those teachers they would now sleep under a wilderness of blossoms.

But we are here today not only to celebrate the entrance of Xenia Seminary on the one hundred and twentieth year of her life, we are here also to celebrate the completion of the fortieth year of the professorate of Dr. Moorehead. And allow me, my dear Dr. Moorehead, to congratulate you on the many years of service you have here rendered—a record unparalleled in length of time by any of those who have occupied a professor's chair in this school of the prophets. I congratulate you the more heartily on this occasion for the reason, personal to you and to me, that we roomed together the first session and were fellow students for three sessions of our Seminary course and formed at that time a friendship that has endured unbroken for the more than fifty years that have since rolled over our heads. Surely these facts ought, of themselves, to accentuate the congratulations which it is my pleasure to extend you on this happy occasion. And these congratulations, from whomsoever and from wheresoever they come today, are the expression in some measure of the appreciation of the value of your long years of service in this Seminary and of the fidelity and ability with which you have discharged the duties of your chair.

The eyes of a host of interested and sympathetic friends have watched you through all these years of indefatigable labor and conscientious discharge of the duties of your high position, and with one distinct voice they today proclaim "Well done." But not only is this the time and the occasion to extend to you the heartiest congratulations, but it is the appropriate time and occasion also for thanksgiving to the great Head of the Church for calling you, as He called Moses

of old, to this official position in the Church, qualifying you with rich gifts and graces of mind and heart for the work of teaching, and crowning your labors with abundant success. We thank our dear Lord that He has spared you until the eventide of a long life, until the lengthened shadows have fallen on your pathway.

And as you are nearing the end of a long earthly pilgrimage, finishing the campaign of a long warfare and giving the last touch to the monument of your work for the Master, allow me in closing to put into your mouth Tennyson's beautiful words entitled, "Crossing the Bar."

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea.  
But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.  
Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.  
For though from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

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**"A FORTY YEARS MINISTRY TO MINISTERS."**

By the Reverend Samuel Ross Lyons, D.D.

Beloved Friend and Teacher:

We come today to break some alabaster boxes of affection for you while you are still with us. May their fragrance, like sweet incense, abide with you forever.

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I feel like putting some words of Browning into your mouth today because I know so well that the spirit of them fills your heart.

Grow old along with me,  
The best is yet to be,  
The last of life for which the first was made.  
Our times are in His hand,  
Who saith, a whole I planned,  
Youth is but half.  
Trust God, see all nor be afraid.

Forty years ministry to ministers! How shall I speak of this ministry which has been, and not color it with my own ideal of what such ministry ought to be? But why should I not do so when this beloved teacher had so much to do in the creation of my ideal? The first essential in a service to ministers is that they be helped to a vision of Jesus Christ. If we do not know Him our ministry can be naught but sounding brass and tinkling cymbal.

The solicitude of Jesus concerning the Apostolic estimate of Himself is revealed in His question, "Who say ye that I am?" Peter's answer brought exultation to His spirit.

How could these unlearned men touch a dead world unless they knew the Lord of life! Confronted by prison and death they said, "We cannot but speak the things which we have seen and heard." Their message was irrepressible because they had seen the Lord.

There seems to be today, on the part of many, a nervous solicitude lest they exalt Jesus Christ unduly. To them His name is one among many. To these Apostles there was none other name.

No sincerer tribute can I lay at the feet of this our honored teacher than to say that he so greatly helped us to see Jesus.

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A second essential in any real ministry to ministers is that they be impressed with the greatness of their message. "I am not ashamed of the Gospel of Christ." Paul could never have said that unless the greatness of His message had set his soul on fire.

How our hearts burned within us as this teacher talked with us by the way and opened to us the Scriptures.

My first Greek lesson as I sat at his feet was humiliating but it was also revealing. "Mr. Lyons, what does the Apostle mean by that little word 'ho' in the expression 'houtos ho?'" My answer touched the mere grammar of the text. I was as one who saw the waving banners but not the army marching underneath. My teacher showed me the moving ranks of truth of which that little "ho" was the waving banner. I saw only a little pool in the valley; he gave me a glimpse of ocean depths. An astronomer once showed me the planet Saturn through a great telescope. To my eye it was only one of thousands of little stars. The telescopic vision made me stand with bared head and reverent heart. There in the evening sky hung the planet, a great white orb of molten silver surrounded by its great luminous rings. The telescope did not create, it could only reveal.

Our teacher was God's instrument whereby we saw the greatness and glory of the gospel message.

We are often told in these days that the scarcity of candidates for the gospel ministry is in part owing to the surer and superior attractions of commercial life.

My reply to that is: May God guard the ranks of the ministry from young men to whom the rewards of commercial life seem great and the Gospel of Christ seems small.

"Unto us is this grace given that we might preach among the Gentiles the unsearchable riches of Christ."

Our beloved teacher magnified the Gospel of the grace of God until we felt woe unto us if we preach it not. So it came to pass that under his guidance we became enamored of our calling. It was a great thing to hear him preach, partly because he inspired us with a passion to preach; and as our grateful hearts tell over our indebtedness to him we can never forget this. He made the work of the preacher seem a high and holy thing.

Life's pathway always shone with the brightness and youth of his spirit, and deeper and better still the rich wisdom of his riper years is our eternal treasure.

“Oh, who will walk a mile with me  
Along life's merry way!  
A comrade blithe and full of glee,  
Who dares to laugh out wild and free  
And let his frolic fancy play,  
Like a happy child through flowers gay  
That fill the field and fringe the way  
Where he walks a mile with me.

“Oh, who will walk a mile with me  
Along life's weary way!  
A friend whose heart has eyes to see  
The stars shine out o'er the darkening lea  
And the quiet rest at the end of the day;  
A friend who knows and dares to say  
The brave sweet words that cheer the way  
Where he walks a mile with me.”

My beloved teacher, may we yet walk many a happy mile together and then, by His grace, be worthy to walk with Him in white.

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## **XENIA SEMINARY'S CONTRIBUTION TO THE SERVICE OF THE CHURCH.**

**The Reverend William Collins Williamson, D. D.**

It is assumed in this topic, that Xenia Seminary has been doing a work and the Church has been getting the benefit of it. But what Church has been served by its labors? Such is its relation to the United Presbyterian body of God's people, that it must necessarily have been first and best served by its labors. But other branches of the Church have been enriched by its labors as well as that of the United Presbyterian faith. As well try to keep the sweet odors of the orchards in bloom this May day inside the fence that encloses them, as to prevent the influence of the work done in an institution like this from going beyond the walls of our own beloved Zion. Not to have this fact in mind, in undertaking to give it due credit for the good work done in behalf of the Church, would be to lose sight of a fact that adds much to its merits. But how has it been serving the Church? I answer, first, by giving to the Church a part of its Ministry. Such is the work done and the purpose for which it is done, that this must be the one great contribution to the service of the Church. Between God's choice of a young man for this high office in his Church, and the active work of those so called, comes the Mission of the Seminary. God's hand laid upon a man for this service does not equip—it only selects and sets apart. Between the raw material as it comes into the Seminary, and what it is when it goes out, there is ordinarily a marked change. The change is not effected without the help of skilled hands and hard work as well. The credit of the work done belongs to men who fill the chairs of instruction and training in the Seminary. But when done, the benefit of it goes to the Church. The one overshadowing thought of the faculty, past and

present, must be, by God's help and faithful service, to give the Church ministers such as God can use to further the interests of His kingdom. Possibly they do not think so much about the glory of the Seminary as the efficiency of a ministry by which God may be glorified in His Church. The intent of what is thus brought to our notice is to say, that no class of men doing a work for the Master can be named as doing a greater work, a more important work for the Church, than that which is done in the Seminary. Of all human agencies for the Church's efficiency there is none equal to the ministry. The office of such as have a hand in qualifying men for this task is one to be magnified.

There is a far-reaching effect of the ministry of these men who train men for this office that adds much to the greatness of it. The work done in this institution, and every other one like it, ends not with Graduation Day. What the out-going students do in any line of service is done in part as the effect of the instruction, the criticisms and the inspiration for the work acquired while under the care of these teachers in this school of the prophets. It is here they learn how to make sermons, what to do in the homes of sorrow and sickness, how best to reclaim the backslider, and win the unsaved for Christ. Through all the years of each minister these men serve the church through every sermon preached, and all the good work done in many ways through the activities of faithful men as pastors and preachers. Reckon up these factors by way of what the Seminary has contributed to the Church in one hundred and twenty years, each man, in part what he is, as a preacher, a pastor, a man among men, because of what this Seminary made him, and thereby judge of its invaluable service in behalf of the Church of Christ.

Second. It has been serving the Church by giving to it

a Ministry loyal to the truth. This is no vain boast for this Seminary. True it may be that rare instances of yielding to "the defections of the time," or loose notions about some doctrines of the faith might be found on close search among its many graduates. But it will not be a reckless statement or open to challenge to say, that if such should be found, they dare not say, "That's what I was taught by my Professors in Xenia Seminary." It's a priceless contribution to turn over to the church a young man sound in body, sound in mind, and sound in the faith of the gospel.

It would be a startling experience for any Presbytery of the Church, served by this school of Christ, to have a young man ask for licensure, who could not subscribe to the great truths of the cross of Christ. From its earliest days until this hour, this Seminary has been doing a splendid service for the Church, in that it has not swerved from the faith once delivered to the saints. For such service in behalf of the Church, its friends cannot be too grateful or too loyal in return for the good work of this Seminary in behalf of the Church by filling its pulpits and important places with men loyal to the truth.

Third. It has been serving the Church by giving to it a Ministry devoted to Missions. That this is a crowning characteristic of the present day Ministry none will deny, and those who go from this School are as ready to answer the call for Missionaries, at home or abroad, as from any school in the land. A hundred years ago the zeal for missions scarcely equalled the present. What may be claimed, however, and all we care to claim, is that in this Seminary the spirit of missions has been cherished so constantly and carefully that it has kept pace with the progress of the Church in behalf of all missionary interests, so as to be second to none. It could not be

such a servant of the Church as the times call for were it not so. For the number gone out from this institution, it is safe to say that it has as many men in the foreign field, as well as the home, as any Seminary of any denomination of the Church in this country. And it is not hard to account for the interest in missions with which young men enter the ministry these days. The fact that some teachers have been missionaries themselves, the presence year by year of some who give their whole time and thought to the work, accounts for devotion to missions of students entering the Ministry these times. Men loyal to the truth cannot be over-estimated, whom God calls to serve Him in the ministry of the Word, but men with a Christlike compassion for the world yet in ignorance of a God who could love the world, so He could give His only begotten Son to save sinners, are fully as much to be prized as men of zeal for the truth, especially now that there is such a world-wide awakening to the importance of Christ's command to His servants, bidding them, "Go into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Fourth. It is serving the Church by giving it a Ministry by which the Holy Spirit can do His work for the Church. As stated in the constitution defining the object of the Seminary to be, "the cherishing in its students the life of true godliness and cultivating the gifts which Christ the Head of the Church bestows on them whom He calls to the ministry," it would seem to recognize godliness and great grace an all important factor by way of fitness to preach the unsearchable riches of grace in Christ Jesus. Why is it so? Not because God cannot use men with little piety, possibly effect some things by men devoid of grace, but ordinarily He uses men of great attainments by way of holiness of heart and life to effect His purposes in the

Church and through the gospel of Christ. Barnabas was a good man full of faith and the Holy Ghost; used by the Holy Ghost, because he was a good man and full of faith. When the Church gets a man like Barnabas it gets the Holy Ghost also.

To produce a servant of the Church holy in heart and life, which the Seminary aims to do, is not merely to contribute the man, it is to open the way for the Spirit to do His indispensable work; because He can work and does work through persons who respond to His touch, as an instrument in tune to the touch of the skilled hand of the operator. There is such a thing as preaching by the Holy Ghost sent down from heaven. There is also such a thing as not knowing how to pray, till the Holy Ghost lays hold along with the suppliant before the throne, so aiding that He does know how to pray. There is such a thing as unction, the effect of which is fervor, earnestness that becomes a real power greatly to be prized by the Church. In some Seminaries the testimony of students is that between the students and teachers there is no close fellowship; no special care taken to inflame the heart with love for Christ, zeal for souls, compassion for the hungering multitude perishing for lack of the bread of life. In this Seminary there has always been delightful fellowship between teachers and those taught. There has been an intimacy and companionship, not only delightful because of the genuineness of it, but because it has done much in the way of promoting true piety and so enlarging the heart, that the Holy Ghost has found in its graduates men so like Christ that He has taken up a large room in the heart and used them in the many sided work of the ministry. It is because this Seminary has always cultivated the heart as well as the head, that it has been a good and faithful servant of the Church. "Though I speak with the tongue of men and of angels, and have not charity, I am as sounding

brass or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains and have not charity, I am nothing."

It is surely a great satisfaction to know that service like this in behalf of the Church had a beginning long ago, even more than a century, and has continued without any serious interruption through all these passing years. Not only that, but it has been increasing its facilities somewhat for this service in a material way, for it is surely better equipped for its work now than a hundred years ago. But in the number of teachers, in advanced methods, in the number of students to be trained for this high calling, its present efficiency must eclipse the early years of its services in behalf of the Church. Let us hope it will have another hundred and twenty years of greater advantages and increased cooperation of the Church it serves, with more students to train for the work of the ministry, and men in the chairs already established, and others if needed, equally devoted to the work and as well qualified and as deeply interested as those who have occupied these places in the past and those who do render this service to the Church here today. Should it have another one hundred years of existence, we will not likely be here to honor the men who do the work or praise God for His blessing on their labors. When these years have come and gone, even the man whom we delight to honor for his forty years service in the Seminary and through it the Church, will not be present, but one thing will be here as the result of these forty years of work well done, and that will be the influence and effect of these two score years of witnessing to the truth and working for the Master. This I say confidently because such work is imperishable.

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## A MESSAGE FROM THE PAST TO THE PRESENT AND THE FUTURE.

By the Reverend James Thomas McCrory, D. D.

It is both an honor and a pleasure to have part in this interesting celebration. I can heartily endorse every sentiment expressed by the speakers in the beautiful tributes already paid our honored guest on this happy occasion.

It adds significance to this celebration to be reminded that it has to do not alone with the life of an individual but with the life of the Church. The individual life is important just in so far as it has to do with the progress of the kingdom of Jesus Christ. The life of our honored and beloved brother and teacher has wrought itself into the fabric of the United Presbyterian Church. What shall be the future of our beloved Zion? It will depend largely on the way the lives of the men who have laid the foundations influence the coming generations. It will depend on whether the ears of the Church of the future shall be attent to the message of the past. It is this message, as I understand it, you desire me to emphasize this afternoon.

There is a verse in the 30th Chapter of Isaiah which, it seems to me, gives warrant for the suggestion just made—that the message of the past should be influential with the Church. In the 21st verse of that chapter God assures the Church of safe direction. “And your ears shall hear a word behind you saying, this is the way walk ye in it.” Daniel Webster, in his great speech in defense of the Union, said, “I have no lamp by which to guide my feet but the lamp of experience.” Now as I understand this promise of God to His ancient Church, it meant that if they would hear the voice of the past they would not be led astray.

What is the message of the past of the United Presbyteri-

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an Church for the present and the future? As it comes to me today it is three-fold and is as follows: A message of loyalty to the Divine Word; a message of surrender to the Divine Spirit; and a message of confidence in the Divine Leadership.

1. A message of loyalty to the Divine Word. In his first sermon to the Jews, the sermon on the Mount, Jesus bespoke their confidence in Him and His mission on the ground of His loyalty to their Scriptures. "Think not," he said, "that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

Now can it not be said in simple truth that the entire past of our Church has been characterized by loyalty to the Bible. The reason for the separate existence of the bodies which united in 1858 to form the United Presbyterian Church is traced back to the loyalty of a few men to the word of God. The Reformed Presbytery that took shape about 1688 as well as the Associate Presbytery of 1733 came into being in protest against doctrines that contravened the word of God. Their loyalty called for great sacrifices, sometimes even unto death, but they willingly paid the price out of devotion to the inspired word of the living God. When the union was finally consummated their loyalty to the word led them to issue the "Declaration and Testimony" in eighteen articles, that there might be no misunderstanding as to just what their interpretation of the Scriptures of truth, as set forth in the Westminster Confession, meant to teach.

But the real test of loyalty has come during the fifty-five years of our existence under our present organization. Science, falsely so-called, especially natural science, has assailed

the very foundations of revelation. The Darwinian speculations as to the origin of things flatly contradicted the Bible account of Creation and was absolutely irreconcilable with the inspiration and divine origin of the Scriptures. I do not know of a considerable religious denomination in this country or in any country, unless it be the Lutheran, that was not seriously disaffected by that false philosophy and set about to adjust their ideas of revelation to the new philosophy, and many lost all faith in inspiration. But thank God, the United Presbyterian Church stood firm as adamant against the faith-destroying speculations. Why? Was it because all our ministers and teachers were scientists who were able to refute the false doctrines of evolution? Nothing of the kind. It was because they had absolute confidence in the word of God and knew that whatever contradicted it is not true. The utter failure of the Darwinian theory after fifty years abundantly justifies their confidence in the Bible and their loyalty is a crown of glory.

In the same way the Church has met and stood firmly against the assaults of Higher Criticism. Do you think there is any connection between the psalmody of the Church and this loyalty to the Word of God? If there is, ought we not to hear a voice speaking in our ears behind us insisting on loyalty toward the inspired Psalter for the future? That would seem a perfectly logical conclusion.

2. But there is a second message—a message of surrender to the Divine Spirit. Mr. Moody once said he would like to see what God could do with a man who was wholly surrendered to the Holy Spirit. I believe reference to the union of the Associate and Associate Reformed Churches in 1858 will furnish a testimony as to what He can do with the church that will surrender to His Spirit. For generations these bodies

that had nothing that could justly keep them apart sought for union, but only succeeded in making three denominations out of two instead of uniting in one body. But finally there came that great spiritual awakening of the fifties that culminated in one of the greatest revivals of our history in 1857. Yielding to the Spirit of the Lord the division was healed, and healed most effectively. While we may deeply lament the dearth of spiritual power in our own as in other communions, still there is evidence through all these fifty-five years of our history that the Holy Spirit has in some good measure possessed us—the organization and progress of our missionary activities both at home and abroad; the rise and development of the Women's work; the settlement of the instrumental music controversy; the growth of our institutions of learning; the wonderful development in the benevolences of the Church until its contributions are proportionately from two to ten times that of many larger bodies; the unity and harmony that have prevailed, notwithstanding differences of opinion on important matters of church policy and purpose.

It is certain that, whatever theory one may hold as to the final coming of the Lord to reign over the earth, it is to be ushered in by a mighty awakening by the Holy Spirit, a kind of a new Pentecost. Would it not be a worthy ambition for any Church to cherish to put itself in such an attitude toward Christ that he might use it to lead toward that great awakening? Let us listen to the voice from the past and surrender wholly to the Holy Ghost.

3. A voice of confidence in the Divine Leadership. As soon as it came into being the United Presbyterian Church set up its banner on which was inscribed, "THE TRUTH OF GOD—FORBEARANCE IN LOVE." That banner was ostensibly, at least, put into the hands of the great Leader of

the redeemed hosts, Jesus Christ. It was a pledge of loyalty to His word and of fealty to His Spirit, and if faithfully followed under His leadership must make for the enlargement of His kingdom and the glory of His name. Do our fifty years of history justify that expectation? As already suggested the Church has stood by the truth of God while the unity of the Spirit in the bond of peace that has characterized us would indicate a good degree of faithfulness in following the divine leadership.

Then if He who came to destroy the works of the devil is leading in the great reforms of the time we may claim to be following the banner; for there has not been a great movement of the last fifty years that has not elicited the most hearty support from our Church.

Let us remember, also, that in all the history of the world there has been no such problem to meet as has confronted Americans during the last half century. The birth of our beloved Church was cotemporaneous with the most wonderful movement of population the world has ever seen. From thirty millions in 1858 to ninety millions today has been the growth of this nation—more than a million a year for over half a century. Those millions swept like a prairie fire across the continent, founding a score of new and mighty commonwealths with thousands of towns and cities. In addition to that, our cities grew to monstrous size, creating problems for Christianity she had never faced before. How has American Christianity met that mighty problem? She has met it in a masterly and most magnificent way. I think the very angels must applaud as they look down on this glorious achievement that saved America for Christ. From one in eight of the population of thirty millions, fifty-five years ago, she has swept forward until she claims one in four of the ninety millions of our

population today, as disciples of the Master. Well, how did The United Presbyterian Church behave herself in that splendid campaign? It is enough to say she has gone with the most aggressive in her missionary efforts.

What is true as to work for these moving populations is also true of her efforts for the freedmen of the South and the heathen world. The location of her missions, the organizing and rallying of her forces and resources, the arousing of her men and women and the aggressive policy of her work indicate a more than earthly leadership.

Now is it too much to say that much of the credit for this devotion to our great Leader belongs to the men who prepared the ministry of the church? And among all those who have inspired young men with loyalty to the Word, surrender to the Spirit and devotion to the great Leader, Jesus Christ our King, no one is more deserving than our beloved father and brother in whose interests we are met here today. While the glory all belongs to Jesus it is not out of place to give due credit to the servants whom he honored and used to carry forward His work and inspire men with His Spirit.

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**ADDRESS OF THE REVEREND PROFESSOR D. A. McCLENAHAN  
OF PITTSBURGH THEOLOGICAL SEMINARY OF THE  
UNITED PRESBYTERIAN CHURCH.**

Gentlemen:

The Chairman has, in a measure, put me right with my audience in the explanation that he has made. It was Dr. McNaugher's earnest wish that he might be here to rejoice with you on this occasion and to convey the fraternal greetings of our institution and our best wishes to Dr. Moorehead, but on yesterday afternoon he found that it would be absolutely

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impossible for him to come, so last evening the arrangement was made that I should take his place, and then work that had to be done occupied every minute of the time up until 12 o'clock last night.

It is a very great pleasure to me, even though I am taking another's place, to convey the fraternal greetings of my Seminary to my Alma Mater on this happy occasion, and to Dr. Moorehead, my former preceptor, and I may say as well, my pastor during the time I was in attendance at the Xenia Theological Seminary.

Now, I have been reminded in a very gentle way by having counted over to me the names that are on the program, that my time is short.

Dr. Watkinson, the greatest living English preacher since Dr. Jowett came to America, once, in a Grove City Conference of Ministers, said, every minister in every sermon should have one point and that he should hold to that point, and that he should dig about it and emphasize it and drive it in. For a good half hour the Doctor held forth on that theme, and then he closed by saying, "Now, I insist that every preacher should have one point, no more and no less." I have one word to say and a little amplification.

Dr. Moorehead has distributed himself widely over the world. His students are in every state, I suppose, in this Union, and in well nigh every country on this continent—certainly in India, Egypt, and the Sudan, and I know not in how many other places. It is given to few men to reach as many lives and to distribute his influence so largely as has been the privilege of the man whom we gather together this evening to honor. He has distributed himself through his students, the graduates of the Xenia Theological Seminary who have gone every where telling the story of the Christ,

through those who sat under his teaching in the Moody Institute in Chicago, through those who have come under the spell of his teaching and his splendid Bible exposition in the different summer assemblies of the Young Peoples' Christian Union Conventions and the Y. M. C. A. and the Bible School Assemblies such as are held at Grove City and elsewhere and in different conventions. Neither should we forget that Dr. Moorehead has charmed the people of sunny Italy with his eloquence and won them by his grace to the gospel of Jesus Christ. He has had large influence and has distributed himself widely. If we could but see the mystic tie that binds this quiet man to allies all over the world it would be a beautiful sight.

I know that I am voicing the sentiment of everybody here when I say Dr. Moorehead has been and is one of the great preachers of our denomination and of our country as well. Everybody in Xenia knows that, because he filled the pulpit of this First Church for awhile and also the old Third yonder. But I suppose that Dr. Moorehead's crowning work as a pulpiteer was done in the Fourth church, Allegheny. I was talking the other day with Dr. McNaugher before I knew I was to come here. Dr. McNaugher's father was an elder in that church and the Doctor himself was a member under Dr. Moorehead. He said, "I do not remember in all the months of Dr. Moorehead's occupancy of that pulpit a single service in which the church was not crowded; and in the evening services, yes, and many times through the day, the chairs were brought in from the lecture room and the aisles filled down the center and on the side, and people even sat upon the pulpit." He also said this to me in personal conversation when he did not know that I would have the chance to repeat it here. "That of all the men who ever occupied pulpits in Pittsburgh, Dr. Moore-

head's occupancy of the Fourth church pulpit was the most marvelous success."

When I went to the Allegheny Theological Seminary as a student of the first year, I remember that his fame was still being sounded by the people at that time, although he had been gone from the city for some considerable time. In his lecture work, too, as he went about the country, Dr. Moorehead was always received with gladness.

I remember, how, during the two years I attended the old Third church, he held his audiences as he unfolded the riches of divine truth to us. One day he preached upon this text: "He could there do no mighty works because of their unbelief." I remember how that great audience was thrilled and I remember, too, feeling so electrified by the eloquence and the truth of that sermon that it seemed to me the hair of my head stood on end. Whether the Doctor knew I was so moved or not I do not know, but at the close of the service he called upon the boy-student to lead in the closing prayer. He was always listened to in the pulpit and upon the platform with the greatest interest; everybody admired the gifts that God had given him. I think I have never heard Dr. Moorehead talk in the pulpit or on the platform that I have not felt and have not said to myself, "Well, it seems to me that this man to whom God has given such talent for the expression of truth should give his time wholly to public utterances."

Not only was Dr. Moorehead great in the pulpit; he had few equals in the class room. I remember again and again that as he expounded to us some of those great Pauline passages or some of those loving messages from the Apostle John, he would rise from his chair and lean for a little on the pulpit, and then step down off the platform and come to us with the exposition of that passage, and when he had finished

his paragraph we would all breathe freely, indicating that every one was relieved from the tension. He had marvelous gifts as an expositor of the truth.

When my visiting friends came to me during my attendance here it was with a real pride that I took them to Dr. Moorehead's classes to have them see that theological and Biblical truth could not only be made instructive and profitable, but intensely interesting as well.

Dr. Moorehead drew us to him. I am sure the students of today feel just as we did. Dr. Moorehead drew us to him I think, perhaps, by one quality more than any other, and that was the quality of gentleness and tenderness. We came to love the man. But yet there was the other side; he had the sterner qualities as well. He was uncompromising in his defense of the truth and when occasion demanded he did not hesitate to strike hard blows for the truth as he understood it. He was one of the great preachers of the denomination.

Now, I close with three words—retrospect, circumspect and prospect.

After forty years of service it must be a great satisfaction for him to look back over the work that has been done and to feel that he has touched so many lives and made them better. I remember a few weeks ago visiting my colleague, Dr. Grier, who for the last seven or eight years has not been able to occupy his chair in the Seminary and who, indeed, during the last year and more has not been able to carry on a conversation. I spoke about the splendid fellowship we had had and about the great opportunity that had been his in the way of influencing the lives of so many men through his teaching in the chair of theology, and of his influence that was still living in so many of the preachers of this land and through them in so many of the congregations. I remember that his

eye kindled and a smile lighted up his wan face, and the tears rolled down his cheeks; but they were not the tears of sadness, they were the tears of joy. It was a real satisfaction to him to look back over the work that he had done. It is not a little thing, my Christian brethren, that a man should be given the opportunity to influence so many scores and hundreds of lives in this world and to help to prepare so many to enter the ministry of the gospel of the Lord Jesus Christ, and to have his influence go out through them to so many of the congregations of the Church. It is not a little thing; it is a great thing.

Circumspect. Circum, around. Look around. You have admirers, Doctor, everywhere; you have friends everywhere; you have lovers everywhere.

Prospect. We hope—we all join in this hope, I know—that the Doctor will live long years yet, and that he will be able very frequently to go to the Seminary to give instruction and to give the splendid influence of his personality to the students of Xenia Theological Seminary. We hope that he may be spared long years for this type of work. As long as he is able to speak he will be listened to with interest.

I remember three years ago at the Grove City Bible School there were two men there just the same age, Dr. Moorehead and a prominent man of another denomination, noted too as a great scholar. The one had the voice of an old man with the old man's peculiar intonation, but the Doctor's voice rang out over that audience clear and strong. Everybody was charmed with his teaching during that week.

Your influence, Dr. Moorehead, I feel is greater today than it has ever been. You are living through your students. Your influence is being felt all over the world, and when the time comes for your promotion to be by the side of your Lord it surely will be a satisfaction then, and it ought to be a satis-

faction now, to remember that your works will live after you and that your influence will go on multiplying itself through the lives of these preachers whom it has been your privilege, under God, to help to train for the great work of the ministry of Jesus Christ.

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ADDRESS BY DR. DAVID H. BAUSLIN, DEAN OF HAMMA  
DIVINITY SCHOOL OF WITTENBERG COLLEGE.

Mr. Chairman, Brethren and Christian Friends:

When I was invited to come here and make some remarks on this happy and auspicious occasion it was indicated to me that I would be expected to bring the greetings of the other theological seminaries of this State, and, in a larger sense, of the country. And it is a very peculiar personal gratification that I have this evening to have assigned to me a task of the magnitude of this and of the very gracious order to which it belongs.

We are here this evening to bring our congratulations and to express our appreciation of the labors of an honored man in the kingdom of our Lord and Saviour Jesus Christ on this earth.

The psychologists think they have settled a great many things. Indeed, they think they have settled and classified about everything in our time, and I am sure if any such thing as mental suggestion or telepathy—or whatever name you may assign to it—exists, that I speak this evening the sentiments not only of the theological seminaries of this State, but of all the seminaries of this country in which Dr. Moorehead's name is well known and in which he is signally honored and loved, I am sure, as but few of us are, because he has a capacity

for eliciting not only the honor of his fellow workmen but for calling out their affection as well.

You will permit me to remark in what I have to say this evening that I cannot disassociate it entirely from the personal factor. I am not a United Presbyterian. I am a Lutheran. I represent a Church of different antecedents than most of you this evening. My ecclesiastical ancestry goes back to the stirring times of 1517, the year of the nailing up of the theses to the church door at Wittenberg; to 1520, the year of the excommunication of the great reformer and the rending asunder of Western christendom; a church which shares in the memories of Philip Jacob Spener and Louis Harms, one of the most indefatigable missionaries of modern times, and others whose names I need not mention. You also share in the sterling qualities of a great ancestry; for the people who are here this evening are for the most part, I take it, descendants of the men who repeatedly chased the royal cavalry from the fields of battle as they resistlessly moved forward singing the Psalms of David.

The personal factor, as I have indicated, enters very largely in what I have to say this evening in bringing greetings to our dear and honored friend, Dr. Moorehead, who is my senior in years of service in the one Church of the Redeemer. The relation of a little history will indicate how this personal factor enters into what I have to say.

When I was a student years ago in Wittenberg College at Springfield, the long pastorate, in the old United Presbyterian Church, of the venerable Dr. Clokey came to its end. Dr. Moorehead then for one year supplied the pulpit of that Church. A friend of mine—who was the preacher at our commencement last Sunday evening—the Rev. Dr. Hall of Mansfield, and myself thought it one of the privileges of our lives

to go every Sunday night to hear Dr. Moorehead preach. I do not recall the time from my boyhood when I did not want to preach the unsearchable riches of Christ. But Dr. Moorehead quickened and deepened in one boy, then in college, this desire to preach the everlasting gospel, and that, I take it, is a great thing for any man to bring—even in the most unexpected and incidental way—into the life of any boy in the years of his college training. Accordingly there is the personal touch of affection and honor that enters into what I am saying this evening. The man whom we honor and love quickened within a boy, in another denomination—a boy in an institution of another Church—an ardent desire to give himself to the finest thing to which any boy can devote himself on this earth in the years of his earthly pilgrimage.

Dr. Moorehead will hear and has heard a great many good things said to him today, and a great many gratifying things. He is too old and too good to be spoiled by them, and he is entirely too wise to be flattered by them and made vain, and consequently, I take it, that we are safe in continuing this kind of a program for the rest of this evening.

I have no doubt that the Doctor himself will share a good bit in the feeling expressed by another honored man in his Church in this country. Some years ago—some of you may remember—at the end of twenty-five years of his famous editorship of *The Interior*, published in Chicago, some friends gave a dinner honoring Dr. William C. Gray. After a great many fine and gratifying things had been said about that sturdy old saint he arose and said there were things said that evening about him that he thought ought not to be said about any man on earth, or in the heavens above the earth. He said, "I am reminded of a story. An old gentleman died who had accumulated great wealth and had held fast to it with a re-

lentless grip. When he died they sent off for a preacher who was famous for postmortuary oratory and he gave a very glowing account of the old man's reception into the seventh heaven. He saw him ascend with great distinction to the high places of eternity. After the services were over an old German came to him and said, 'Doctor, did you know the corpse when he was alive?'" Dr. Gray said, "I thought that I did, but I didn't recognize him today."

Now, we are not speaking about a corpse, but about one of the most honored and useful men in the Church in our country in my time. If I were to assign him a place, if he or I belonged to a Church in which such a thing were regarded as having any basis in scripture or in history, I should say he was the Primate among Theological Professors in this part of the country, and so far as I know an honored Primate in all the theological faculties of the country. (Applause). If I were to assign him a place, which I say he in his Church and we in our Church regard as having no basis either in Scripture or history, because we believe in the parity of the ministry in all our Churches and are afraid of prelatical distinctions, I should call him a Presbyterian Primate among preachers, teachers and men.

I want to say a word to the honor of the Church which the Doctor has so nobly represented and honored in his professorship in the past forty years. I believe the times through which we are passing are in some of their aspects critical, and require the presence in the religious life in this country of at least some conservative denominations of Christians; a demand for some Christians who are rooted in the things which are best and who know how to stand in a day when men ought to know how to stand for the things which have been established. I believe there is a great place for a denomination which has

a Seminary with one hundred and twenty years of history, far longer than that of any school in the denomination with which I am connected; for a Church which knows how to protest against some things. When, for example, I hear some of the silly, nonsensical and heretical things that are sung in some of the Churches and some of the great meetings, I thank the Lord there is at least one Church that is conservative enough to hold fast to the word of God and by its attitude to protest against the use of vapid and unscriptural stuff in the singing of the Church.

I have known these United Presbyterian people in this part of Ohio a long while—how long I shall not tell you for their sake—and having known so long and so favorably such men as Dr. Moorehead and my dear friend, Dr. Kyle, with whom I was associated as a pastor years ago, when both of us were younger men, and my friend Dr. Hume, his successor, and the members of the faculty of this school of Theology—those who have gone to their reward in heaven, some of them, and those who are still in the service of the Church— and when I tell you for fifteen years I have been a reader of *The United Presbyterian*—I regard myself as a kind of “spared monument” that I have not become a Presbyterian long ago. Speaking ecclesiastically I can conceive of worse things than that, even to a Lutheran.

Now, my Christian Brethren, when I have thought of the life of a man such as Dr. Moorehead, thought of him as a preacher, teacher and man, and as I have contemplated what divine grace has wrought in and upon him, then I am not inclined to seek for the historical or other differences between us. I feel very much indeed like a theological student once by the name of “Tom.” He fell in love with a girl—as theological students are sometimes inclined to do and sometimes with

much promptness, even too much promptness sometimes. She had a sister who looked exactly like her. She dressed like Tom's girl and she spoke as she did, and she was very much like her. One day one of his chums said to him, "Tom, I should think that you would have much difficulty in trying to distinguish between them." "Oh," he said, "I don't try to."

And so it has been in the years in which I have known Dr. Moorehead and his honored colleagues and tried to find out where we differed according to our historical antecedents and in some points in our application of the gospel.

Permit me to add a word to what has already been said—if there be any necessity for that at all—with regard to this man's place as a preacher. I heard Dr. Moorehead preach, as I have indicated to you, in the days when I was a boy in college, and I have heard him preach in the recent years of his life during his long service in this Seminary, and always with increasing delight and pleasure. I presume that I will not betray any secret with which the Doctor himself is not acquainted when I say in my judgment he has greatly changed his method of preaching with his years of maturity. He was a great preacher when I heard him in the days of my youth, he is a greater preacher in the maturity of his age. When I first heard him preach he was something of a topical preacher, as we say. Now he is distinctly an exegetical preacher, a preacher of the type of Dr. Jowett and Campbell Morgan. The last time I heard the Doctor preach, the subject was the riches of divine grace. I shall never forget that sermon. It lead into a wise and scriptural interpretation of the great message of salvation; how God out of his abundant benignity bestows salvation on us. I shall never forget an illustration in that sermon, a nautical illustration drawn from the sea, in which he said according to modern investigation they had

made soundings in some places where they could discover no bottom at all, and that the Lord in His divine mercy took our sins and cast them into the depths of the sea which could not even be penetrated by any measuring line. That illustration and the sermon I shall not forget. It was the work of a matured exegetical preacher, of a preacher who has been a wise interpreter of the Word of our God for forty years.

Permit me to make a remark as to the dignity of his vocation and the greatness of his place among us as a teacher. The man who devotes himself to the career of a theological professor or a preacher devotes himself to the highest thing to which any man can devote his energies in this present life, and the man who quickens within other men a desire to give themselves to that vocation does the finest service that any man can do for his generation. That is the noble kind of contribution this man has made to the lives of the young men who have come under his influence and to the life of the honored denomination with which he is connected and from which he has not allowed himself to be detached, as I have been told he has had opportunities in his earlier manhood frequently to do.

The estimate that has been placed upon Christian theology and the assignment that has been made for it among the sciences has been a wise estimate and a correct assignment. Such an assignment, for example, was made by Jacob of Vitry who died in 1244, great as a preacher, great as an interpreter. "Great is logic because it teaches us to reason correctly; great is grammar because it teaches us to speak correctly; great is rhetoric because it teaches us to speak attractively and beautifully; great is astronomy because it teaches us to understand the magnitude of the universe; great is music because it teaches us the symphony of the choirs above; great is arithmetic be-

cause it teaches us to rightly compute the length of our days in the earth. But the only real liberal art is Theology because it teaches us in regard to the souls of men, their pilgrimages on this earth and their final destination in the city of God which is above."

It is to these great themes of God's greatness, majesty and power, of man in the dignity of his creation and the misery of his fall, of things present and things to come, of salvation and the means of grace that this man has devoted his splendid gifts in the School with which he has been connected for forty years.

When I look back over the career of this honored servant of God tonight there is this that comes to me, brethren, that in this Saint John among us we have the great possibilities of divine grace illustrated in the life of one man whom we have known, an illustration of what God can make of a man through His unmerited grace bestowed upon him.

Then there is another thing: The young men who have come under the influence of this honored teacher have listened here to no gospel of holy ambiguities. No man has ever gone out of the classroom of this teacher to become an ecclesiastical insurgent as to the accepted things of his Church, or an antagonist to things established since the days of the reformation, or an assailant of the greatest things about which men have thought and which have been settled in the history of the Church. No man who has gone out from his classroom can ever rightfully charge any of his insurgency, if he have any of it, to his honored teacher. That is a great thing in the times in which we live, when the very foundations of our faith are assailed, a time when the Altar and the Book and even the person of our Lord have been assailed, when the character and importance of His work have been minimized. There is

something for us to contemplate with gratitude in an illustrious career which goes back to and is based upon things established, and to which a man has been permitted to adhere all these years. It is a great thing—it is a highly useful thing in a period of unsettlement.

Mr. Bryan, the honored head of the Diplomatic service of our country, said a few days ago in Philadelphia that certain things in religion he had settled in the days of his youth and from them he did not propose or want to be moved for the remainder of his earthly career. Many men in our generation think a man who proposes to plant himself down upon established truth in his young manhood and to live by those truths and to allow them to have their legitimate influence upon his life and from which he does not propose to be moved for all the years of his life until his entrance into the city of God, has been smitten with mental stagnation and with theological delusion. But here is a man who has stood by the things which his Church confesses and has not regarded them, as has been expressed by one in recent months, “As things only to be placed in cold storage.” I say that we contemplate here tonight, in this, one of the factors that has not only developed a man loved and honored among us, as few of us can ever expect to be, but which has made of him a stronger power not only in his own denomination—a Benjamin it may be among the Presbyterian hosts—but an honored factor in the religious life of this whole country and in the kingdom of our God on this earth.

My hope is—speaking for the other seminaries of the country—that the years of the earthly period that may yet be allotted to Dr. Moorehead may be years of increasing honor and affection, and that his entrance at last into the City of God—the Paradise which is beyond and above—may be that

abundant entrance which is cherished and hoped for by every faithful servant of our Lord, our King and our Master whom we serve in the places of His appointing and whose we are now and forever.

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**ADDRESS OF DR. R. M. RUSSELL, PRESIDENT OF  
WESTMINSTER COLLEGE.**

It is a double pleasure to be here tonight because I am delegated to express the congratulations of two communities; first of the College community of New Wilmington which shares in the joy of this occasion, and second the congratulations of Canonsburg where I was permitted to visit on Sabbath and receive commandment to express the interests of her citizens and their congratulations.

In looking over the list of dates on this program and noticing how the Seminary was started in Service and later removed to Canonsburg and then to Xenia, I am reminded that it must be about time for another fitting. In anticipation of any invitation from President McMichael, I would say that in case a new move is contemplated we would be glad to have you come to New Wilmington, and thus become affiliated with Westminster. Through your special influence over the Faculty of Pittsburgh Seminary I feel we could readily absorb that institution and thus have something of university proportions in our Church life.

We feel that this change would be in line with other things scriptural. Your life as to length is now equal to that of Moses when he ascended Mt. Pisgah to view a promised land into which he was not allowed to enter. Should the Church take her journey into any promised land of union from which

you would be debarred there are many people who would think that your removal to New Wilmington would parallel the burial of Moses in an unknown grave.

With all my heart I congratulate this Institution upon its long and honorable history, and upon the noble names that have been upon its list of teachers. The pleasure of this hour is brightened because among these names none stands higher than that of our friend who is honored this hour. I am especially happy that on an occasion like this we are not embarrassed by being compelled to make large reference to history, science, and progress of invention, in order to brighten the occasion. By way of contrast I am reminded of a man who died at a very great age, his number of years being the only thing that was great about him. When the funeral time came it was desired for the maintenance of family honor that some good thing should be said, and the family exhorted the pastor to do his best for the memory of the departed. The man had lived almost 100 years. The pastor grasped the illumining thought that the man's life had almost covered the most remarkable century of world history. With a fine tact he made his speech cover the movements of the century gracefully referring to all improvements from sulphur matches to Marconi currents and from the sewing machine to reapers and printing presses. Traversing the broad lines of art, science, discovery and invention, he swept to a beautiful climax and dwelt with tearful enthusiasm upon the privilege of being permitted to live through such a century. When he had finished the weeping children stood with arms about each other and said, "What a great man father was."

We have not been confronted by such necessities tonight. We can let the stars go swinging on their way and leave to others the story of invention. We have before us a great

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teacher and preacher concerning whose work it would be difficult to speak with exaggeration.

In conveying personal congratulations to you, my dear brother and spiritual friend, I rejoice most of all that you have been preeminently a preacher and teacher, which is the finest combination to be found in the ministry of the Word. In possessing this double qualification you have been permitted to imitate the Master Himself, and to have your ministry conform to the standard of the great Apostle to the Gentiles whom God used for flashing the torch of truth in the great centers of Roman population. We read of Paul's closing ministry when liberty of travel was denied him, "He abode two whole years in his own hired dwelling, and received all that went in unto him, **PREACHING** the kingdom of God, and **TEACHING** the things concerning the Lord Jesus Christ with all boldness, none forbidding Him." It was the blending of the preaching and teaching elements that rendered the mission of the Master and of His devoted servant efficient.

It is my conviction that your special views of the Kingdom of God have helped to vitalize the truth you have presented. The Church has suffered much during the years that have gone by through a misconception of the gospel, which assumed that an autopsy upon a dead Christ, or the presentation of a coroner's verdict concerning the cause of His death constitutes gospel preaching. As a result DOCTOR DRY-AS-DUST has stood before lost men with about the same enthusiasm as an old time physician in the dissecting room. Your vision of an exalted Saviour and a coming Lord have kept you from this thing, and have made your ministry vital.

As a young man, in first learning of your personality, I was informed that although a great scholar you were a little peculiar in your views as to eschatology. In my own Seminary

days I did not learn the exact nature of your peculiar theological views, but I have since learned that they accord perfectly with those of Peter and Paul, and with the princes of exegetes on two continents, and that from the ranks of those who share your faith in the coming of the Lord as a Kingdom condition, not one has gone to the ranks of destructive criticism, or espoused what is known as the new theology.

Modern teachers of theology have need to study the record of apostolic times. Peter secured a crowd in the porch of Solomon's temple because a healed man was "leaping and praising God." We would have bigger audiences in our modern churches if we could even occasionally have a spiritual paralytic give some normal movements and share in praise. When Peter got his audience the core of his message was "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who has been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets that have been from of old." A minister is certainly accepting Peter's vision of truth when he preaches the doctrine of repentance, but he is falling below Peter's standard when he forgets that "Seasons of refreshing," or revival times are God's normal methods and that a minister has no right to go on year after year doing "dry farming" when showers would fall in response to prayer. An equal mistake is made when it is forgotten that the Golden Age of Prophecy is before us and that it will require the return of Christ to bring restoration. You have followed Paul likewise in your estimate of order in future events believing that he was not careless in thought and expression when he said to Timothy, "I charge thee in the sight of God and of Christ

Jesus, who shall judge the living and the dead, and by His APPEARING and KINGDOM." When it comes to the order of events in Kingdom development I share your sympathies and distinctly profess "I am of Paul."

While expressing personal approval of your views I would like to record a prophecy that in the next twenty or thirty years the view-point of the gospel from which it has been your pleasure to expound the Kingdom program of Christ will become the widely accepted view of the Church and the fulcrum upon which to rest the lever of successful missionary effort.

It is one of the strange facts of history that the Church has found it difficult to hold full orb'd truth, and that it passes slowly from point to point in apprehension of the great central facts of the gospel. In pre-reformation times men did not believe in justification by faith. The way to get rid of sin was by wearing a hair shirt or sleeping on a stone floor, or climbing cathedral steps on bare knees. Martin Luther gained new vision and sounded forth the old message, "The just shall live by faith." The Reformed Church then accepted the view, "It is God that justifieth," and since that time no man is deemed peculiar when he affirms with persistency that the only way to get rid of sin is by repentance and faith in God.

But while the Church accepted the true idea of justification she did not for a century or two grasp the missionary idea of the gospel, that if God forgives sin everybody ought to know about it and that the Church must be the herald of pardon. Then came the missionary reform under Carey, Judson and others, until today the man who does not believe in worldwide missions is indeed peculiar.

A third reform followed the wake of the missionary movement. This was the apprehension of the personality, power and mission of the Holy Spirit. Thirty years ago there was

but little and occasional sermonie reference to the Holy Spirit. Ministers and people thought of the Holy Spirit as an influence and prayed concerning Him saying, "Give it," "Send it," "Pour it forth." I know some antiquated exegete may try to justify this occasional form, but when you hear a man referring to the Holy Spirit as "It" you may be sure he is not a Spirit filled man. The Holy Spirit is a person.

Within the last thirty or forty years the Church has come to realize this, and today a man is not termed peculiar in his theology when he insists that the power for all sanctification and service is through the work of the Holy Spirit in his use of the Word and ordinances. Now the time is coming when a man will no longer be called peculiar when he declares that there will be no kingdom without the King. Jesus Christ Himself interpreted the parable of the wheat and the tares and declared that nothing save the judgment ministry of His holy angels would effect separation and introduce kingdom joy. He was clear in His statement "as it was in the days of Noah so shall it be in the days of the Son of Man." Noah did not convert his age, but as a preacher of righteousness for one hundred and twenty years he did evangelize it, so that all his carpenters and the last scoffer that climbed a tree and was swept from the dripping branches to the dark tide was an evangelized man, and knew what kind of a fool he was as he went down with the ark of safety in sight. God has never laid upon the Church the obligation of *converting* the world, but He has given her the message of *evangelization* or presenting the gospel in a clear way to all living men. The church can do this, and some generation of believers will do it, and as their reward see the opened heavens and the returning Christ. This view which you have espoused so zealously will not cut the sinews of missionary effort, but will nerve believing hearts for

best effort, and sweep us past the ten-cent "quotas" of the present hour to the Pauline quota of "participation in the sufferings of Christ."

May I close with one wish? While your voice may not be lifted with its ringing, penetrating power as of old, we trust that your pen may yet move to the impulses of grace and power. We are grateful for the number of books you have written and for the record of your thoughts in the printed literature of the church, but we hope that there may yet be the placing of some of your ripest visions of truth in permanent form, so that when you hear the call "Come upward into endless Spring" your words may linger with us as guiding voices of a glorious hope.

In the frontispiece of an old book there is a picture representing Thomas Aquinas as nearing the end of his life, and pushing all his voluminous writings over into the presence of Christ as his offering to his Lord. The picture represents Jesus as looking from above and saying, "Thomas, thou hast written well concerning me. What wilt thou have therefor?" While Thomas with beaming face makes answer, "Nothing but thyself, Lord! Nothing but thyself." In the last quiet hour may you hear Jesus say, "William, thou has written and spoken well concerning me, what wilt thou have therefor?" Your answer will surely be "Nothing but Thyself," and through that you will be asking the very all of God's bestowment.

**ADDRESS BY DR. T. H. McMICHAEL, PRESIDENT OF MON-  
MOUTH COLLEGE.**

In many ways it is a peculiar pleasure that is mine tonight. In some ways not so much a pleasure because I feel altogether inadequate to the occasion, and to the time, and to the theme, and yet, in other ways, a pleasure—a real genuine pleasure thus to appear before you and to bring a word of greeting upon this happy occasion.

There are at least three reasons why it rejoices my heart to be here tonight and to speak my word of congratulation.

The first reason leads me back to my boyhood days. I remember how in that old Book somewhere it is written, “Thine own friend and thy father’s friend forsake not.” It is mine to appear here tonight and to speak this word of congratulation to one who was my father’s friend. They were almost boyhood friends; their student life in the Seminary was together, and when forty years ago Dr. Moorehead entered the Seminary as a professor there entered with him that one of whom I have just spoken, and to whom I give the reverence of my heart and life—my own father. There was never a time in our home when the name of W. G. Moorehead was not a household word. Away back in those pleasant days to which memory goes, as a barefoot boy wandering up and down the banks of old Sugar Creek yonder, I remember the name of this man, as one of the honored names, as one of the loved names in that home. Because of that friendship, Dr. Moorehead,—that friendship that was not broken until my father’s spirit was kissed away—it is my pleasure to be here tonight and to give you the congratulation of my heart.

Then there is another reason. This reason has to do with myself alone. For three years, as a student, I was under the influence of the teaching, and under the influence of the per-

sonality of Dr. W. G. Moorehead. Words cannot tell, and will never be able to tell, all that that has meant to me and to the students of that time, and of the days before that time and of the days since that time. For three years we looked to him as teacher; for three years we looked to him as a personal friend; and for three years the sweetness of the influence of his life was breathed into our lives. We who were his students gather here tonight—and many of us are here from up and down this land, from north and south, from east and west—to do honor to the man whose life has meant so much to us. And so I feel that I am speaking tonight not only for the institutions of our church, but I am speaking also for the large body of students—Dr. Moorehead's students—who are here tonight rejoicing upon this happy occasion.

There is another reason too, and that reason is connected with our educational institutions. I have been asked to speak for them, and I know that our educational institutions, one and all, rejoice with you tonight. I bring not only the greetings of Monmouth College, so closely connected through the years of Dr. Moorehead's service, with Xenia Seminary, but the greetings of our other institutions as well. We rejoice with you, and we rejoice in all that this man's life has meant to the educational institutions, and the educational interests of our Church.

Forty years of life! Forty years of teaching! Forty years of building his life into the lives of others, and this during the most wonderful forty years in all history! One recently, in reviewing his fifty years of service in connection with his country's interests, made this remark, "Greater things have happened, more developments have come about during the fifty years of my service than had come about from the time of Moses up until my life began." Wonderful forty years

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these have been in which this man, whom we delight to honor tonight, has been permitted to live, and teach, and throw the influence of his life into our lives.

One of the most beautiful things Ian MacLaren has written for us is his story of Weelum McClure, the old Drumtochty doctor, who for forty years, in the heat and in the cold, in the rain and in the snow, ministered to every man, woman and child in that wild, straggling district, without vacation and without rest time. You remember the author tells us how he saved young Burnbrae, who had been crushed by the thresher; how he fought all night for the life of Saunders; how he saved the wife of poor Tammas Mitchell by sending to Edinboro for the Queen's ain surgeon. You remember that day when the neighbors gathered in from glen and hamlet, in spite of drifted snows, coming, many of them, at risk of life to pay the last tribute of respect. You remember too, how those loyal friends, Jamie Soutar and Hillocks, looked with satisfaction on the great crowd that had gathered to do honor to their "ain Weelum," and how they said, "Ilka man has his ain reason, an' he's thinkin on't though he is speakin o' naethin but the storm"—that is the Scotch of it you know—to talk of the weather and thus to hide the feelings of the great Scotch heart—"Though he's speakin o' naethin but the storm; he's mindin the day Weelum puid him oot frae the jaws o' death, or the night he savit the gude wife in her oor o' tribble."

Ilka man has his ain reason for bein' here today—I feel that this explains this great concourse gathered this afternoon and tonight. "Ilka man has his ain reason." The splendid influence of this life has gone into our lives. We have fallen under the spell of the influence of this man. We know that

our lives have been made a little better, a little truer, a little nobler, because we have known you, our "Ain Weelum."

And then we are glad to be here tonight because there is here a demonstration of this great fact, a fact that we need to keep in mind in these busy, bustling days, that after all the greatest thing in life is not condition, but CHARACTER. It is to character we do homage as we gather here tonight.

You remember that story in the old Book away back yonder in those earlier pages, which some of us are old fashioned enough not to put away altogether as yet, that story of Joseph taking his old father, Jacob, and bringing him in before Pharaoh. And what a wonderful thing it is to see this old farmer with his rough cowhide boots, from up yonder in Caanan, this man upon whom is the smell of the soil, as he is being brought amidst the luxury and splendors of that Egyptian palace into the presence of the great Pharaoh himself. What an honor to Jacob, he will receive from Pharaoh now—a blessing—Oh, no. The Book does not say so. The Book says that when Joseph brought his father, Jacob, before Pharaoh, that "Jacob blessed Pharaoh." It was not condition, it was not material things that counted for supremacy there—it was character. Jacob was greater than Pharaoh with all his luxury and all his material wealth, and he counted for more in the world because of his godly character and because the life of God was abiding in him.

Forty years! What wonderful material advances have been made in the world during the past forty years! What development has come, until we are a people living in luxury, until we are a people with wealth uncounted bringing to us comforts from every clime. Sometimes in the midst of all this material civilization of ours we are prone to make mistakes.

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Sometimes we are prone to put the emphasis upon the material, when after all, in this day, as in the olden day, it is still character that counts; it is still the spirit of God abiding within the man that makes him greater than all that material things can give; it is still, my friends, as it was then, old Jacob, a man after God's own heart, who is the great man, and the man who can reach out his hands and give the blessing to the man who is in the lap of luxury, even to Pharaoh.

It seems to me, my friends, that this is one of the lessons that ought to come to us out of such an occasion as this. The great things in this world are not the things that can be bought with money, the great things in this world are not the things that have to do with machinery, but the great things after all are the spiritual things, and the great lives are the lives like that of the man whom we delight to honor tonight, the lives that can reach up and take hold upon Almighty God, and upon the blessing of God, and can hand this blessing down to us until it becomes a part of our own lives.

Personally, and in the name of all those whom I represent, in the name of our educational institutions, I rejoice with you this night.

To you, Dr. Moorehead, on this glad occasion I extend congratulations, with personal gratitude in my own heart for all you have been to me and to mine. May God's richest benediction be upon you. Like Enoch of old, you have walked with God, and some day, in God's own good time—but for our sakes may that day be far distant—may that walk be so close and so continuous that it shall lead you even yonder to the New Jerusalem—even yonder where you shall walk in white, the streets of the Golden City.

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**ADDRESS BY MRS. W. C. HUTCHISON.**

Dear Friends:

No one regrets more than I the absence of Mrs. Campbell and Mrs. Porter, both representative women of our Church. Mrs. Campbell is announced on the program as the President of the Women's Association. That "Women's Association" embraces the benevolences of our church—the Orphan's Home, the Aged Peoples' Home and the Hospital. Mrs. Campbell has been the only president of this association, and I think it has been organized about twenty-five years—I am not exact in that. Mrs. Mary Porter would undoubtedly have enjoyed this meeting very much, as her father, Dr. Joseph Clokey of Springfield, has been mentioned a number of times and was an honored professor for years in this Seminary.

The notice has been very short to me, but I shall very briefly give four reasons why I have accepted the invitation to speak to this audience without any preparation.

My first reason is a personal one. When I was very young, Divinity Hall at Canonsburg was a very frequent subject of conversation. I think not a student that was in preparation in our most excellent private schools but what elicited the attention of my father and mother. I early learned to love Canonsburg because that was the center, and I often thought that when I was older I would make a pilgrimage there and see what Divinity Hall looked like anyhow. But in later years Divinity Hall came to Xenia.

We women nowadays talk very glibly of our interests in missions and consider them very modern. But I want to tell you, my dear friends, that our mothers and grandmothers often found an outlet for their missionary activities, but not in the way we do now. I remember a number of students who had most of their outfit for Divinity Hall made by the good

women of what is now the Second United Presbyterian congregation, and was then in the Seceder Church. One young man I remember especially who was a motherless young man, and special interest was centered in him and he went to Divinity Hall with homemade clothing. A great deal of it had been home-spun and woven. Women met day after day and provided his outfit. He had plenty of warm woolen socks, and plenty of woolen mittens—and some of them red ones too—and a great large comforter to keep him warm, and I remember a comfort for his bed made at my father's house, and part of the wool was carded there. And then when the day came for his little trunk to go—it was not larger than this (indicating) and with a hair cover—there was quite a gathering to send him off with a blessing. His father—or someone—took him in a wagon to Cincinnati and he made the trip up the river to Pittsburgh.

My second reason is that I have had the honor and the privilege of being a member for a great many years of the Auxiliary Committee of the Theological Seminary. This Committee consists of the professors' wives, and their duties are to look after and care for the different rooms in the Seminary, replenish what has been worn out and repainting and repapering and so forth—doing everything to make the Seminary comfortable and sanitary when the students return in the Fall. In this Committee Mrs. Dr. Moorehead has been the Chairman for a number of years and to this work she has given a great deal of time and attention; and I think I am not over-stepping the bounds of propriety when I say to her economic administration has been due largely the comforts with which our students have been provided during the past years, and I am very sure that Dr. Moorehead will share with her the honors that have come to him this evening. (Applause) She has

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looked well to the ways of her household, she has looked anxiously and carefully after Dr. Moorehead's comfort, his health and his pleasure. Though not reared in our church her adherence to our distinctive principles has been not only beautiful, but exemplary.

My third reason over-tops and over-shadows every other. That reason being the great reason for which the Seminary stands. The business of training young men for the gospel ministry is surely the Father's business and we cannot but rejoice tonight in the hosts that stood up to witness to their training and to the education that they have had in this Seminary.

My fourth reason is that the work of the Seminary has run in parallel lines with all the agencies of our Church, in missionary lines and the teaching and training others to do the will of our Heavenly Father, and to bring about the kingdom of His love.

Therefore, it is a great pleasure for me to offer the most hearty and sincere congratulations to Dr. Moorehead, and all the other members of the faculty, with the hope that he may live long to enjoy the fruit of his labors.

In behalf of the Women's Missionary Magazine which I have the honor to represent, and in behalf of the Women's General Missionary Association—which meets one week from tonight in Washington, Pa.—I do offer most sincere congratulations and greetings with the hope and the prayer that all the professors and students and Christian workers in the vineyard of our Lord may be “vessels fit for the Master's use” until that great and glorious day shall come when the “kingdoms of this world shall become the kingdoms of our Lord Jesus Christ.”

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**ADDRESS OF JOHN A. HENDERSON, PRESIDENT OF ALUMNI  
ASSOCIATION.**

Mr. Chairman :

It would seem quite superfluous for me to add a single word after what has been given you in the way of a spectacular demonstration of our Alumni's interest in this occasion.

I think a large proportion of the classes which graduated under Dr. Moorehead are represented here tonight, and represented by men who have come miles of distance, and sacrificed considerable time and other interests, to be present. This is a signal expression and demonstration of the interest of the Alumni, and Dr. Moorehead will himself observe this, making it unnecessary to further emphasize the fact.

I wish, indeed, that I could feel justified to tarry here for a little longer than I shall do, just to say a few words on behalf of the Alumni.

In a sense, the Alumni Association, or, the alumni of the institution, is the monument—may I modestly say?—the monument of the well-lived life and the well-accomplished work of Dr. W. G. Moorehead and his associates during these forty years. Some men build their monuments while they live, others let their successors and friends build their monuments for them after they have gone. Dr. Moorehead has built his monument while he lived, and we are the monument. Such, indeed, are these forty classes, numbering in toto, probably, two hundred, an average of five a year—nearly four hundred, Dr. Kyle tells me.

I am sure, without claiming anything distinctive in the character and development of these men individually, but recognizing on the whole the real efficiency of forty years of service by the graduates of this institution, we may modestly

say that this is a splendid monument to the life work of Dr. Moorehead.

Some men "build their monuments and find them clay." I do not, on behalf of my Association, say that this monument is anything more than clay. But clay, filled and inspired by the Holy Spirit, is, after all, the instrumentality that God has appointed to carry on the great work of gospel preaching and evangelism in this world, and I rejoice to be part of the clay monument, and to represent the clay monument of Dr. Moorehead during the forty years of his administration of the department presided over by him in this honored institution.

Dr. Moorehead, in his work, inspired his students with the desire to tell the story of the Gospel of Jesus Christ. Someone else here has before called attention to this inspirational influence of Dr. Moorehead's work. Such is the effect of his personality; such is the effect of his own life; such is the effect of the character that he was and is.

Moreover, I suggest that Dr. Moorehead, as a teacher, stimulated us to Scripture searching. He is himself distinctively a Bible preacher, and he sought to make—and to some degree at least succeeded, we trust, in making—Bible preachers out of the students who came under his tuition during these forty years.

We, the Alumni, have you, Dr. Moorehead, in our hearts. We love you. Our hearts hold you, and will continue to hold you, with a grip that nothing can break, save death itself. Our appreciation of your efficient leadership and of your loveable personality grows with our years.

The brief words which I have the honor here to speak on behalf of the Alumni are designed to be well-deserved words of praise for our friend and teacher. I am not fearful that Dr. Moorehead will be injured by them. An eminent saint

of God, ninety years of age, who is present in this meeting tonight, who has been one of the colleagues of Dr. Moorehead for many years in the Seminary and whose praises deserve to be sounded along with those of Dr. Moorehead, I heard say concerning a venerable servant of God who celebrated the fiftieth anniversary of his pastorate in Jamestown a few days ago, that, "One who really deserves praise is not likely to be injured by praise." By this test our praiseful words involve no injury to Dr. Moorehead. The words of praise, which on behalf of the Alumni I would voice, making a chorus of praise along with words uttered by representatives of other institutions—these words of praise are well-deserved by our dear teacher and friend, Dr. Moorehead; and may God richly bless him while he tarries with us.

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**ADDRESS OF THE REV. C. W. SULLIVAN, A. M., PRESIDENT OF  
THE MINISTERIAL ASSOCIATION OF XENIA, AND  
PASTOR OF THE FIRST M. E. CHURCH.**

I am glad indeed to come tonight and represent the Ministerial Association of Xenia in speaking some words of congratulation, not to Dr. Moorehead so much as to Xenia and the people who have come in contact with that great life.

I was told that I would have about ten minutes in which to speak—this is your chance to ring the bell on me, Dr. Kyle. I am quite sure that it is impossible for anyone in ten minutes to say anything that would in anyway or in any measure represent a great life like that of Dr. Moorehead. It would be like a man who would say to his friend who had ten minutes between trains in New York City, "While you wait I want you to see the city." To say anything that would be adequate in the same time in honor of the great institution that has existed

for one hundred and twenty years would be like a man in Europe saying to a friend who had a week to spend, "I want you to see all our cathedrals and our art galleries and cities and enjoy the scenery in our mountains." It is impossible. The achievement was not in a day and the celebration cannot be in a day. The achievement was through a long series of years, and to celebrate properly you would have to begin now and continue throughout eternity, because Dr. Moorehead has touched circles of influence that will never die—never can die.

I am sure that you will agree with me that character is the one great consideration in this celebration—character like this, with its marvelous influence that can never be measured. There can be no proper estimate made of it. We do try to hedge it in with human words. Poor human speech, however, will never do it. Moses, D. D. would indeed defame the name. We do put titles to folks' names in this life and call them doctors and professors and many other things, but Moses belongs to life. Lincoln—to call him a Republican, would defame him. He belongs to the race—to life. He is not a partisan. There is no hedge you can put about him. So you United Presbyterian people may claim Doctor Professor W. G. Moorehead as yours, but I want to say to you he belongs to life. Luther, Wesley and Moorehead belong to the world and you cannot hedge them about. They belong to Methodism as well as to you.

In 1855 when the Seminary came to Xenia there was a little garden in that end of the town—an Arminian garden that had been planted for some forty-eight years. We did not know what the expert Calvinistic gardener would do for our garden. It has done two things. It has demonstrated that he is an expert gardener, because it has, at least, not hurt

our garden and it almost guarantees us that once in bloom always in bloom, for the garden has flourished these years.

I come to represent the pastors who have been in the city these forty years. When Dr. Moorehead came here I think he found Drs. Yockey, Harper, Carson, Biddell, Star, Shafer and Hypes in the pulpits of this city. Many of them have done their work and passed on since that time. About sixty-five pastors have come into these churches and gone away. Dr. Moorehead has had a great opportunity to see a cross-section of the many pastors of different denominations, and to study them.

When I came to Xenia one thing was uppermost in my mind—the name of Dr. W. G. Moorehead. I had heard him at Winona Lake. I was deeply impressed with one thing then, and during the three years of my pastorate in this city I have been more deeply impressed with this one great principle of his life which has meant more to me than anything else, and that is: He believes something and he stands for it. These pillars of faith in our communities hold steady the multitudes of Christians. He has strengthened the faith of the pastors who have come into these churches, and I am quite sure that my association and friendship with Dr. Moorehead have brought strength of purpose to me in the faith that God indeed gave His only begotten Son for the sins of the world, and that Jesus Christ came into the world to seek and to save the lost.

There is a notion abroad that theological seminaries are mighty dry spots and that they are impractical and that they can not put much energy into the community in which they are located. I was never real sure that they could give out much energizing influence. But I am glad to say that the Xenia Theological Seminary has proved to me that they are people who live by the side of the road and are willing to do

things for humanity, and that is the biggest thing any of us can do. If an institution or program does not make humanity better and help the race to higher ground morally and spiritually, it is a failure. I am glad to know since I came to this city that these professors and students in the Seminary are willing to do everything possible for this community in which they are located, to touch the life of everybody in the community and to help the busy pastors in the common task we have of uplifting mankind.

I want to say to you, Dr. Moorehead, I love you. I love the institution you represent and I love these professors. I have learned to love you in these three years. May God bless you and keep you among us many years, and may God bless the Seminary, and may it ever stand as the man who lives in the house by the side of the road and ever be a friend to man.

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**CONGRATULATIONS TO DR. MOOREHEAD FROM THE CLASS  
OF 1878.**

We congratulate you, Dr. Moorehead, and with you the Church in which you were reared and to which you have given the chief energies of your life, because of the example your life has furnished of a meek and humble follower of the lowly Jesus. Back of all the ministry which you have rendered, has been the life you have lived. In early youth you poured out at the Master's feet, without reserve, the ointment of a consecrated life, and the whole house has been filled with the fragrance of the ointment. Much as we who were your students prized your exegesis of the Holy Scriptures, much as we owe to you for the inspiration which fell from your peerless pulpit oratory, we owe still more to the influence of your quiet,

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unassuming, gentle spirit, in which we could not fail to see the One with Whom you walked in intimate, daily fellowship. You might truly have adopted as the secret of your life, "Jesus and I are friends," for that whole life has given evidence to all who have known you, that you have been with Jesus and learned of Him.

We congratulate you over a life consecrated primarily to a devout and diligent study of the Holy Scriptures. You have given unquestioned and unbroken evidence that you thoroughly believe "that God has not only in the Scriptures of the Old and New Testaments made a revelation of His will to man, as the only rule of faith and practice, but that these Scriptures, viewed as a revelation from God, are in every part the inspired word of God, and that this inspiration extends to the language, as well as to the sentiments which they express." You have searched the Scriptures as men seek for gems, rich and rare, and your search has been most fruitful in finding treasures new and old, which you have brought forth for the enriching of the King's household. You have continually manifested your conviction that "God has yet very much more light to break forth from His Word," and you have devoted yourself earnestly and unceasingly to the quest after that light. You have never belonged to that class whose lives seem to say that they have already discovered all the truth that lies hidden within the sacred volume. We cannot think of you as ever having written on the fly-leaf of your Bible, "Ne plus ultra," in the sense that there is nothing among its treasures which you have not discovered. Rather might you have written, "Plus ultra," as the expression of your conviction that more light is yet to arise from this inexhaustible source and store.

And we rejoice that your life has been given so arduously

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to the expounding and proclaiming of this Word of Life. You have led your students year by year through the inspired books, pointing out the place each occupies in the manifold yet harmonious revelation of God, placing the key in the hand of the searcher after truth whereby he might seek and find for himself its priceless treasures. For your students, without exception, remember you, not so much as the teacher who stored our minds with a great multitude of Bible facts and doctrines, as one who inspired us to search its pages for ourselves and find out the truths therein revealed. Whether in the classroom, the pulpit, or on the lecture rostrum, your first aim has always been to "preach the word," evidently believing that the Bible is its own best defender, that if its everlasting doctrines are faithfully and fearlessly proclaimed, we may depend upon the Bible to give a good account of itself. It is a matter for profound gratitude that many of the results of your diligent Bible studies have been published in the various volumes which have come from your pen. The only regret is that your modesty has prevented the giving to the Church and the world more of your discoveries in the sacred book through the printed page.

We congratulate you because of the peerless example of pulpit oratory your ministry has given the Church. We say "peerless," in the sense both of its being unique and eminently uplifting in its influence upon the hearts of your hearers. It has been the privilege of the present writer to sit under the spell of a Beecher, a Talmage, a Hall, a Cuyler, a Taylor, a Farrar, a Spurgeon and a Parker, and yet, without disparagement to any, there was an inspiration and an uplift received from the preaching of our own Dr. Moorehead that was equalled by none of those just named, chiefly, perhaps, because of the richness of the matter, tenderly and impressively pre-

sented in voice and tone so perfectly adapted to the message. As a pulpit orator, you were heard by all ages and classes with delight—by the unlettered as well as the most cultured and refined. And it will never be forgotten that the chief charm of your preaching ever was that it constantly held forth Jesus Christ and Him crucified, as the only hope of a lost world.

We congratulate you, Dr. Moorehead, and still more do we of the United Presbyterian Church congratulate ourselves, in that you have continued with the Church of your childhood, finding a delight in its worship and ministry in the face of all the attractions of larger and stronger denominations. This does not mean that you have not had opportunities to serve in other communions. We know that many of the first pulpits in the land might have been yours had you been willing to accept them. Nor does it mean that you have held yourself narrowly aloof from the great body of evangelical thinkers and teachers and preachers. There are few men whose names are more widely known among Christian workers today than that of Dr. W. G. Moorehead. You have been invited to address great assemblies of the foremost Christian scholars. The great International Sabbath School Convention honored itself when they elected you as one of its Lesson Committee. Your influence has gone far and wide, illustrating and confirming the conviction of many, that it is not a more conspicuous platform we need in order to let our light shine for the glory of God and the good of men, but a clearer, stronger, steadier, burning of the light within. Your loyalty to your own denomination has not made you any less beloved among the servants of the Christ in other folds.

The influence of such a life no one can estimate. Year by year, for forty years, men have gone forth from your class-

room, stronger for life's responsibilities because of the help received from you. Your life has been reproduced in hundreds of other lives. The messages you proclaimed in their ears, they have taken up and have published to the ends of earth. You have labored, and many others have entered into your labors. Your influence still lives, and will live on through the ages.

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#### ADDRESS OF DR. W. G. MOOREHEAD.

Mr. Chairman and Brethren :

If I were to yield to my feelings and my judgment I should beg to be excused from making any remarks tonight. I should do so mainly because of the estimate placed upon the work of the forty years in the Seminary. Certainly I am grateful for the kind words spoken tonight and this afternoon, for the value that brethren seem to attach to my teaching—I will not suffer my modesty to suppress the gratitude I feel. Nevertheless, there is a wide disparity between the expressed opinion of the worth of the teaching and my own estimate of it. I think I know something of its worth, but I know equally well its defects and weaknesses.

A rapid and somewhat comprehensive review of this long period of teaching has been taken, and while I thankfully recognize that good has been done, and pupils have been led into clearer and fuller views of divine truth, yet imperfection attaches to much of it, and failure on the part of the teacher to grasp the power and the truth of the Word. Because of the difference of estimate as to the worth of the instruction between the speakers of the evening and myself, I am embarrassed and hardly know what to say. Sure I am, however, that the estimate is higher than the work deserves.

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An incident of years ago may be recalled to show my own judgment of the work as it then presented itself to me. I had had some days of real difficulty in the class-room; there was little liberty of thought, the mental machinery moved heavily, laboriously, and I walked up and down one of the streets at night debating with myself whether I should not resign the position and seek some other situation. But the grace and help of our Master, proved so often in times of trial and discouragement, were graciously bestowed, and for a time thereafter teaching was a delight. That incident stands not alone in the experience of these many years; it characterizes much of the life with its defeats and victories, its liberty and its limitations.

The record of the instruction is closed. The books will not be opened again till He come to judge the quick and the dead. Let us leave it thus.

I may be allowed to say a word concerning the Seminary. The institution is nearly one hundred and twenty years old, the age of Moses. It is not altogether an exaggeration to say, as it is written of him, "His eye was not dim, nor his natural force abated." For one hundred and twenty years it has steadily and uninterruptedly held to its course and been faithful to its mission. The attendance has never been large, but able men have gone forth from its walls to bear a noble testimony to their fellows. I may remind you that of the ten Professors in the Seminaries of Pittsburgh and Xenia six received their theological training in whole or in part in this school of the prophets. One thing, however, has distinguished Xenia Seminary in all the years of its history, viz: its tenacious adherence to the Bible, not merely as a text-book, but much more as the infallible word of God. Inspiration, even the present despised doctrine of verbal inspiration, has dominated all its

teaching and has filled and quickened its spirit. One very comforting and gladsome note rings through much of the testimony received in these days, the glad burden of most of the letters of congratulation that have come to hand from many parts of the world, namely, the gratitude of the writers that they here received an abiding faith in and love for the Scriptures, which stands by them to this day. It is a profound gratification to us who have been called to teach in this place that not one, so far as I know, has been poisoned by the radical and infidel criticism of the day, nor has been swept away from the truth by the "New Theology" now prevailing in so many quarters. May they and we all be kept till the end in the truth and love of God!

Once more, I thank you all for the kindly words you have been pleased to speak, and for the personal affection displayed, unworthy as I feel myself to be of it all. Rest assured, my head will not be held higher because of what I have heard, and the fatal disease which now afflicts not a few will never attack me, viz: Megalocephalism—the enlargement of the head.



## Special Messages

SOME OF THE EDUCATIONAL INSTITUTIONS AND ECCLESIASTICAL BODIES WHOSE REPRESENTATIVES COULD NOT ATTEND IN PERSON, AND A FEW OF THE BRETHREN WITH WHOM DR. MOOREHEAD HAS BEEN INTIMATELY ASSOCIATED WHO FOUND IT IMPOSSIBLE TO BE PRESENT AT THE CELEBRATION, SENT SPECIAL MESSAGES OF CONGRATULATION AND GOOD WISHES WHICH IT HAS BEEN FELT MUST HAVE RECORD IN THIS VOLUME. ACCORDINGLY, THESE ARE HEREWITH PRESENTED.

THEOLOGICAL SEMINARY, NEW BRUNSWICK, N. J.

March 26, 1913.

Professor Joseph Kyle, D. D., Xenia, Ohio,

My Dear Dr. Kyle:

The Faculty of the New Brunswick Theological Seminary has appointed me to convey their congratulations to the Xenia Theological Seminary on the happy completion of forty years of service by the venerable and beloved Professor, Rev. Wm. G. Moorehead, D. D., LL. D., and the beginning of the one hundred and twentieth year of your Seminary's life.

We rejoice with you in the good favor of God who has prolonged the earthly life and usefulness of Professor Moorehead through so many years, and in the abundant grace of our Lord Jesus Christ who has revealed to him so much of truth in His Holy Word for the furnishing of his own students and the strengthening of a large company of his hearers and readers in the faith. We praise God for his rich Christian character and the blessed influences which have gone from him into many other lives.

As the only Protestant Seminary in America antedating yours it is with special pleasure that we witness the growing strength and prosperity of your ancient institution. Such occasions as you celebrate, serve to bind us closer together in the unity of devotion to our Lord and zealous service in His kingdom.

It is our prayer that God will graciously spare Professor Moorehead for yet further usefulness and endow your Seminary with all spiritual and material blessings.

Fraternally yours,

JOHN H. RAVEN.

**THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN  
CHURCH, PRINCETON, N. J.**

April 9, 1913.

The Faculty of Princeton Theological Seminary has received with pleasure the invitation of the Managers, Trustees and Faculty of Xenia Theological Seminary to be represented at the celebration of the completion of forty years of service rendered by the Rev. Prof. William Gallogly Moorehead, D. D., LL. D., and the beginning of the one hundred and twentieth year of her history. It congratulates Xenia Seminary upon its long and useful history, and Dr. Moorehead and the Seminary upon his great contribution, through his character, learning and ability to teach, to the Church and Kingdom of God; and extends to the Seminary best wishes for its future, and prays for Dr. Moorehead crowning years of peace and of power to help his fellowmen.

The Rev. Charles R. Erdman, D. D., Professor of Practical Theology, has been delegated to represent the Princeton Seminary Faculty at the celebration. Should he be prevented from attending an alternate will be designated later.

For the Faculty,

PAUL MARTIN, Secy.

**(Received at the Church During the Celebration.)**

Princeton, N. J., May 6th, 1913.

Dr. Wm. G. Moorehead, 1st United Presbyterian Church,  
Xenia, Ohio:

Princeton Seminary Alumni Association unanimously voted congratulations and best wishes to Xenia Seminary and President Moorehead.

HARRY MITCHELL McCracken.

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**PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY,  
LOUISVILLE, KY.**

April 12th, 1913.

The Rev. Professor Joseph Kyle, D. D., Secretary of the Faculty, The Xenia Theological Seminary, Xenia, Ohio.

Dear Doctor Kyle:

I regret that by reason of my absence, there has been delay in acknowledging the invitation extended our Seminary to be represented in the celebration of the completion of forty years of continued service rendered by Dr. Moorehead, May 6th and 7th, along with the celebration of the beginning of the 120th year of the history of the Seminary. In behalf of our Directors and our Faculty, allow me to express our cordial appreciation of your invitation, and to congratulate the Seminary and Dr. Moorehead upon this occasion. It is our desire and our hope that our Seminary may be represented by a member of the Faculty. Our own Seminary closes its session the evening of May 6th, and this may interfere with our being represented. I may say that it would be a great personal pleasure for me to be present. Through my association with Dr. Moorehead on the International Sunday School Lesson Committee, as well as through his books, I have not only come to admire him, but to love him. I have also long had an interest in Xenia and in the Seminary, by reason of the fact, that a number of families in the earlier years of the Nineteenth century moved from the Associate Reformed congregation in Chester district, S. C., of which my grandfather, Rev. John Hemphill, was for forty years a pastor, to Xenia and vicinity.

Please present my hearty congratulations to Dr. Moorehead. With all good wishes for the success of the celebration and the prosperity of the Seminary, I am,

Yours sincerely,

CHARLES R. HEMPHILL, President.

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**THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY,  
LOUISVILLE, KY.**

April 9, 1913.

Prof. Joseph Kyle, D. D., Secretary of the Faculty, Xenia  
Theological Seminary, Xenia, Ohio.

Dear Brother:

We are in receipt of the invitation of your institution to us to send a representative to the celebration of the completion of forty years of continuous service by Prof. W. G. Moorehead, D. D., LL. D. It gives me pleasure to say that our Faculty has appointed Prof. W. J. McGlothlin, D. D., LL. D., to convey our congratulations to you upon that happy occasion. We hold Dr. Moorehead in the highest honor and esteem, and trust that the occasion may be in every way a joyous and profitable one.

Cordially and sincerely yours,

E. Y. MULLINS, President.

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**UNION THEOLOGICAL SEMINARY.**

Richmond, Va., March 28, 1913.

Prof. Joseph Kyle, D. D., Secretary of the Faculty, Xenia  
Theological Seminary, Xenia, Ohio.

Reverend and Dear Sir:

The Faculty of Union Theological Seminary in Virginia has directed me to express its appreciation of the courtesy of the Managers, Trustees and Faculty of the Xenia Theological Seminary in inviting this institution to be represented on the occasion of the celebration of the completion of forty years of continuous service by the Reverend Professor W. G. Moorehead, D. D., LL. D., and the beginning of the one hundred and twentieth year of the Seminary's history, on the

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sixth and seventh of May. The Faculty regrets that it is impracticable to send a personal representative of the Seminary on this interesting occasion. The date coincides with the close of our own session; but the Faculty desires, in lieu of personal representation, to express in this way its congratulations to the Seminary and to Dr. Moorehead on this remarkably long and fruitful service, and to express the hope that it may please God to give to the institution in the years to come a succession of men equally judicious and scholarly and devoted, and to make your honored institution ever more fruitful in His service.

Fraternally yours,

W. W. MOORE.

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**COLUMBIA THEOLOGICAL SEMINARY.**

Columbia, S. C., May 1, 1913.

Prof. Joseph Kyle, D. D., Xenia, Ohio.

My Dear Sir and Brother:

I am instructed by the Faculty of the Columbia Theological Seminary to express our appreciation of the kind invitation to send a representative upon the occasion of the celebration of forty years of service rendered by Dr. William G. Moorehead, and the beginning of the 120th year of the history of the Xenia Theological Seminary. We regret that it is not possible to send a representative, but the Faculty of the Columbia Theological Seminary desires to express cordial greetings to Dr. Moorehead upon the completion of so extended a period of worthy service and to express moreover to the Xenia Theological Seminary cordial good wishes for continued prosperity.

Sincerely,

HENRY ALEXANDER WHITE.

Secretary of the Faculty.

**AUSTIN THEOLOGICAL SEMINARY.**

Austin, Texas, April 4, 1913.

Rev. Prof. Joseph Kyle, D. D., Xenia Theological Seminary, Xenia, Ohio.

My Dear Mr. Kyle:

The invitation so kindly extended to the Faculty of this Seminary to be present at the 40th anniversary celebration of the service of Dr. Moorehead, and of the 120th year of the history of your noble institution, came duly to hand some days ago. At my first opportunity I laid the matter before our Faculty and by its order am writing you today to congratulate the Board of Trustees and Faculty of Xenia Seminary upon both of the accomplishments mentioned in your invitation.

Our Faculty has instructed me to say that if it were possible we should certainly be represented personally upon that happy occasion, but that owing to various circumstances such representation will not be possible. The occasion is one of unusual importance; the value of Dr. Moorehead's work is without superior in the history of Presbyterianism for the last half century and his personal value is but one instance of that which has been rendered by Xenia Seminary throughout her history. May the blessing of God rest upon Dr. Moorehead and upon the Seminary, and may many years of additional service in the Kingdom of our Lord and Saviour Jesus Christ be accorded to both.

Most cordially yours,

• ROBERT E. VINSON, President.

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**THE OHIO STATE UNIVERSITY.**

Columbus, March, 26, 1913.

Professor Joseph Kyle, D. D., Xenia, Ohio.

My Dear Dr. Kyle :

I have your invitation for May 6th and 7th. I shall see that someone represents the Ohio State University. I should like very much to come myself and will do so if it is at all possible.

Very truly yours,

W. O. THOMPSON, President.

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**MIAMI UNIVERSITY.**

Oxford, Ohio, March 26, 1913.

Professor Joseph Kyle, D. D., Xenia Theological Seminary, Xenia, Ohio.

My Dear Professor Kyle :

I want to thank you for the kind invitation which Xenia Theological Seminary has extended to Miami University to send a representative to the celebration of the completion of forty years of continuous service rendered by the Reverend Professor William Gallogly Moorehead, D. D., LL. D., and the beginning of the one hundred and twentieth year of her history on Tuesday and Wednesday, the sixth and seventh of May. I take pleasure in appointing Professor John Ewing Bradford, A. M., to represent Miami University on this occasion.

Congratulating you on this anniversary, and with my kindest regards, I am,

Sincerely yours,

R. M. HUGHES.

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**ASSIUT COLLEGE, AMERICAN MISSION.**

Assiut, Egypt, March 18, 1913.

The Rev. Joseph Kyle, D. D., Secretary of the Faculty,  
Xenia Theological Seminary.

My Dear Dr. Kyle:

I cannot adequately express the honor which I feel has been conferred upon Assiut College, and the pleasure which it gives my colleagues and myself, in having been invited to share in the celebration of the one hundred and twentieth anniversary of Xenia Theological Seminary. Though separated by thousands of miles of land and ocean, there are ties which bind the two institutions, and there are sympathies of cooperation in the work of the Kingdom which bring us very close together, when we remember one another, as we so often do both in ordinary thought and conversation, and in prayer.

Men of might from Xenia Theological Seminary have had a large and serious share in laying broad and deep the foundations upon which Assiut College has been erected within the past half century. The College had for several years its theological department, until its removal to Cairo, and the men who taught and the men who were reared up as students in the halls of Assiut College for the Christian ministry, were men who, like Xenia men, made the truth of God as revealed in Scripture their only credentials to present to the world, as ambassadors of Christ. I am sure that I voice the sentiment of all who have had a share in the upbuilding of the College when I say that throughout these fifty years there has been the sense of deepest sympathy and real conscious fellowship between the men of the two institutions. And this feeling still continues, and we of the Faculty all trust that it may always continue.

May I beg you to convey to the authorities of the Seminary, and the Faculty and students, the heartiest Christian

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greetings and congratulations of my colleagues and myself, and to assure them that we rejoice with them on the occasion of the celebration of these twelve decades of successful, efficient and fruitful service for the Kingdom and the Church and Christendom, yes, and the Mohammedan and pagan world. Our prayer shall be, with yours and those of the hosts of friends of Xenia, that the coming years may be crowned with even greater benediction and fruitage, looking to that day when "all ends of the earth shall turn to God the Lord." Believe me, Dr. Kyle,

Yours very cordially,

R. S. McCLENAHAN.

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**ERSKINE COLLEGE.**

Due West, S. C., March 25th 1913.

Professor Joseph Kyle, D. D., Xenia, Ohio.

Dear Sir and Brother:

I beg to acknowledge the receipt of the invitation extended to Erskine College to attend the double celebration in connection with the Xenia Theological Seminary, and to express our great appreciation of the honor done us. I regret that on account of the college work demanding the time of all our professors at that date it will not be possible for us to have a representative present upon the interesting occasion.

But speaking for Erskine College I would say that although absent by bodily representative we will be present in spirit joining with you in hearty thanksgiving to God and the Father for the long, faithful and fruitful services of Dr. Moorehead, and for the long years of loyalty to God and devotion to truth of Xenia Seminary. Our prayer will be that Xenia Seminary may long continue to keep the faith. With sincere regards, I am,

Yours fraternally,

J. S. MOFFATT, President.

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**THE THEOLOGICAL SEMINARY OF THE REFORMED PRESBY-  
TERIAN CHURCH IN NORTH AMERICA.**

Philadelphia, Pa., April 29, 1913.

To the Managers, Trustees and Faculty of the Xenia  
Theological Seminary.

Dear Brethren in Christ:

The Faculty and Board of Superintendents of the Theological Seminary of the Reformed Presbyterian Church in North America send cordial greetings in view of the coming interesting occasion in connection with the celebration of the completion of forty years of continuous service rendered by the Rev. Professor William Gallogly Moorehead, D.D., LL.D., and the beginning of the one hundred and twentieth year of your history as a School of Christian Truth.

The eminent teacher who for forty years has been an interpreter of the Word of God to those looking forward to the Holy Ministry is well known and highly esteemed by us. His books, given to the press, are in our hands; and we are glad of having the opportunity of joining with others in giving testimony to the value of his writings in promoting a knowledge of the Truth and in furthering the life of God in the souls of believers.

Every writer is an artist. He impresses upon his pages his own features of character. The characteristics of his mind come out in the expression of his thought. In reading Doctor Moorehead's writings we have before us the man in his moral and spiritual nature; a deep conviction of the value of truth, and a desire to know the whole truth; a profound anxiety that the mind and heart of his readers might be impressed with it, and then there is a kindly spirit diffused through his utterances that warms one's heart.

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It is a long time since we have been permitted to look into the face of Doctor Moorehead. We are quite sure, however, that that face bears the impress of the love of the soul within.

My earliest recollection of Doctor Moorehead is in connection with a service which he conducted in the United Presbyterian Church, Cincinnati, Ohio, about 1868. Of this church Rev. Dr. French, of blessed memory, was for many years pastor.

Whilst in a very true sense the United Presbyterian Church may claim Dr. Moorehead, yet not alone in that communion is his name honored. Beyond its limits, in the wider circle of the Christian Brotherhood, his name is held in heart affection as the friend of Truth. We are thankful to God, and rejoice with you in the blessed work of your Seminary during the more than one hundred years of its existence. The thoughtful Christian men of the early days who imparted instruction in your Seminary have entered into rest. The influence of their fidelity in the Kingdom and patience of our Redeemer remains to stimulate their successors. Other men labored and ye are entered into their labors. Our very earnest prayer is that the passing years may but add to your ability to grasp the Truth and to your determination to hold and express it with forbearance in love.

By order of the Faculty,

JAMES Y. BOICE.

P. S.—The Rev. Dr. John H. Kendall, Secretary of the Board of Superintendents of our Theological Seminary, will represent the Board at your meeting.

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**FROM THE REVEREND A. G. WALLACE, D.D., LL.D.**  
**For Forty-five Years Second Clerk of the General Assembly.**

Sewickley, Pa., April 10, 1913.

To the Rev. Professor Joseph Kyle, D.D.

My Dear Brother:

I regret that the condition of my health will not permit me to attend the celebration of Dr. Moorehead's fortieth year in the Xenia Seminary, and the opening of the one hundred and twentieth year of the institution.

I beg leave to express my very high regard for Dr. Moorehead and my appreciation of the great service he has rendered the Seminary and the Church. By his scholarship, by his genial Christian spirit, by his faithfulness in the classroom and by his public writings, he has endeared himself to all those who have been under his care and made for himself a high place not only in the United Presbyterian Church but in the Christian public at large. I congratulate the Seminary on having had the benefit of his services and the influence and moulding force of his life through so long a period.

I rejoice and the whole Church rejoices in the prosperity and great influence of Xenia Seminary. An hundred and twenty years is a long period. In all the changes in the Church and in the country the Seminary has maintained its high character for sound theology and faithful service. When so many have departed from the faith of a fully inspired Word of God, Xenia has stood firm against everything tending to lower the standard of Scripture interpretation.

The prayer of the Church is that the Institution may continue to render like faithful service for generations to come.

Wishing you a happy celebration,

I am very truly your Brother,

A. G. WALLACE.

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THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN  
CHURCH OF NORTH AMERICA.

Ben Avon, Pa., April 8, 1913.

Professor Joseph Kyle, D.D., Xenia, Ohio.

My Dear Brother :

I am in receipt of your very kind invitation to attend the celebration of the completion of forty years continuous service by Dr. Moorehead, whom we all love and delight to honor. I should count it a very great privilege to be present on that occasion, and would certainly be there if it were not for the fact that the celebration takes place the week before the General Assembly meets, and I shall be working day and night trying to get the reports and the business in order. It would be quite impossible for me to be absent from home at that time.

But I am profoundly grateful for what Dr. Moorehead has been and is to the Church of Jesus Christ, a messenger who blesses with the influence of his personality. His messages have always been a benediction and an inspiration because they came from one who had gotten himself up into the high mountain. The man himself is broader than his books, sprightlier than his sermons, livelier and lovelier than his lectures. I send my love to him, and my very best wishes to the Theological Seminary.

Sincerely your brother,

D. F. MCGILL.

Principal Clerk of the General Assembly, U. P. Church.

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**“THE FUNDAMENTALS”**

Monrovia, Cal., April 30, 1913.

To the Managers, Trustees and Faculty of Xenia Theological Seminary.

Dear Fathers and Brethren :

Your kind invitation to the Editorial Committee of “The Fundamentals” to be represented at the celebrations of May 6th and 7th, came to me in due time. Professor Joseph Kyle will explain to you why I am unable to come in person to bring the congratulations of the Committee. The desire of the two Christian laymen to keep their own names and those of the members of the Editorial Committee from the public until the last volume of “The Fundamentals” is being published, makes it impossible to send another member of the Committee, although two of your number are among those who have contributed, under God, most largely to the success of the work. Therefore, I must bring our greetings and our wishes in writing.

Xenia Theological Seminary looks back upon long days of faithfulness to the teachings of the Word of God. It has sent out hundreds of faithful and blessed messengers of the Gospel, who have brought many, many men to Christ. It has fought the battle for orthodoxy, in which we have joined since the two Christian laymen were led by God to start the Fundamentals.

Brethren, we praise God for the grand work of the past; we thank Him for your faithfulness and your blessed labors, and we pray that Xenia Theological Seminary remain loyal to the Word of God to the end and, on account of that loyalty, be abundantly blessed in the future. May Xenia Theological Seminary prosper as never before and may it continue to

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strengthen the great United Presbyterian Church of North America in its wonderful, blessed work at home and abroad.

In the name of the two Christian laymen and the Editorial Committee of "The Fundamentals."

Yours in Christ Jesus our Lord,

LOUIS MEYER,

Executive Secretary "The Fundamentals."

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#### **PRESBYTERY OF NEW YORK.**

To the Managers, Trustees, Faculty, and other friends of The Xenia Theological Seminary, assembled,  
The United Presbyterian Presbytery of New York sends greeting:

We praise the Great Head of the Church, Who in His grace and goodness called Prof. William G. Moorehead, D.D., LL.D., to the place which he has so ably and acceptably filled in Xenia Theological Seminary for two score years. We thank God that He separated him to this service for the Church, and that He has spared him, sustained him, and made his labors a blessing, not only to the students who have been under his care, but to those also to whom his students have gone forth to minister.

On this rare anniversary occasion, we cannot but think of the varied activities of his life, in and for the Kingdom of God; and the many channels along which his uplifting and sanctifying influences have gone forth—even to the ends of the earth. We acknowledge our indebtedness to the Master Who raised up such a leader in the Church, and to Dr. Moore-

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head himself for his long, loving, and faithful service. We know that in the day when he returns his commission, the Master's "Well done," will be to him an eternal and satisfying proof that he has done well.

As for the Xenia Theological Seminary, we are proud of its history; its accomplishments, and for the part it has had, not only in the building and work of our own denomination and its ancestral lines, but also in the Church universal. Although many years have rolled away since the century mark was set, yet we rejoice that there is freedom from any sign of decadence. Like a tree of God—a goodly cedar—it is full of sap and flourishing. Like a crystal fountain with its home in the rock, its waters have never been polluted, nor even tainted. Xenia Theological Seminary has not been able to boast of her material equipment, but God has blessed her throughout the course of her years with men in her professorial chairs, who have been giants in intellect, apt to teach, devout, and who have held fast and held forth the truth.

Our prayer is that Xenia may continue to be in all the coming years a stronghold of Zion, and that her Seminary may ever rank among the great institutions of the Church as a School of the Prophets.

This letter bears the greetings and congratulations of the United Presbyterian Presbytery of New York, on whose motion, at a meeting held April 8th, 1913, it was prepared and forwarded.

JAMES A. REED,  
Stated Clerk.

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### BIG SPRING PRESBYTERY.

Mexico, Pa., May 3, 1913.

Prof. Joseph Kyle, D.D., LL.D., Xenia Theological Seminary, Xenia, Ohio.

My Dear Dr. Kyle:

While it will be impossible for me to represent our Presbytery in person at your coming Anniversary I esteem it a privilege to send greetings and assure you of our interest in your work.

Although in one sense the "bigness" of our Presbytery is only in its name we feel that it has some claims to recognition. We yield to our sister Presbytery of Philadelphia the honor of having the oldest congregation of the Associate Church in America. At the same time, however, we share with her the honor of having one of the two second oldest congregations.

Of the many ministers who could say of the Big Spring Presbytery, "I was born there" we may mention the names of Dr. Abraham Anderson, Prof. of Didactic Theology and Hebrew in the Canonsburg Seminary from 1847 to 1855. In recent years the Xenia Seminary has honored our Presbytery by placing a son of old Mercersburg in the chair of Greek Exegesis and Pastoral Theology.

But there is another reason why Big Spring Presbytery should be interested in this celebration. While not having the figures at hand to prove our claim we feel safe in saying that in proportion to her numerical strength she has given more of her sons to the work of the ministry than any other Presbytery in the Church. Although our geographical position unites us to one of the synods controlling the sister Seminary we rejoice in all that Xenia has done in the past and our prayer is that she may be blessed even more abundantly in the time to come.

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It was certainly a fine conception of the fitness of things to unite with the celebration of your 120th anniversary a suitable recognition of the work done by Dr. Moorehead during the forty years of his connection with the Seminary. We trust that the occasion will be worthy not only of the Institution itself and of him in whose honor the Anniversary has been planned, but that it will likewise do honor to those who in the past as well as in the present have done so much to give character to the ministry of our own and of other churches.

The fact that Xenia Seminary in common with others has during all these years stood up in defense of the rugged doctrines of the Augustinian theology and that the Head of the Church has honored her testimony in this regard is not without its significance.

While she has seen those grand old truths at one time lashed by the storms of rationalistic criticism, and at another time crushed between the upper and nether millstones of science, falsely so-called, yet all the time there stood One within the shadow, keeping watch above His own.

Personally, the writer sends greetings to his Alma Mater, dear old Xenia! She may be the "Little Benjamin" among the schools of the prophets but there are those who love her. "Peace be within thy walls, and prosperity within thy palaces."

Very sincerely,

On behalf of the Presbytery of Big Spring,

M. B. PATTERSON.

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**GREETINGS FROM BEAVER VALLEY PRESBYTERY TO THE  
XENIA THEOLOGICAL SEMINARY.**

Born 'mid Nature's rural sights;  
Reared 'mong Gospel's rare delights;  
Trained in Grace from early youth;  
Grown to years in sturdy Truth.

One hundred and twenty years of unstinted service for God and humanity deserves a memorial of, "Well done, good and faithful servant, enter thou into the joy of thy Lord" in years still more abundant with loyal allegiance to "The Truth as it is in Jesus."

"The Faith once delivered to the saints" has never been caused to blush because of a weak defense at the hands of this "stronghold of Zion," and we may hope that the future will not yield "the heritage which she has gotten" to the invasion of despoilers.

Very cordially,

A. I. YOUNG,

May 6, 1913.

For Beaver Valley Presbytery.

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**GREETINGS FROM BEAVER VALLEY PRESBYTERY TO REV.  
W. G. MOOREHEAD, D. D., LL. D.**

His name in Honor's roll engrave,  
Who two score years of service gave,  
In teaching Heralds how to bring  
A saving message from the King.

These forty years of approved devotion to the cause of Truth and righteousness have placed upon the scroll of honor a name and record, of which our beloved Zion may justly be proud, and may not hesitate to testify, "Servant of God, well done."

The stamp of Christian nobility which the character and

teaching of these forty soulful years have impressed upon the scores of young men who have "sat at his feet" will live on and give assurance that Dr. Moorehead's place among the worthies of Christendom is assured.

Very cordially,

A. I. YOUNG,

May 6, 1913.

For Beaver Valley Presbytery.

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**THE PRESBYTERY OF MONMOUTH SENDS GREETINGS TO  
XENIA SEMINARY AND ALSO TO DR. W. G. MOOREHEAD ON  
THE COMPLETION OF HIS FORTY YEARS OF CONTINUOUS  
SERVICE AS PROFESSOR.**

The Presbytery recognizes the inestimable service rendered the Church by Dr. Moorehead in the important place he has held in the Seminary, and also the affectionate regard in which he is held by the whole Church because of his unremitting ministry in training young men for the great work of preaching the gospel of our blessed Lord.

We further express our appreciation of the labors of our brother beloved in that his influence has been felt by the entire Christian Church. In his teaching of the Scripture and in the volumes he has sent forth on their ministry of instruction in the things of the Spirit, he has placed himself in the front rank of Bible teachers, and endeared himself to all who believe in and love the Word of God.

We rejoice in the blessings of God upon him during these years, and pray that he may be spared to further proclaim the truth revealed in Jesus Christ of which he has made a constant study, and concerning which he has such a clear insight.

Dr. Moorehead has impressed himself upon the Christian thought of the world and therefore has made himself immortal

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in the lives of Christian men, for "it is what man was that lives after him; what he said is echoed along the years like voices amidst the mountain gorges, and what he did is repeated in ever multiplying and never ceasing reverberations."

Therefore, Monmouth Presbytery joins with the Seminary and with Dr. Moorehead in the joy of this occasion, and all its Churches salute you.

By order of Presbytery,

JOHN A. BURNETT,

Stated Clerk.

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**OREGON PRESBYTERY.**

Albany, Oregon, May 1, 1913.

Rev. Joseph Kyle, D.D., Secretary of Xenia Theological Seminary, Xenia, Ohio.

Dear Brother:

In behalf of the Presbytery of Oregon, I wish to extend congratulations on this one hundred and twentieth anniversary of the founding of the best Theological Seminary in the world; and of the completion of the fortieth year of the continuous service of Dr. Moorehead, who is dear to the hearts of thousands who believe in the old Book, but who is especially loved by all of us who were so fortunate as to be permitted to sit at his feet.

We wish for him, that he may never "fall asleep," but be in the company of "We who are alive and remain." And we wish for Xenia Seminary, that she may continue to live for another century to hold up a sound theology, and graduate men of God who will not be ashamed of that which is old, if it is true.

Most sincerely,

W. P. WHITE.

IN MEMORIAM

After an illness of some three weeks' duration Dr. Moorehead entered into rest on the morning of March 1, 1914. He had been able to attend to his duties in the Seminary for the most part of the winter, except when the weather was unfavorable, and yet it was apparent to all that the long sickness one year before had left him much exhausted.

His last meeting with the classes was on February 7, at which time he completed his lectures on the Epistle to the Hebrews, announcing at the close that the Book of the Revelation would next be taken up; but the Lord had for him a face to face Apocalypse of the glory that excelleth. On Wednesday, March 4, the funeral exercises were held in the Second Church, which had been his place of worship since the union of the congregations of that Church and the Third in the year 1903, and his honored dust was borne thence to the quiet cemetery on the hill not far distant.

The estimation in which he was held by the Church at large was evidenced by the presence of numbers, from distant parts, of those with whom he had been associated in various forms of Christian service, and by the closing of all the business houses of the city during the hour of the funeral exercises. Many tributes of affectionate regard were tendered by representatives of Theological Seminaries and Bible Schools. These are preserved in this record, in so far as they were presented in written form.

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TRIBUTES  
TO THE MEMORY OF  
DR. MOOREHEAD

FROM SOME WHO  
HAD LONG HAD FELLOWSHIP  
WITH HIM AND FROM  
INSTITUTIONS OF  
CHRISTIAN EDUCATION

TRIBUTE BY REV. J. D. IRONS, D.D., LL.D., FOR TEN YEARS  
ASSOCIATED WITH DR. MOOREHEAD AS A MEMBER  
OF THE XENIA SEMINARY FACULTY.

Dr. Moorehead is dead, but his noble character and useful life will continue to speak for years to come in the characters and lives of hundreds who have come within the sphere of his influence. The question has been asked, "Is life worth living?" and a book has been written upon the theme, but if all lives were as the life of the friend who has gone from us, there could be but one answer—an emphatic "*yes.*" I have no desire to pronounce a eulogy upon Dr. Moorehead, for should I attempt it, the effort would end in failure, so far were his excellencies beyond my power of description.

On Sabbath evening, after receiving the telegram announcing the death of our friend, sitting alone by my fire-side, memory ran back over the score of years of our very intimate fellowship, while hundreds of recollections sprang into newness of life, everyone of them a sparkling gem. To recall such fellowships is to breathe the fragrance of the spices flowing out from the garden of the Spouse.

Dr. Moorehead lived impressed with the imminence of our Lord's second coming, but instead of longer waiting, he has gone to be with the Lord which is far better. Has he not taken up the shout, "O death, where is thy sting? O grave, where is thy victory?"

Today, as in imagination I look upon the pallid face of my friend, my prayer is "Let me die the death of the righteous, and let my last end be like his."

My dear Mrs. Moorehead and family, although I am miles away from Xenia, I am this sad day, mingling my tears with yours.

JOHN D. IRONS.

**TRIBUTE BY W. J. ERDMAN, D.D., AT MANY TIMES ASSOCIATED WITH DR. MOOREHEAD AS TEACHER IN BIBLE CONFERENCES.**

The newspaper reports of dear Moorehead's funeral have been received.

I could not have started in time to reach Xenia for the funeral. I cannot tell you how lonely I feel now that Dr. Moorehead is gone. We were so agreed on questions of prophecy that it was always a matter of consultation with him when some new problem arose. And then who can ever forget that genial, high-toned spirit and sympathetic manner which were so characteristic of him. But words fail to tell my sense of loss.

W. J. ERDMAN.

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**TRIBUTE FROM THE REV. J. WILBUR CHAPMAN, D. D.**

I have just learned of the passing away of my devoted friend, Prof. William G. Moorehead. It has been my privilege for years to know him intimately. During all the time I was associated with the Winona Bible Conference, Dr. Moorehead was my trusted counselor, and I think, spoke at every conference, with the exception of one or two, at which I presided. He was always the greatest possible attraction. When people heard him speak they knew that he lived the doctrines he taught. His shining face, his ringing voice and his wonderful exposition of Scripture come before me now as I write, and my heart is sad to think that in the flesh we shall see him no more.

I have preached about him around the world, and always declared what I firmly believe, that in all the world there was no finer scholar, no truer saint, no nobler man than he. He was greatly interested in the work to which I feel God has called me and lost no opportunity to express his interest.

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When I returned from Australia after the first visit, I went to Xenia to address his students, and I remember asking him if his faith in God's Word was as strong as ever. He put his hand upon my shoulder and said, "To me it is still, as ever, God's Word, the final authority, and I say this after all of my years of study." I asked him how many times he had read the Bible through, and he said, "I do not know, but I have meditated it through many times."

Because I have had so little time for study myself he not infrequently at our various meetings gave me the advantage of his great scholarship, warned me of the dangers ahead, cautioned me as to what I should or should not say, and I have always felt that I owed him an inexpressible debt of gratitude.

He was the most universally beloved man I have ever known, and not in all my travels have I ever met one who was more Christlike. I have suffered a personal loss in his death, and I suppose every follower of Christ who knew him would say the same, but if earth is poorer heaven is richer because he has gone home. While I live I shall thank God for the never failing friendship and the ever inspiring work of Prof. Moorehead.

J. WILBUR CHAPMAN.

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**AN APPRECIATION OF DR. MOOREHEAD BY THE FACULTY  
OF XENIA SEMINARY.**

We, the Faculty of Xenia Theological Seminary, recognize in the death of our senior member, the Rev. Prof. William G. Moorehead, D.D., LL.D., a great loss to the institution with which we are connected and to ourselves personally; we wish to give expression to feelings, not of sorrow, but of thankfulness for the life that has just been closed and for the coronation that we are sure has been granted to it. We have long known Dr. Moorehead with the intimacy of common work and

common plans. Some of us were his students in other years. Those of us who had not this privilege were acquainted with him by reputation and had come under the spell of his eloquence, before we became his colleagues. We can truly say that association with him has been a blessing.

Nature had endowed him with many gifts. His reputation as a speaker was great and was well deserved; for he had the voice and the presence and the fire of the true orator, and could thrill and bind an audience. He was a teacher who stimulated and inspired his students, and whose influence was not limited to the institution or to the denomination with which he was connected. His favorite study was the Bible; and through frequent courses of lectures at the Chicago Bible Institute and the Winona Assembly, as well as at many other gatherings of Christian workers, he touched and helped a wide circle of believers. The series of books in which the results of his study of the word of God are presented has carried his influence beyond the bounds of our country. He was a very sturdy defender of the truth as he saw it, but the essential kindness of his nature was so great that he could not be a bitter controversialist.

But we like to think of him chiefly as a man and a Christian. "His life was gentle." He was a prince of courtesy in his own home. As a member of the Faculty and its president, he was always considerate and deferential towards others, always forgetful of self. Few men of such gifts have been so free from ostentation, so genuinely humble, without a touch of cant. He was possessed too of a keen sense of humor which had no bitterness in it and which lighted up any subject with which he dealt. Above all, one could not associate with him without feeling that he was a man who had been in the King's country and had seen His face. May grace be given to us to be imitators of him, even as he was of Christ.

THE ACTION OF THE FACULTY OF THE PITTSBURGH THEOLOGICAL SEMINARY RELATIVE TO THE DEATH OF  
DR. MOOREHEAD.

In tender tribute to one who wrought long and well in the field of theological education, the Faculty of the Pittsburgh Theological Seminary records a minute concerning the Reverend Professor W. G. Moorehead, D.D., LL.D., who passed into the deathless life on Sabbath, March the first, nineteen hundred and fourteen.

For more than half a century Dr. Moorehead's name has appeared in the roll of the ministry of the United Presbyterian Church. By reason of a highly talented and most gracious personality and a rare devotion to his calling he won a recognition accorded to but few. God dowered him with gifts that gave him a commanding place in any presence, on any occasion. In his early life as a missionary to Roman Catholics in Italy he proved his consecration; as a preacher, in his pastorates at Xenia and Allegheny, through his beauty and vigor of speech, his thrilling oratory, and his rich, satisfying exposition of Scripture he exemplified the best traditions of the American pulpit; as a lecturer in Bible Schools and at special conferences he had no superiors, illuminating and applying the sacred oracles so as to delight his auditors and win them into a deeper, more devout study of the Word of God; as a professor in the Xenia Theological Seminary he added lustre to the reputation of that honored institution, bringing into its service the treasures of his scholarship, his marked spirituality, his loyalty to evangelical truth, and his fine, genial humanity. Our church has had but one Dr. Moorehead. While it measures its loss by recalling his distinguished worth, it may thank God that such an inspired and inspiring man was given it through the long years that have passed since his ordination.

His work will endure among us, though he himself has ended his toils. Nor will the workman be forgotten. Those who have been blessed by his ministry, and especially his students, will always be one in a reverent and loving remembrance of dear Dr. Moorehead. He is with the Lord he longed to see, with Him in an ineffable communion. And in that holy company and fellowship may it be ours to join him and all the saints when for us too the shadow of death is turned into the morning.

Our sympathy is extended to the sorrowing family of our departed friend and to his colleagues in the Faculty of the Xenia Seminary. May the Father of mercies and God of all comfort make them partakers of the peace which passeth all understanding.

Attested as from the Minutes of 3rd, March 1914.

JOHN MCNAUGHER, Pres. of the Faculty.

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#### **CENTRAL THEOLOGICAL SEMINARY.**

The members of the Faculty and student body of the Central Seminary of the Reformed Church at Dayton, Ohio, express their sincere sympathy and condolence with the family of the late Rev. William G. Moorehead, D.D., and also with the Faculty and student body of the Xenia Theological Seminary, in which for a long time he was an honored Professor, and former President, upon the occasion of his departure from this life on the morning of the Lord's day, March 1st, 1914.

Doctor Moorehead's long and distinguished service in the Gospel ministry, as pastor in the home field, as a missionary in Italy, as a teacher of teachers in his own Seminary and in the wider field of evangelistic effort, and his widely acknow-

ledged ability as an author, especially in the interpretation of Holy Scripture, will not soon be forgotten.

It can be said of him as of the Psalmist, "O, how I love thy law, it is my meditation all the day." The sons of the prophets, on this occasion, may well exclaim, "My Father, my Father, the ehariots of Israel and the horsemen thereof."

May the God of all consolation and peace comfort those who are more immediately afflicted in this bereavement, while they await the coming of our Lord Jesus Christ, and the reunion with those gone before in His heavenly kingdom.

DAVID VAN-HORNE }  
EDWARD HERBRUCK } Committee.

Dayton, Ohio, March 4th, 1914.

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**TRIBUTE FROM BONEBRAKE THEOLOGICAL SEMINARY.**

Dayton, Ohio, March 2, 1914.

To the Faculty and Students of Xenia Theological Seminary.

Dear Friends:

We have learned with deep sorrow of the sudden death of the Rev. W. G. Moorehead, D.D., LL.D., and at our chapel services this morning, by unanimous vote of Faculty and the students, I was instructed to express to the Seminary body and the sorrowing friends our sincerest sympathy in this bereavement.

Dr. Moorehead was known throughout our whole country as a great Bible student and expositor, true to the fundamental doctrines of the Deity of Christ and the inspiration of the Scriptures, evangelical in faith and spirit, loyal to his God and his Church. He was an honor to his denomination, to

his Seminary, to the Christian ministry; and the great records above alone will reveal the full extent of his usefulness during his long and exemplary life.

He fought a good fight, gained the victory and has now gone to wear his crown.

God bless the Seminary he so long and ably served, the Church he honored and loved, and the relatives who mourn.

Fraternally yours,

J. P. LANDIS,

Pres. Bonebrake Theological Seminary.

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**PAYNE THEOLOGICAL SEMINARY.**

Wilberforce, Ohio, March 4, 1914.

“In the midst of life we are in death, of whom may we seek for succor, but of thee, O Lord.”

WHEREAS, in His divine providence, it has pleased our heavenly Father to remove from our midst, the soul of our deceased brother and friend, Rev. William G. Moorehead, D.D., LL.D., and

WHEREAS, by his long and devoted service to the cause of Christianity, as a teacher and a minister of the Gospel, he had deservedly taken his place in the front ranks of Christian scholars, and

WHEREAS, by his nobility of character, excellence of scholarship and breadth of humanity he had endeared himself not only to his own Denomination but to Christianity and humanity everywhere, therefore be it

RESOLVED: That humanity is bereft of a devoted minister; and the cause of education, a vigorous promoter; and the Christian Church, a true and loyal soul.

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RESOLVED: That we, in behalf of the Faculties and students of Wilberforce University and Payne Theological Seminary, while mourning the loss of this distinguished and good man, bow in humble submission to the will of our heavenly Father, who doeth all things well.

Respectfully submitted,  
W. S. SCARBOROUGH,  
GEO. F. WOODSON,  
A. W. THOMAS,  
MISS HALLIE Q. BROWN. } Committee.

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Cambridge, Ohio, March 4, 1914.

Rev. Jos. Kyle, Xenia, Ohio:

Muskingum College unites with Xenia Seminary in mourning the loss of a great educator, a great Christian, and one of her most honored sons. The world has been enriched beyond compare by his life and service. There is but one heart at Muskingum College today, and that heart is sore.

Circumstances utterly beyond control account for my absence.

J. KNOX MONTGOMERY, President.

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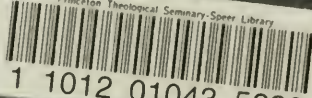
Rev. Jos. Kyle, Xenia, Ohio:

Have heard with sorrow of the death of my beloved friend, Dr. Moorehead. His thousands of Winona friends join me in extending heartfelt sympathy to the family, to your Seminary, and the United Presbyterian Church. We shall not see his like soon again, but heaven rejoices.

SOL C. DICKEY.

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