A SCHOOL OF CHRIST
A SCHOOL OF CHRIST

by Nathan R. Wood, former President and Professor of Gordon College and Divinity School.

Printed by Halliday Lithograph Corporation and bound by Robert Burlen and Son, Boston, Massachusetts, 1953.
CONTENTS

1. THE FOUNDING AND THE FOUNDERS  
   1889 — 1907  
   page 7

2. JESUS CHRIST SON OF GOD SAVIOR  
   1908 — 1914  
   page 49

3. THE THINGS WHICH ARE IMPOSSIBLE WITH MEN  
   1915 — 1920  
   page 80

4. A GREAT DOOR AND EFFECTUAL  
   1921 — 1930  
   page 109

5. IN HIM ALL THINGS CONSIST  
   1930 — 1944  
   page 155

6. IN HIS FAITHFULNESS  
   1944 — 1953  
   page 198
I.

THE FOUNDING AND THE FOUNDERS

"Other foundation can no man lay than 
that which is laid, which is Jesus Christ."

This is the story of a School, of a long series of 
devoted lives, and of a Divine Leader. Many have asked 
for it. Because it began sixty years ago, few are left 
who remember its early years. More can recall its 
second beginning forty years ago, but that story must 
also be told soon, if it is to be written by an eye witness 
and ear witness of its scenes and personalities, its sometimes 
remarkable events, and its inner as well as its 
outer story. Only one or two know all of these things. 
The writer is one of them. It is not easy to make so 
complex and interwoven a story simple and clear. But 
imimate later friendship with all but one or two of 
the early leaders and some of the early students, the 
possession of living and vivid documents, and the use 
of official records, and for two thirds of the time a close 
personal knowledge of people and affairs, and, above all, the right to claim Divine help, make it possible to 
undertake this task. The present Administration, too, 
provides data for recent years, and, what is not unim-
portant, while this past leadership writes the story, the 
present leadership underwrites it.

The task has been a serious one, but full of life and 
light. The writer has in past years indulged in legends
of the School, and instead of investigating the early
days has glamorized them. That is an occupational
disease of administrators. But the careful research of
a genuine history, of such a School, brings a realism
which is actually more inspiring. A plan and unity
emerge. They come visibly from a Divine Leader. One
Life has been truly the life of the School in all the years
with which the writer has been most familiar. And in
the middle decades of struggle and deliverances one
unfolding Plan, found only by prayer, and often not
seen until afterward, makes the School and its history
a Testimony, not less educational or intellectual for
being centered in him “in whom are all the treasures
of wisdom and knowledge hidden.” The School has
gone through two beginnings, one transformation,
several reorganizations, two great Wars, one great
Depression, and many crises and victories of its own.
But it has kept its unity in all these changes and in all
these human lives by belonging to Jesus Christ.

Only the Leader knew how at the beginning or in
later years varied sources would combine in one pattern.
Two of the sources are remarkable indeed.
The first goes back to the immortal name of David
Livingstone. Dr. H. Grattan Guinness of London was
a leader in many things, an eloquent preacher, an evan­
gelist of many campaigns, a speaker in great Confer­
ences on several continents, author of widely read books,
a deeply devout personality, and a man of affairs and
organizer of Christian enterprises. Perhaps his best
single work was the organizing and conduct, with Mrs.
Guinness, of the Livingstone Inland Mission, in 1877,
“immediately after Stanley emerged from the gloom of
interior Africa.” This work included the British Congo
Mission, supported mainly by British Baptists. But the burden was heavy. British Christians were carrying many great mission fields. In 1884 Dr. Guinness came to America to seek to transfer the Congo Mission to American Baptist care. The Mission had then twenty-five trained missionaries, speaking the languages, in stations now famous, on the lower Congo. There were extended properties, schools in full operation, a steamer running from station to station, translations of Scriptures into various dialects, and a heroic pioneering record already accomplished. (The writer vividly remembers from his boyhood the extraordinary personality and apostolic story of one of the great missionaries of modern times, “Henry Richards of Banza Manteka,” of that Mission, as he stood on platform or sat at family table in Brooklyn some years later.) Of the “American Baptist Missionary Union” one member was A. J. Gordon, who was profoundly impressed by the opportunity brought by Dr. Guinness when he came in 1884.

The second source goes back to the equally immortal name of D. L. Moody. Mr. Moody came to Boston in 1877. He was not new to Boston. He had spent his boyhood and young manhood there. You can see the tablet, as significant for world history as any in the historic city of Boston, on the building in Scollay Square where he worked at the time when he was converted. But in 1877 he came back, with Ira D. Sankey, after the mighty two-year campaign in the cities of Great Britain, “the greatest revival since Pentecost,” that, with succeeding years in America, “moved two continents toward God.” Boston followed Brooklyn, Philadelphia, New York and Chicago in the procession
of American cities shaken by the Spirit. Shall we let the fine Biography of A. J. Gordon by his brilliant literary son Ernest tell the story. "The influence of Mr. Moody's meetings in 1877 affected both pastor and people. Indeed this was the turning-point, the climacteric which, after years of lethargic religious life, opened a new period of spiritual health. — These meetings, which were organized and carried on by Mr. Moody with all the executive ability and religious fervor for which he is distinguished, were held in a large Tabernacle — a great 'tent,' indeed, of brick and spruce timber, with nothing about it to attract but the gospel of Christ preached therein. This building stood within three hundred feet of the Clarendon Street Church, which was used from the beginning for overflow and 'inquiry' meetings. The Tabernacle was thronged night after night by audiences of from five to seven thousand. People of all ranks and conditions attended. Excursion trains brought in thousands from all parts of New England. Seventy thousand families in Boston were personally visited. Great noon prayer-meetings were held daily in Tremont Temple by business men. Meetings were organized for young men, for boys, for women, for the intemperate — in short, for all classes in the community that were ready to help or be helped. — And at the center of all these operations stood the Clarendon Street Church, like a cemetery temporarily occupied by troops in battle. What a shattering and overturning of weather-stained, moss-grown traditions followed! What experiences of grace, what widening vistas of God's power, what instruction in personal religion, resulted from these six months of revival! A new window was built into the religious life of the church, letting in floods of light. The true purpose
of a Church's existence began to be emphasized. Drunkards and outcasts were daily reclaimed, and brought into fellowship. — Before the meetings were ended nearly thirty reclaimed drunkards had been received into the Clarendon Street Church.” The problem of these and others like them, as well as of the throngs of other converts received into membership, and the entire reviving influence of the great meetings, and the yet more wonderful after-meetings in which, as one has said, Moody “simply released waves of power,” and of the personal influence of Moody, and not least the experiences of the inquiry rooms, in which Rev. and Mrs. Gordon were active, were all crystalized, Mrs. Gordon told us, in his dream at that time, which he described in “How Christ Came To Church.” This was published after Gordon's death, with additions by his friend A. T. Pierson, whose sometimes heightened statements, and criticisms of other churches, do not really enhance the dream. But the beautiful and imaginative fragment of Gordon's writing has helped many lives. And from that time Pastor and Church went forward, caring for the converts, and themselves carrying on evangelism of many kinds, through following years.

In 1884 the different sources combined. Dr. Guinness offered the Congo Mission to the American Baptist Missionary Union. It was accepted at Detroit at the annual meeting. A. J. Gordon was one of those enthusiastic about it there, and became a close friend of Dr. Guinness. In 1888 Gordon attended the great international Centenary Conference on Foreign Missions, in London, and his soul was set on fire by it. After his return he was elected Chairman of the Execu-
tive Committee of the Missionary Union. But the Congo Mission was in peril. There were few or no candidates for it. Guinness came over in 1889, and together they prayed and pondered. Guinness suggested a School like his own Missionary Institute in London, not requiring extended educational preparation for what were then primitive mission fields of the Congo. But where should the School be? Who should organize and conduct its work? Dr. Gordon had neither time nor experience for it. “Dr. Guinness strongly encouraged him to open ‘a recruiting station for lay missionary workers’ in the Bowdoin Square Tabernacle in Boston, where he had observed a soul-saving work going on among the neglected classes of the great city. Rev. M. R. Deming was in charge of this evangelizing enterprise which seemed to offer a suitable atmosphere for the founding of a school of missionary service and for doing a kind of work which was being done nowhere else in New England.”

Dr. Gordon finally appointed a meeting at Bowdoin Square Tabernacle, at which Gordon, Guinness and Deming spent the afternoon in prayer and discussion over the various problems. A week later they met again in the same place, and with them Deacons C. A. Ufford, G. R. Kelso and N. F. Thayer of that Church, whom they wished to enlist in the enterprise, and Dr. A. T. Pierson, friend and guest of Dr. Gordon, to pray and confer about the possibility of such a School at that Church. Still later they called into prayer and conference there Deacons S. B. Thing, C. W. Perkins and W. H. Breed of Clarendon Street Church, and Rev. John A. Blair, later a student and a Trustee of the School. With the support of these prayers and conferences and the backing of these deacons, it was
decided to go forward at Bowdoin Square Tabernacle, as a fitting place for a mission school, with Dr. Deming as manager of affairs and religious work. These things are from the Record. But the writer also knew Perkins and Blair and Deming intimately in later years, and Ufford and Breed well.

If Clarendon Street’s power came so much out of the Moody meetings, Bowdoin Square Church remembered the equally extraordinary meetings of Elder Jacob Knapp, held in that building fifty years before, when for three months similar revival took place, thousands were converted, mobs stoned the building, the militia were called out to help the police, every saloon in the city was closed, every theatre in the city closed, Tremont Temple was formed and bought the great Tremont Theatre for a home of evangelism in the heart of the city, and Bowdoin Square Tabernacle became a center of evangelism and missions in its own part of the city. Deacon Charles Perkins of Clarendon Street Church and later Chairman of the American Baptist Missionary Union, whose own Christian life began with these meetings, told the writer how those remarkable meetings had no organization, no advertising, — except the mobs and the militia! — and the evangelist simply preached an hour each night, amid attempted or threatened attacks from liquor men or enraged religious liberals, and with conviction seizing all classes of people, including leading men and women of the business and social world, — but how in the lodging house where the evangelist stayed on Beacon Hill they heard his powerful voice all of each night in prayer, and on Friday nights he took a loaf of bread and pitcher of water to his room, and they heard his voice in prayer all Friday night,
all day Saturday, and all Saturday night.

Such backgrounds of heroic African missions and mighty Boston evangelism the infant School had!

The new School was to be held at 7 Chardon Street. Both the Tabernacle and the block of five Chardon Street houses stood where the beautiful Telephone Building towers now above the Square, one of the finest landmarks in Boston. The houses were behind the Tabernacle on Chardon Street. Number 5 stood next to the Church, and was to be used as a home for men students, under Dr. Deming's direction, as it was already being used for young men in connection with the Church. The Telephone Building sends out living messages to all New England and all lands, a fitting though unintentional monument to the School which began on that ground and now sends the Message of Life to all the world. Dr. Deming, whom the writer knew well more than twenty years later, and of whom we will speak again, had been the first Secretary of the Boston Y.M.C.A. and had led in building its first building, on Boylston Street facing the Common. He was a man of stalwart Christian character, a born organizer and promoter, at Bowdoin Square a fervent evangelistic preacher and tireless in local missionary and humanitarian work, and a man of deep and quiet unselfishness, ideal for handling the School's affairs, the students' religious work and the young men's residence. His was one of the first of the notable lives still living in the School long after their own departure from the world.

Dr. Nathan E. Wood, who knew that region and church on the edge of his own parish a few years later, wrote thirty years later: "The first location of the School in Bowdoin Square, where the Tabernacle was
Bowdoin Square Tabernacle

Clarendon Street Church
I shall see the King in His beauty, In the land that is far away, When the shadows at length have lifted, And the darkness has turned to day. I shall see Him in the place for the bliss of heaven, That the Lamb is the light thereof. I shall see Him in the face of the throngs who surround His seat; For the hearts of the saved will know Him, By the prints of the nails in His feet. I shall see Him, I shall be like Him, By one glance of His face transformed; And this shall see Him in the glory, The Lamb that once was slain; How I'll then resound the story, With all the ransomed train! Hallelujah, Hallelujah! To the Lamb that once was slain; Hallelujah, Hallelujah, Hallelujah, Amen.
the only gospel lighthouse in a stormy human sea, was a continual and vivid reminder that the primary function of the gospel and of the Christian ministry is the salvation of lost men and women through an Almighty Savior. In the midst of their studies they were always face to face, not merely in theory but in actual experience, with the most pressing problems of human sin and sorrow.”

It was decided that Dr. Gordon would rightly be President. Mrs. Gordon, in some, though different, ways his equal, was chosen Secretary, a position she held for nineteen years. Mr. Charles W. Perkins was Treasurer for the first two years, after which Mrs. Gordon became Secretary and Treasurer. There was however no resident leader or full-time teacher among these, and it was decided to ask Rev. F. L. Chapell to become Resident Instructor. It was a happy choice of a devout, deeply evangelical, warm-hearted, scholarly, tireless, selfless man. He taught three fifths of the curriculum, directed student affairs and the devotional life of the School, and stayed with the School, beloved by all, for ten years, until his death. Let him as eyewitness and as center of activities tell the story of the actual beginning, in his intelligent and modest Tenth Annual Report in 1899. He was closing a pastorate completing twenty-five years of such work, and about to mail a letter accepting another pastorate, when his wife asked him to go first to the post-office, before mailing the letter. There he found a letter offering him the Resident Professorship of the new project. His wife said, “This is that for which I was having you wait, for I felt sure God had some such work for you.” It is not surprising that such a husband and wife could work together as they did at the new
School and in prayer, or that God was continuing the long series of Divine coincidences which have signalized all the years of the School’s existence. Mr. Chapell records his first interview with Dr. Gordon: — “Dr. Gordon’s idea was that of a simple unconventional gathering for Bible study, and practice in Christian work of those whom God might call to fill some of the unoccupied places in the wide harvest fields. There was to be no text-book except the Bible; no curriculum of study except what the teachers might be led to adopt; no corporation or incorporation except the bond of the Spirit; no endowment or pledged support except what funds the Lord might send; no buildings, except such rooms as might be tendered; no age limit or mental qualification in the students except such general ones as common prudence and spiritual discernment would dictate. Moreover the teaching was to be along those lines of unpopular truth of which he was the well-known advocate.”

Dr. Chapell continues: — “The first gathering was held on Wednesday afternoon, October 2nd, ’89, in rooms on Chardon Street in the rear of the Tabernacle Church in Bowdoin Square. There were present beside myself, Dr. Guinness of London, Dr. Gordon, Rev. Mr. Deming of the Tabernacle Church, fifteen young men and one young lady. The time was mostly spent in prayer. The next day I began lectures, and for two years the school abode there. During the first year there were in all thirty in attendance, twenty men and ten women. The second year there were forty-two in attendance, twenty-three men and nineteen women. But those two years were a season of very great trial. A torrent of criticism was showered on the “short cut” school, as it was called. Funds were not always as
F. L. Chapell
THE FOUNDING AND THE FOUNDERS

promptly in hand from outside as could have been wished. There was no suitable home for the young women. A few of the students had been disappointing in their conduct; so that burdens and perplexities of various kinds accumulated on Dr. Gordon to that degree that he wrote me in the summer of '91 that he was in doubt about continuing the school, and asked me to meet him at Northfield to talk the matter over. I went and at a little lull in the services we descended into the basement of Stone Hall, and seating ourselves on two broken chairs, discussed the situation. I urged that much of the difficulty for him arose from the fact that the school was not in connection with his own church, and that if it were brought to Clarendon Street, which neighborhood would soon need something of the kind, all would go more smoothly. To this he assented, and said that the house next door to him was for rent and could be procured as a home for the young women. The financial situation was somewhat relieved by my taking the regular supply of a church at Bridgeport, Connecticut.” So realistically the first turning point in the story of the School took place and is described. At the time it was announced simply as follows, in the leaflet which took the place of a catalog in 1891: “For the first two years it (the School) was held at No. 7 Chardon Street near the Tabernacle Church; but now, more conveniently for the President, it is in connection with the Clarendon Street Church.”

At Clarendon Street Church the School continued these policies for many years. For five years, until his death in 1895, Dr. Gordon was with it. The successive catalogs for those years give the official description of the work: — “The School is designed for young men and women who have heard the call of God to engage
in Christian service, but who, from age or other reasons, cannot pursue an academic or collegiate course.”

— “The instruction is mainly Biblical and practical. Three things are specially kept in view. First: A consecrated and victorious Christian life. Second: A comprehensive and ready knowledge of the Scriptures. Third: A constant and effective practice in Christian work.” “Course of Study. While there is no rigid curriculum and formal graduation, it is desirable that students remain, if Providence permits, for two years. Yet numbers have found themselves greatly benefited by one year's training.” “Requirements of Admission. 1. The possession of sufficient gifts and consecration to warrant the candidates in giving themselves wholly to the Lord's service. 2. A fair knowledge of the English branches of education. 3. The recommendation of church or pastor, or other responsible party, approving of the applicant's character and intention.”

Young men could find good and reasonable rooms near the Church. Young women could room at Carey Home, 180 West Brookline Street, under Mrs. Gordon's next-door supervision. Tuition was in all cases free. The School was largely of “one denomination,” but others were welcome. The students varied from those with partial grammar school education to “twelve during the earlier years who were high school graduates.” A number of students who developed ability in study were encouraged by Professor Chapell to take further education, especially in the English course at Newton Theological Institution. Students were permitted to enter the Training School at any time and go at any time. It is not known what the actual attendance was at any time. Lists were not kept. Mrs. Gordon as Secretary reported after 1900 that there
was no official "record of the names of the students for the first six years or until 1895." Since these were the years during which Dr. Gordon was with the School, from 1889 to 1895, we need to realize that this educational informality was in accordance with his purpose in the founding of the early School.

A statement by one of the first students of the School, who followed that study by more advanced work elsewhere, and is now an honored Trustee of Gordon College of Theology and Missions, Rev. Arthur L. Winn, written for this history, is invaluable as an intelligent, sympathetic, first-hand report of the earlier years of the School: — "Dr. Gordon — felt led of the Holy Spirit to attempt the gathering of young people who would be willing to go to these needy mission fields, and offered to help them prepare for the service by a short training in Bible Study and personal Christian Service.

"In the Fall of 1889 a few students came to Boston and enrolled in what was then named the Boston Missionary Training School. The first and early students found but one full time teacher, — the Rev. F. L. Chappell — and the following helpers as members of the embryo Faculty: — Dr. James M. Gray of the Reformed Episcopal Church, Dr. and Mrs. A. J. Gordon and Mrs. Chapell in regular Bible readings, and Dr. Gordon's Assistant Pastor for visiting and everyday Christian service.

"The students came from places as distant as Kansas, Indiana and New York, and in the third graduating class had nine listed as Second Year members, and thirty as First Year students. A large proportion of the students came from the city and were able to earn
their living while doing the required work of the School.

“When examined for entrance there was no previous amount of schooling required, or age limit set, but the examining Board, generally either Dr. Gordon or Professor Chappell, checked upon the candidate, and if the record as a Christian was good and he or she showed a real desire to do Christian work he was accepted. A Bible and note books were all that was required for use in the School. The spirit of Dr. Gordon and the members of the Faculty soon characterized the students. There were daily devotional periods with room for personal testimony and singing which seemed to be the expression of the fire burning within. The three songs that appeared to be the favorites were Dr. Gordon's 'My Jesus, I love Thee'; the dedication song with the chorus 'I'll go where you want me to go, dear Lord! Over mountain or plain or sea; I'll say what you want me to say, dear Lord! I'll be what you want me to be'; and the School song, 'We're going to take the Congo for Jesus.' The earnestness and spirit found in the School in these early days and years was an inspiration and strengthening force that continued throughout the lives of those early students, and is to be found in the College today.”

Dr. Gordon's own writings best describe the special doctrines which, as Dr. Chapell and others said, Gordon insisted should be taught as the doctrine of the School. In those last years before his death in 1895, which were the first years of the School, he completed the transition from his early book "In Christ," a strong New Testament exposition of the evangelical faith, — through his devoted study of the lives and writings of saints and
mystics of all Christian ages, in "The Twofold Life," considered by many his finest work,—to the final viewpoint of which he was, not the author, but the leading earlier American spokesman. Simpler than its developments of later years, Gordon saw the Old Testament as the "Dispensation" of the Father,—the years of Jesus on earth as the Dispensation of the Son, the Spirit not yet working very fully on earth,—and the present period since Pentecost as the Dispensation of the Spirit, the Church being the "Incarnation of the Spirit," and Jesus "with us always even unto the end of the age" entirely through the Spirit, or "in the person of the Holy Ghost";—this to be followed by Jesus' Return, for believers only, and a glorious reign on earth for a thousand years of world evangelization, before the final events and the Last Day. His biographer wrote:—"From the nebula of convention addresses, sermons and articles was developed gradually a system in which 'The Ministry of the Spirit' holds a central place, 'The Holy Spirit in Missions' and 'How Christ Came to Church' being dependent and tributary to it." By "How Christ Came to Church," his best known writing, is meant not the original dream in Moody's time, but the "Spiritual Autobiography" written many years later and interpreting the dream as meaning not Christ in his own person, but "in the person of the Holy Ghost," and attributing some things, which followed the Moody meetings, as results of the dream seen in that special light. We should add to this final group "Ecce Venit,"—"Behold He Comes,"—the Lord's Return seen in glowing Millennial-Dispensational light, but strongly opposed to "futurist" views of the Apocalypse.

Some of these books, long out of print, have been
finely revived by the present Administration through the generosity of a Trustee. But A. J. Gordon's influence lives most widely now, not through his books, nor through the School which is so greatly changed from his, but through one or two hymns. And through these his personal passion for the Lord, inspired by the Spirit who is here for that work, is transmitted to people now. The first of these, however, is not Gordon's own, but is a remarkable instance of the Spirit's leading, and, if you will, a miracle, to the glory of Jesus Christ. A young ministerial student in eastern Canada one day poured out his love for Christ in almost artless verses beginning "My Jesus, I love thee, I know thou art mine." William Ralf Featherstone died at the age of 28, and his brief ministry is forgotten; but his love for Christ has gone around the world. Copied from journal to journal, it was sent from Australia to A. J. Gordon. He said, "This must have music," and went to the piano, and from his own deep response, and helped by the Spirit, picked out the notes of a tune. Samuel V. Cole, his organist and choirmaster, who was also a professor in the New England Conservatory of Music, and conductor of the People's Chorus of Boston, and of a High School Chorus and Orchestra in which the writer remembers him well, set the tune, — as Mrs. Myra Pond Hemenway, for forty-two years his successor at Clarendon Street, has described it to the writer, — in its four-part harmony in which we sing it. Many widely used hymnbooks have now corrected the injustice to Featherstone by discovering his authorship and making it his hymn, as "Jesus Lover of My Soul" is Charles Wesley's while the tune is Dykes's, and as "Just As I Am Without One Plea" is Charlotte Elliott's, while the tune is
Bradbury’s, and “O Little Town of Bethlehem” is “Phillips Brooks’s hymn,” while Redner wrote the tune, and “My Country, ’Tis of Thee” is “S. F. Smith’s hymn,” though the music is Carey’s. But A. J. Gordon’s own love for Christ does come to us through the well-known music.

If, however, we want Gordon’s deep personal love of the Lord most clearly, again in language of the heart, we can turn to the other hymn which we still know well, and which is Gordon’s own in both words and tune (with Cole’s harmony). The music, too, is Gordon’s best. Every one “that loves the Lord’s appearing” should love “I Shall See the King In His Beauty” with its simple adoring words, and its equally adoring music and rapturous hallelujahs “to the Lamb that once was slain.” It was composed in 1895, and doubtless sung in the School as well as the Church before it was publicly known. And because we all ought to know it, and it may not be in our hymnbook, it is reproduced here in both words and music. It is a legacy to the School, together with other documents in later years of this history, and part of the hymnodic heritage of all Christians.

Gordon’s other best legacy to his School was the missionary passion which flamed up in his campaign for the Congo Mission in his last few years and helped to save that vital field. It kindled a missionary fire in the School, too. A succession of missionary teachers and Alumni maintained it in following years, and have done so in the new School through all its decades, so that it has never burned brighter than today. That campaign of Gordon’s was his highest attainment. There were greater preachers than he in Boston, measured by throngs in attendance, or by evangelistic re-
sults. But his missionary campaign placed him in the forefront of missionary pastors. Beside its fervent reality the eloquentious extravagances of A. T. Pierson in print and in public address fade away, — of how if Gordon had been a trained musician he might have rivalled “Handel, Haydn and Beethoven,” — how his executive gifts (which were not one of his strong points) would have been worthy of “Charlemagne, Caesar or Alfred the Great,” — of the “colossal stature and Titanic grasp of his mind,” or “the solitary greatness of his pastorate.” We can turn from such flights to the sober estimate of his loving and loyal biographer son, who as a college student of unusual gifts followed Gordon’s Spirit-filled missionary campaign, — “It is from this point of view that the task of writing Dr. Gordon’s life has been undertaken. Were it not for the fact that he was one of the very foremost figures of his day in America in the agitation for a world-wide propaganda of Christianity, his career would not, perhaps, be of such distinction as to require particular record. He would be remembered as a useful pastor, a gifted preacher, a friend of the poor, and a man of exalted saintliness. His labors, however, in behalf of missions were, during the last decade of his life, incessant; they constituted his absorbing interest, his inspiring enthusiasm.”

And in thinking of him as a preacher we can remember that many of the best chapters of his best books were first preached from his pulpit. And we can agree with J. Franklin McElwain who as a boy and young man sat under Gordon’s ministry, that what he remembered about Gordon’s preaching was that “he always seemed to come to the pulpit from the presence of God.” And we can remember what Gordon’s under-
standing son, who knew him in public and private during those closing years, said of him, as we can say of one or two others in the history of the School, that "in his last years the light of heaven played about his features."

By the records, and by every reminiscence of those who recall those years, one other name should be kept in the roll of the formative influences of those days in the School. Already both Chapell and Winn have spoken of Rev. James M. Gray, as he was then, of the Reformed Episcopal Church, or Dean Gray, as he was some years later at the Moody Bible Institute at Chicago, where he became also one of the most famous of public Bible lecturers in America. It is of interest that the early School in Boston began Gray's lifework. For two or three years he taught Synthetic Bible Study (chapter study) in regular classes at the School. Then the number who wanted to attend the School to hear these lectures, without enrolment, led to his giving them also as public evening lectures, open to all who would come, in the auditorium of Clarendon Street Church, with audiences in the hundreds. This in turn led after a year or two to Dr. Chapell's giving a couple of evening courses in Biblical study, with a good attendance, and with enrolment, on the same evenings.

After Dr. Gordon's death, Dr. Gray gave added courses in the regular forenoon sessions; Dr. Julia Morton Plummer gave a weekly lecture to the women; and Dr. John McElwain one to all the students on Christian life and service; Mrs. Gordon an hour in Bible reading; and a series of leaders, beginning with Professor Cole, an hour in choral singing. But the
work in classes was mainly Dr. Chapell's, with courses in Bible Doctrine, Biblical Interpretation, Essays and Sermon making, and, with Mrs. Chapell's help, Missions, a total of nine hours a week, beside his care of the students and their affairs, and of his church in Bridgeport, Connecticut, on week-ends.

Dr. Pierson became President after Dr. Gordon's death. The title in his case was largely honorary. In fact in his case it was an absentee title, for he lived in Brooklyn, and travelled widely in this country and abroad in Conference and pulpit-supply work, where, however, he advertised the School. But Dr. Chapell records that the Executive Committee met more often than it had before. Dr. Chapell, and Dr. McElwain with his talent for affairs, simply handled the administrative work as they had before, and Dr. Gordon's policies were continued. In the deep emotion after Gordon's untimely death, leaders in School and Church felt that the School was the best way to perpetuate his name. The School, which had first been The Boston Missionary Institute, then the Boston Missionary Training School, now took the name of The Gordon Bible and Missionary Training School. Mrs. Gordon, who must have found comfort in the new name, tells that "as it was found that some who would like to take the instruction were deterred from entering because they had received no call to go to the foreign field, the word 'Bible' was inserted: (1) to indicate that the study of the Bible was the primary training of the School; and (2) that all who wished to become familiar with its truths might avail themselves of the opportunities presented in the courses of study, trusting the Lord's guidance in regard to the sphere of their future labors — whether in the foreign or the home field."
Dr. Chapell explains that “the home field” meant not only Home Missions but in many cases volunteer work in one’s own home or home church. He says, “The progress of the School has developed a fact that is somewhat overlooked but is abundantly worthy of mention. And that is that the School is more a place of spiritual culture than of mental training, so that its privileges are being sought by persons of maturity and good mental equipment for the benefit that it affords to their Scriptural knowledge and Christian growth and work. Indeed, these are the ones who seem to appreciate it most.” A considerable part of the enrolment was the number of women, largely from Clarendon Street Church, but from other churches also, who joined the forenoon classes to enrich their non-professional life and work. Dr. Chapell adds, “Indeed it was even suggested once that it should be a ladies’ School entirely. But we have not as yet turned the gentlemen away, altho as might be expected they have since been in the minority rather than in the majority.”

As for the total attendance for the first decade, Dr. Chapell reports, “About five hundred have in some way been connected with the day classes.” But since people came and went somewhat freely, and all were counted, Dr. Chapell, who was both modest and careful, says, “But only about one hundred and fifty have been in attendance for two years. Probably from a thousand to fifteen hundred have received some benefit from the evening classes.” (When Dr. Gordon in “How Christ Came To Church” spoke of one hundred and fifty members in the fifth year he was including eighty-six evening class members and twenty-three “short-time” attendants.) Dr. Chapell continues, “It rather surprises us to find that about fifty men have gone into
the pastorate, inasmuch as it was more particularly the mission field that was contemplated in the origin of the School. There have also been about fifteen wives of ministers on our lists."

Apropos of those fine wives of ministers all through the history of the School, as important as any others of the students, perplexed educators today will admire the masterly solution of a poignant co-educational problem, as recorded in the minutes of the Executive Committee of the School on May 13, 1896, — "The subject of courtship and marriage among the students was discussed, and although no vote was taken all agreed that such proceedings should be discouraged." It is unfortunate that no vote was taken, for the problems might have been solved. Like many an educational panacea today, the decision of the Committee seems not to have been "implemented." It may be added that leaders of the later School through many years have not found the formula either, and that the cosmic processes of love and courtship seem still to be as resistless as the sunlight or the tides.

Dr. Chapell, whose title was rightly made Dean in October, 1897, continues, — "About fifty of our students, including both sexes, have gone to foreign fields." (Some of these became well-known missionaries, many did heroic work, and some laid down their lives in the earlier Congo days of constant danger.) He goes on: "The army of evangelists, home and city mission workers, pastors' assistants, church and Sunday School visitors, Y.M.C.A. and Y.W.C.A. workers and the like has been very large, numbering perhaps two hundred." (Not all of these ministers, wives, foreign missionaries, and over two hundred other workers, — over three hundred and fifty in all, — could have
been among the one hundred and fifty graduates. But many who were in the School for a short time became very useful.)

It will be good to go back and hear a paragraph from near the close of A. J. Gordon's Twenty-fifth Anniversary sermon, a few weeks before his death:—

"Then just a moment: There were days when we were nearly broken-hearted over the perils of our Congo mission; and in the darkest days our missionary training school was started to prepare humble lay workers or anybody who felt the call, to go. I cannot tell you all about it; you have heard how they have gone out two by two into the destitute parts of New England, where they sometimes find one or two Christians, sometimes no Christians. They have been begged to stay, they have not been able to come back to their studies. You have the way all open to you to reach the ends of the world in these scores of young men and women who have proved that they can go into these communities."

The devoted Church continued to realize its opportunity in these students, and to give loyal support to the School, including free use of the Church vestry and other rooms for the home of the School. The students in turn, both in personal Christian practice work and in missionary fervor, did much for the Church. Many of them joined it. Much of its parish visitation and of its missionary work in Boston and its Sunday School work in the Church, was carried on by them under Dr. McElwain's direction. The lists of foreign and home missionaries of the Church which long adorned the vestry wall, and of evangelists affiliated with the Church, came largely from the student and alumni ranks of the Training School. It was one of those arrangements in which both parties benefit.
With rent, heat, light and janitor service provided, and the Faculty on partial or unpaid time, the budget of the School gave little difficulty. In a printed report and appeal Mrs. Gordon as Treasurer wrote in 1897, “In harmony with the principles at the beginning, no one has been personally solicited for its support, but all which has been received has been as a free-will offering.” But one notices the names of people of large means and generous spirit in the list of members of the Executive Committee. It was a combination of faith and good business. It profited the students also. For in addition to their free instruction in the School they got their practice under close direction, and had in Clarendon Street Church a warm church home in the great city.

In the winter of 1900 Dr. John Robertson of Glasgow, preaching at Clarendon Street for six months, taught the Senior Class in New Testament Exegesis. The writer remembers Robertson’s preaching to the Faculty and students at Newton and the powerful appeal to heart and conscience. Clarendon Street did not secure him as pastor. He had a greater work in Glasgow. But he was vividly Biblical and his course at the Training School must have been memorable.

But Dean Chapell, whose health no one ever had to consider, was taken ill in the winter. And suddenly, the news came on February 16 that instead of throwing off the illness he had put off this earthly tabernacle. He had filled his cup of service to overflowing. A report of his death recalls that “Summer conventions, summer schools, prophetic conferences, the Baptist Congress and individual congregations enjoyed his ministry. In one year he travelled 17,000 miles to meet these appointments.” One scarcely wonders that with
this, and nine hours a week of teaching, and the care of students, and a week-end pastorate in Connecticut, he had no strength to resist illness. But his life lived on in many other lives.

As Chapell's death brought the first decade of the School to an end, let his Report of the whole decade, already quoted regarding the beginning of the School, and issued shortly before his death, close this account of that decade, — "The attendance has not been quite as large as in former years; but the work done is perhaps better than ever. Dr. Gray has found his usual encouragement in his very large evening class in his synthetic study. Brother McElwain has attended to the practical work of the students, — calling to his aid many specialists and leaders in such work. Dr. Plummer has — fully carried out her lectures with the ladies. Professor Perkins, with his ever patient fidelity, has helped those who could pay some attention to Greek. Mrs. Gordon has given her valuable drill in reading, and Mrs. Bertholf has led us in Christian song.” And, it may be added, Dr. Chapell has devoutly, wisely and lovingly given the main body of the curriculum. He continues: —

“But it must be remembered that not everything can be learned or done in a short time by those who are perhaps earning their living at the same time. Indeed, the very great variety in age, education and circumstances, of our students makes classification and rigid requirements of a curriculum of study almost impossible with many of them. The School is, and must be largely, what Dr. Gordon contemplated at the first, an unconventional gathering of earnest souls to get what preparation they can in the time they can command for whatever work the Lord may induct them into." —
"The times are intense, and we must not stand too much on forms or technicalities, but contend for the faith delivered once for all to the saints with whatever ability or means the Lord may provide, ever remembering that the Sword of the Spirit is the Word of God."

With Chapell's death and the beginning of the new century Dr. McElwain became "Superintendent" of the School, a title admirably fitting his spiritual gifts and his longtime handling of School and Church. No other life was at once so deeply and so long bound up with the spiritual life of the School in its first twenty years. Gordon was with it only five years, Chapell less than ten. Others lived long with it, but less influentially than McElwain. John McElwain was one of the largest-hearted, most simply and unostentatiously spiritual, most practical Christian men the writer, who speaks not alone from hearsay but from five years of intimate work together, has ever known. Large of stature and feature, benign in expression, McElwain was not ascetic or "spirituel" in appearance, but he was very visibly a "friend of God." The "Lord's Kingdom," to him, was as someone, perhaps Swedenborg, described it, a "kingdom of uses." He was a Barnabas, Luke might have said, "a good man, and full of the Holy Spirit and faith." Like A. J. Gordon, he was descended on his father's side from a Scotch Covenant ancestry. On his mother's side he came from a well-known Puritan family line. His wife too was a descendant of Cotton Mather. His early gifts were in business and in evangelism. Still in his youth, he became manager of a factory, perhaps a prophecy of the achievements of his two distinguished sons in the industrial world. He understood men, and folks in general, and loved
them. His evangelistic gift grew so strong that he left the world of commerce and became in 1877 Assistant Pastor to Dr. Gordon at Clarendon Street, where he added his administrative talents to Dr. Gordon’s more mystical leadership. His evangelism flowered both at Clarendon Street and over New England. He conducted over two hundred campaigns in the Boston area alone. He had unusual power in personal evangelism. He developed extraordinary evangelistic influence with children, and led multitudes of them to Christ, because as James A. Francis told the writer, “he had a child’s heart himself.” The writer remembers several things especially about him. He carried cares and burdens with quiet confidence. He never talked about himself, or seemed conscious of his own spirituality, or antagonized others by it. He said little about his views, as he spoke or lectured in the School, but much about Christ. And in intercessory prayer he talked with God as Abraham or Elijah did. We shall speak of him again.

Different in many ways was another unusual personality which from the beginning affected the School, and, like McElwain’s, continued into the New School of the third decade, but which was most vital in its working in the first decade and the first half of the second. Devout, vigorous, positive, militant, generous, tireless, prayerful, warmhearted, Mrs. A. J. Gordon had been in Church and School the practical supplement and balance-wheel of her husband’s idealism. She was from the beginning the Secretary, and after the first two years the Treasurer of the School. Her records of both tasks are models of orderliness. The “Carey Home” for girls of the School, in the house next door to the parsonage, was under her motherly and masterful care in the early years of the School. She
knew what people ought to do and planned to see that they did it, but was surprisingly forgiving if they didn't. Her teaching in the first decade and in the first part of the second was simple, being practice in Bible reading, choral and individual. After Dr. Gray's going and Mrs. Gray's maintaining his classroom work for a while, Mrs. Gordon gave chapter studies of the Old Testament for a time, and again in the opening years of the New School after 1908 she was appointed by the new leadership to teach similar courses as Synthetic Bible Study, not exegetical, but practical and effectual. Later still, when she could no longer teach, she followed the School with prayer. She was the dear friend of two of us younger co-workers, who together warmly remember her. For two decades her determined purpose in the School as in the Church was that the special policies of Dr. Gordon should be exactly continued. But in still later years, when we knew her best, she acquiesced affectionately in one step after another which she would formerly have firmly opposed.

Many are living who will welcome the roster of devoted and able teachers beginning in 1901. Dr. Emory W. Hunt, eloquent new Pastor of Clarendon Street following Dr. McElwain's five years as Pastor, became somewhat ex officio the President of the School. Dr. McElwain was "Superintendent" of the School, which meant the practical leadership in all except scholastic matters. Dr. J. D. Herr, a devout, scholarly man, of good judgment, and much loved, was elected Dean of the Teaching Faculty of the School. In Mrs. Gordon's absence abroad for a year or so Mrs. Alice B. Coleman, a member of the Church, was acting Secretary, and Rev. Arthur Gordon, second son of Dr. and Mrs. Gordon was in the same way temporary Treas-
Dr. Gray continued classes in Bible study, and Mrs. Gray in Biblical Introduction and Christian Evidence. Dr. Julia Morton Plummer, also of that Church, and widely known in Boston for many more years for her remarkable humanitarian work, gave a weekly hour in Practical Physiology and Hygiene, as Miss Blanche Tilton did in vocal and instrumental training for evangelistic singing. All of this was a structure for advance in the work. All these the writer has known well in later years, except Dr. Herr and Mrs. Gray. Mrs. Coleman became later a prominent leader of Baptist women in the northern States. Dr. Gray, whose public Bible studies were the chief success of the early School in its first ten years, went soon to Chicago where as leader of the Moody Bible Institute he was the best-known popular Bible teacher in the Country. Rev. Arthur Gordon, resembling his father in appearance and gifts, has had a long and honored career in the ministry and in religious and general education.

But except as an adjunct of the Church the School did not advance as so fine a group of leaders deserved. It was perhaps better as a School than in earlier years, but it did not grow. In 1903 the 2nd Year or Graduating Class numbered six. In 1905 it was ten, three men and seven women; in 1907 four men and seven women; in 1908, the last graduating class of that regime, it was four men and eight women, and the total of men in the School was nine. Such sacrificial teachers, carrying on their work in the School in addition to regular work elsewhere, had earned an advance of the School after almost twenty years from its founding. Some of them knew what the organic difficulties were, but the difficulties were still a hallowed tradition, and could
not easily be altered. Dr. Hunt doubtless knew, and might as Pastor and President have wrought a revolution. Only a few years later as outstanding President of Bucknell University and a trusted leader in his denomination he revealed statesmanlike and creative qualities. But opposition which he met to any changes in the Church confronted him doubtless in the School also. His short pastorate of two years left a happy memory but not the transformation needed for new conditions in the city and everywhere, as he went to more open opportunities.

With Dr. Hunt’s going, a new President of the Committee and the School was elected, this time from another Church. Dr. A. C. Dixon had come into the city as Pastor of the large Ruggles Street Baptist Church, soon growing greater under his leadership. It had another leadership also in preceding years, that of Daniel Sharp Ford, known to America as Perry Mason, owner and manager of The Youth’s Companion, adored magazine of all American boys. Ford left to Ruggles Street Church a large part of the income of the Ford Foundation, centered in the Ford Building in Boston. Dixon awakened his part of Boston, when he came, by many weeks of continuous evangelism, with a large in-gathering of converts. How active a part he could take in the School is not recorded. But he occurs a little later quite vitally in the story.

Amid all these doings, God had apparently a Divine plan. The able and devoted leaders of affairs were looking for it, with repeated discouragements. Attempts were made to find a building for the School which would attract more students, and perhaps to make it less an appanage of an individual church and so to win the confidence of other churches. For funds
for such a building, letters were sent widely to possible givers with the appeal that such a building should be a memorial to A. J. Gordon, but by the records there were no results.

Then they found most unexpectedly, as God's way often is, what seems now to have been God's plan. A Special Advisory Committee, consisting of James A. Francis, new and electrifying preacher and pastor of Clarendon Street Church, J. D. Herr, Dean of the Faculty of the School and Charles W. Perkins, lay leader in School affairs from its beginning, and very prominent layman in the city and nationally, brought to a meeting of the Executive Committee of the School on April 3, 1903, the following letter, which we will record in full, as the official record does, and as its place as the beginning of the new history of the coming New School demands:

"The letter authorized by this Executive Committee to be sent out, relative to securing a fund to perpetuate the memory of Dr. A. J. Gordon, was mailed to a number of prominent brethren, among whom was Dr. Wood, President of Newton Theological Institution.

"In place of responding by letter, he visited two of the members of the Advisory Committee of your Board and opened the question of forming an affiliated relation between Newton and the Gordon Bible and Missionary Training School. After a prolonged interview on the subject, it was deemed wise to hold a further conference which might include other brethren interested in the matter. An informal meeting was called at the editorial rooms of the Watchman. There were present, Dr. Wood, Dr. Horr [Professor at Newton], and Mr. Wm. A. Munroe [Chairman of the Newton Trustees], from Newton Seminary, and Rev. J. A.
Francis, Deacon Charles W. Perkins and Dr. J. D. Herr from the Training School.

“The meeting was characterized by a frank interchange of views on the important subject and closed by leaving the future consideration of the propriety of such affiliation with those who thus informally represented the interests of the School; with the understanding that the greatest liberty should be granted the authorities of this School to formulate, if deemed wise, any proposition that might look toward an affiliated relation between the two institutions. As this Executive Committee has as yet taken no official action on the question and no one has authority from the Board to form any such basis of union, we deem it our duty to bring the matter before you, so that proper action may be taken, and such as the importance of the case may demand.

Signed —

J. A. Francis.
J. D. Herr.
Charles W. Perkins.”

This interposition was unexpected, but not to Him who sees the end from the beginning, and who had been long preparing for it. Dr. Nathan E. Wood, after boyhood and college and seminary in the West, two pastorates and one educational leadership in Chicago and Wisconsin, and pastorate in Brooklyn (then the City of Churches, of Beecher, Storrs, Talmage and others), had come to the Baptist Church in Brookline because of throat trouble, which soon passed in the drier climate. But after two years or so two calls together disturbed him. One, to the Presidency of a famous university outside of New England, attracted him deeply, for he loved young people and education,
and the call was urgent and would not take a refusal. But at that very time he was to supply one Sunday at the historic and pastorless First Baptist Church of Boston. He went to that morning service, as the writer remembers, reluctantly, and came back as a man who had seen a vision. He was a man of affairs, and far from visionary. But as he preached that morning in the beautiful building whose tower with its angel trumpeters rises as a landmark at the corner of Commonwealth Avenue and Clarendon Street, a cloud of light, as he described it, shone above and before him all through the sermon. No lights caused it. No others saw it. After the service all the people, including a group of distinguished laymen, urged him to come and lead the Church, almost wrecked by recent modernism in the pulpit, back to its great days. The more he prayed, the more the inward call deepened, and after a week he “was not disobedient to the heavenly vision.” Five years there saw a “resurrection” of the Church, as many called it, and its pulpit again by common consent one of the two leading pulpits, with that of Tremont Temple, of its denomination in New England.

But the Newton Theological Institution, oldest Baptist seminary in America, broke into the happy outlook and after continued efforts and two calls to him within a year persuaded him that it was his duty to leave the beloved people and pulpit and come as President and Professor of Theology to another rescue work, as they described it. There, with new life, new endowment, new fervor in doctrine and preaching, came also new emphasis on a college education or its full equivalent as the unbroken standard for student membership. But this quickly brought to light a new problem,
of many men and women inwardly called to Christian lifework, and of character and ability, but unable from age or other circumstances to take the academy-college-seminary route to the ministry or mission-field. As he thought of them, he thought of the Training School in Boston. It was very small, and he knew its difficulties. But he knew its evangelical loyalty, its spirit of prayer and sacrifice, its missionary passion, and wondered if it could be used of God in this crisis. He had been kept by vision and prayer in New England church life when he wanted to go elsewhere, and then brought to Newton and New England education when he wanted to stay in the Boston pulpit, and as a result he faced a third problem; and now he had taken the first step.

But the first step did not go far. The Executive Committee of the Training School, instead of seeking the further friendly conference which Francis, Herr and Perkins manifestly wanted, voted, on motion by Dr. Gray, "that we invite the authorities of Newton to formulate a definite statement of what is in their mind." One would think that after long conference of the President, a leading Professor and the Chairman of the Board of the Newton Seminary with the outstanding leaders of the Training School, and the careful report of those Gordon leaders, the Executive Committee might have some idea of what the Newton authorities had in their mind. But the vote, whatever its motive, went to the Newton Administration, and the answer, characteristic of its writer, came in a fortnight:

"Boston, Mass., May 14, 1903.
"Mrs. George W. Coleman:
"The Executive Committee of the Newton Theologi-
The style of the letter was evidently intended by its writer to end the whole matter. The Gordon School Committee took it so, though perhaps Francis, Herr, Perkins and McElwain did not. The Committee began other efforts. Between their meeting in April, and the Newton letter in May, a proposal had come from S. M. Sayford, organizer, leader and Secretary of the Evangelistic Association of New England, and a member of the Executive Committee of the Training School, "that a Committee, with committees from the Evangelistic Association, Northfield, the Revere Lay College and the Gordon Training School, consider federation, without loss of independence of the Schools." Apparently nothing came of this proposal. The Training School and probably the Revere Lay College were the weaker members of the group, and the plan was designed in part to save them. But some in the Gordon Executive Committee feared anything which would diminish the close connection with the Church there, or imperil the special doctrinal emphasis of the School.

A year later, however, a committee consisting of Merriam, McElwain and Perkins conferred with the Revere Lay College about possible union, both Schools needing reinforcement, and the two agreeing in all points of view; and on April 1, 1904, Henry C. Graves,
fervent and thoughtful President and Professor at Revere, was made Head Instructor of the united School, at Clarendon Street, "to plan and supervise the studies of the School," beside his own classes. This brought a few students from Revere. But Graves was a providential addition.

For at this meeting there came formal word of Dean Herr's death. One would like to have known Dr. Herr. He was a wise, steady, scholarly and quietly illumined Christian man. He should have had more students and better resources to work with. But such personal influence as his becomes somehow a part of the main current of future years. Someone wrote a fine tribute to Dean Herr for the Committee: —

"His influence was uplifting, his character broad, his ideals lofty; he was a leader of great ability; his mind was clear and analytical, making his exposition easy to understand; his hold on the students was very strong."

During these things Nathan E. Wood felt deepening conviction of the Lord's purpose. Undoubtedly too he met Francis, McElwain or Perkins on various occasions, and they may have reassured each other. All of them were men of prayer, and of the patience which goes with it. N. E. Wood was used to waiting, when it was waiting on the Lord. When he preached at the national Baptist meetings at Pittsburgh on a strategic policy in placing foreign mission stations at great centers and working out from those, — and after the sermon almost all his friends avoided him, — very soon, as foreign mission Chairman, he saw that policy adopted by the denomination and spreading to other denominations, until now it is a matter of course. As Chairman of the joint Commission of Baptists and
Free Baptists, with competing interests and prejudices to overcome, he had seen unity so great come to the churches that for years there has been scarcely even a remembrance of former difference. Most of all as Chairman of the first joint Commission of Northern and Southern Baptists since the Civil War he had seen in a week at Old Point Comfort brotherliness begin to spread so that for years pastors have transferred between North and South, and in great churches in Washington, St. Louis and other border-line cities one cannot tell which are Southern and which are Northern Baptists. So now in this new enterprise he knew the power of patient, statesmanlike, childlike, prevailing prayer. And so did McElwain, Francis and the others. So when things finally came to pass, they came in ways which no human mind could have planned.

In January, 1905, Dr. E. F. Merriam of the Gordon Executive Committee, and editor of the Watchman, "reported a proposal from representatives from Newton Center of an affiliation between Gordon Training School and Newton Theological Seminary. [The wording is the Gordon Secretary's.] A Committee, consisting of Merriam, Campbell and Perkins was appointed to confer with the Committee from Newton." The latter committee is not named, but it included of course ex officio the President of the Seminary and the Chairman of the Board, — and this time the Divine Leader in a presence felt by all.

The next step is a study in Divine Purpose accomplished by devout human opposition which did the Lord's will in spite of itself. Dr. A. C. Dixon, Pastor of neighboring Ruggles Street Church and President of the Training School, offered in April of that year a proposal that the School move to Ruggles Street
Church, and coordinate practical Christian work with the many-sided activities of that great evangelistic, institutional enterprise. He gave four reasons. 1. As President of the School he wanted to give it more of his personal supervision. 2. The School could be on a permanent and independent basis, and avoid affiliation with any other educational institution. 3. It could receive financial support from the large Ford legacy, impossible apart from Ruggles Street Church. 4. The plan would provide dormitories for young women, and a house where young men could have room and board at a moderate price. And on May 5th a formal letter from Ruggles Street Church brought a "unanimous invitation to the Training School to occupy without charge any of the buildings that might be needed for the work."

This would seem to solve all the problems at a stroke, and make the Newton affiliation unnecessary. What happened is truly an exhibit of human nature and Divine purpose.

The Gordon Executive Committee by unanimous vote rejected the offer.

The vote was, with Dr. Dixon nobly "agreeing," "That the place for the Training School should be Clarendon Street, where its interdenominational character and the principle of dependence on the voluntary gifts of the Lord's people would be preserved."

What was the real reason for the vote?

For the School could be as interdenominational at Ruggles Street as at Clarendon Street, and could receive the voluntary gifts of the Lord's people just as well as at Clarendon Street, and with many more to give them. Dixon's wanting the School at Ruggles Street so that as President he might have "more per-
sonal supervision of it," had been the reason given for Gordon's moving it from Bowdoin Square to Clarendon Street. "Benefit from the Ford legacy" was exactly the kind of permanent income above yearly gifts that the School Committee was seeking. A "permanent basis" and "freedom from affiliation with any other institution" were more likely at Ruggles Street with its financial certainty for the School. Classrooms and dormitories and dining-rooms were what the Gordon Committee wanted in trying to find a building.

There were two reasons for the vote, one Divine, the other human. The Divine reason we think we know from forty-five years of remarkable result. The human reason is expressed in the righteous astonishment with which the Secretary of the Committee precedes the triumphant vote that "the place for the Training School should be Clarendon Street" by the explanation that "Dr. Dixon had expressed a desire that the School might be transferred to his Church and become a branch of the work of that Church." What God, or Dr. Gordon, had joined together, let not man, even Dr. Dixon, put asunder!

Dr. Dixon took it as a gentleman and a Christian, and, as we know already, even joined in the vote. But there is a coincidence, if not a consequence, in his removal in the next year to the great Church in Chicago where in close contact with the Moody Bible Institute he could carry out the vision which failed at the Gordon Training School. The Ruggles Street Church lost little by the decision, for in its nearness to the present School for the past thirty-five years it has had more Gordon students in its work and its meetings than any other Church, and for twenty years has
been under the beloved leadership of an Alumnus of the present School.

The striking fact, however, is that those in the Executive Committee who resisted any change in the doctrinal or educational policies or the location of the School, and forced other members to go with them in order to avoid dissension, had in this vote upon Dixon's offer rejected an extraordinary opportunity, and the last opportunity, to keep the School as it was and had been. As is so often the case, God answered their prayers but not their preferences, for the School which they loved. The time had come for a process which was to be not a transfer, but a transformation; not new funds, but a new founding; not a new building, but a new birth. For when new founding and new birth had taken place, and transformation had begun, buildings and funds would come year by year as they were needed in an unfolding Divine plan.

What happened next is told in four successive votes. On October 8, 1907, the record says, "The subject of Affiliation with Newton Theological Seminary was again proposed. A Committee from Newton has been appointed to meet a Committee from the Gordon Bible and Missionary Training School," and a Committee from the School was appointed.

On October 24, 1907, the Gordon Committee reported, and after full discussion it was unanimously voted that "the Executive Committee of the Gordon Bible and Missionary Training School does not see its way clear to surrender the control of the School under the proposed conditions, and without satisfactory assurances that the trust committed to them will be continued in its essential spirit and purpose." The last declaration, concerning the trust and its essential
spirit and purpose was both legal and Christian, and did not long delay action. So it was soon announced in the Newton “Institution Bulletin”: “The Board of Trustees of the Newton Theological Institution, at a largely attended meeting on December 4th, 1907, voted to consolidate the Gordon Bible and Missionary Training School with the Institution, and from that time it has been known as the Gordon School of the Newton Theological Institution.”

The agreement read, also, that all alumni and past students should be in the same relation to the School as before; the School should be located in Boston; an Administrative Committee of eleven should be nominated first by the Gordon Executive Committee, and thereafter by the Administrative Committee itself, and elected by the Newton Trustees; this Committee would nominate all instructors, to be elected by the Newton Trustees, but the President of Newton should be a member; the Newton Trustees should be responsible for finance. The Administrative Committee chosen included distinguished ministers and laymen from both groups. The Gordon Secretary writes that effort had been made to “select men who would seek to preserve the spirit and teachings of the School,” by which she explains in detail that certain doctrines, some held by all true evangelicals, and more of them special to the past of the School, are meant. About the loyalty of some of the men to the special doctrines, she evidently had misgivings, for after recording name by name the affirmative votes making it a unanimous vote she ends “Secy did not vote.” But we are glad that she so enjoyed teaching in the new School, and was so warm a friend of the leaders.

For Nathan E. Wood it was a goal attained for
which he had waited in failing health. He would finish his Presidency the first of September, and organize the new Gordon Faculty first. No one could anticipate that in a year he would recover, by Divine goodness, and have a pastorate of grace and power, and would do, in the yet newer School, his best theological work, for many years, and impart to generations of students the saintliness which Gordon, Chapell and McElwain had imparted to the early School.
This phrase, which comes down to us in its New Testament Greek from the early Christians, embodies in a few words the heart of the evangelical faith, and therefore the constructive purpose of the School in its advance in all the years following 1908. The period began without fanfare, in an atmosphere of quiet enthusiasm. There were changes, but not too many in the first year. Most important was the appointment of Dean W. B. Boggs, D.D., long-time missionary of the American Baptist Missionary Union at Ramapatam, Burma, but just then on furlough, and a scholar and saint. His missionary record was a notable one. For many recent years he had been President of the Telugu Baptist Theological Seminary at Ramapatam. His missionary influence on Gordon students was one of the strongest the School has ever known. His lifelong missionary passion came less from any doctrinal program like that of the earlier School than from the fact that God so loved the world. His teaching at the Gordon School was in Missions and in Church History. He set an example of scholarly precision for all the teachers, but he never instructed the others; rather, he encouraged both teachers and pupils by
visiting classes and quietly sitting in a back row of seats and taking part more as a pupil than as a teacher. His Chapel talks were Biblical, spiritual, full of deep and quiet love for Christ and of Christ's love for us. Foreign missions were constantly embodied for us in him. He was resisting a form of anemia; his face was pale; but it shone with an inward light. Visibly before us the earthly vessel was wearing away, while the inward weight of glory steadily grew.

John McElwain was still with the School, and still led in study of Christian service of many kinds. Mrs. Gordon, whose own name was Maria G. Gordon, resumed her thorough elementary course in Synthetic Bible Study of the Old Testament. Rev. Arthur G. Gordon was the able teacher of Homiletics, and had an excellent group of ministerial students to instruct. Dr. William E. Witter, New England Secretary of the Baptist Missionary Union, and with an inspiring record of mission service in Assam, was the fervent and very stirring Professor of Missions, as he had been for a time before the transfer of the School. There has been no time when Gordon students have had a more constant missionary flame to fire them with a life-purpose than both Boggs and Witter kindled with their wide knowledge of many mission fields and their passion for the Great Commission. Miss Blanche Til-leton continued in her position as instructor in Sacred Music, and, as one of the faculty of the Faelten Piano-forte School and a devout musician, made her more limited field and time a by no means subordinate part of the Gordon School curriculum.

There were new members of the Faculty, all adding to the ministerial side of the curriculum, and adding, with Dr. Boggs, an element of highly trained profes-
W. B. Boggs
sional educators. Dr. Wood had added Dr. Henry K. Rowe and Professor James P. Berkeley to the Newton Faculty in Church History and New Testament respectively. They were, of course, of his warmly evangelical point of view, and in various studies at Gordon for the next several years an effective reinforcement in the class-room work of the new Gordon School. Rev. William E. Lombard, Baptist Pastor in the educational atmosphere of Andover, Massachusetts, taught Life of Christ classes at the School with devotion worthy of that unsurpassed topic.

Last of the Faculty, "as one born out of due time," was the writer. Late in September Dr. Boggs decided that in view of his health and his administrative duties he could not safely undertake the teaching of Theology in addition to his other courses and his administrative work. The writer was in the tenth year of a happy pastorate in Medford, a suburb of Boston, and did not seek another kind of work. He had however specialized in theology, had done postgraduate work in it, had written one book in a doctrinal field, and had even studied in Germany (as they did then) some trends in theology which were leading Europe to its cataclysm in 1914. So when Drs. Francis, McElwain and Horr, and doubtless Dr. N. E. Wood, wanted him to step into the breach left by Dean Boggs' change of plan he did so, with two bright and eager classes two mornings a week; and, as is often the case, he found stimulus and added interest in his church duties from those responsive student minds.

The Executive Committee for the year 1908-9 included Dr. Horr as chairman, Drs. McElwain and Merriam, Rev. Arthur Gordon, Messrs. Kendall, Perkins and Breed, and Dr. O. P. Gifford, still in his long and
remarkable pastorate at the near-by Warren Avenue Baptist Church.

Soon James Francis returned for his second pastorate at Clarendon Street, where he became one of the best leaders in the history of the School, and in widespread speaking was one of the great preachers of the Denomination, and a public Biblical expositor equalled by few, and surpassed, in the writer's experience, only by G. Campbell Morgan.

The School year of 1909-10 added to the Faculty Dr. Merriam in a thorough course in the Life of Christ, and Dr. Galusha Anderson, former President of the first and evangelical Chicago University, and a great man and preacher, in a course of lectures on the Discourses of Jesus.

But in September of 1910 it became clear to Dr. Boggs in his growing weakness that he could no longer continue his work as Dean, though he would be able to teach. During the past year much of the administrative business had necessarily been carried on by Dr. McElwain and the writer. That summer the writer, still in his pastorate, was an Assistant Foreign Secretary of the American Baptist Foreign Mission Society, — whose headquarters were in Boston, — while the great Secretary Thomas Barbour toured the world fields of the Society for a year. But that Fall a decision must be made between that work and the Church plus the teaching. There was some travail of spirit and finally a deeper surrender to Divine will on the part of the writer and his wife. Suddenly the light came, at the end of September, when unexpectedly Dr. Boggs resigned, and Drs. Francis and McElwain, and then Dr. Horr, shortly before the School opened in October asked the writer to take the Deanship, while still serv-
ing his Church. That sudden combined opportunity of Church and School seemed to be the Divine call. The Faculty and students seemed to feel so also, and the work went forward happily.

But there was much to be done in School affairs, and many things to be considered, and Dr. Francis and Dr. McElwain, in connection with asking the writer to become Dean, asked Mrs. Wood, with her experience in college and other teaching, and trained as the rest of us were not, by advanced professional study of Education, to organize and conduct a modern department of English and Literature as an aid to all departments, and in general to help the new Administration.

With this mandate the new administrative associate established a first-year course in College Rhetoric and a second-year course in Christian Literary Masterpieces,—the quiet beginning of a religious-college policy. Soon also, in January, 1911, she realized that the School had serious needs which had continued so long since the founding in 1889 that no one considered them; and backed by the administrative and other leaders she began a progressive organization for the whole School of a general system of marks and scholastic records, a regulated attendance, a schedule of examinations, and fixed requirements for promotion and graduation. These innovations, which seem so natural now, met some earnest objection, on the ground that they were contrary to the early policies of the School, and far worse, were departures from the leadership of the Spirit! But this was essentially a new School, re-founded, with a new day ahead, and bore no binding obligations of transmitted properties, income, supporting constituency, large student-body, or educational or ecclesiastical standing or influence.
And the Spirit who inspired the ordered thinking and faultless language of the New Testament, who brings order into the Church, who brings order into a disorderly or disordered human life when he is given control, and whose brooding over the void was a vital stage in bringing this orderly universe out of chaos, visibly through following years approved these transforming steps in a School already spiritual, already Biblical, already evangelical, but needing to be made equally educational.

May the writer describe an incident, both human and divine, in the background of all these things at that beginning of 1911, which was, in so far as he knows, the first realization by anyone of the future of the School. Dr. Gordon and Dr. Chapell expressly planned no such future; as Dr. Chapell said in his final report, "The School is, and it must be largely, what Dr. Gordon contemplated at the first, an unconventional gathering of earnest souls to get what preparation they can in the time they may command for whatever work the Lord may induct them into." Dr. Nathan E. Wood and others when they reorganized the School in 1908 did not yet see its greater future. No one, including the writer, had grasped the Lord's extraordinary purpose. The suburban church which the new Dean still served as pastor had been experiencing quiet revival for several years, with large prayer meetings and recurring conversions. But many prayed for a memorable outpouring of the Spirit. At the Week of Prayer at the beginning of 1911 a quiet power and joy came unannounced upon the first prayer meeting, and people prayed and spoke in deep emotion; the next night and all the week the Chapel was crowded; the main Church was opened; and the community began to talk about it.
The Church leaders all agreed that the meetings must go on, to see what wonderful thing the Lord would do. A Bible Class had announced a distinctly secular entertainment for the second Monday night, and though the Class leaders gladly agreed to postpone it, two men, not leaders, but excitable and vocal, went about objecting violently, and to avoid a Church quarrel the entertainment was held. The wonderful work of the Spirit was broken. The next night and all the week the meetings were small and depressed. The outpouring was ended. Many were sorrowful. The pastor was heart-broken, and after the closing meeting he could not sleep. But in the night his wife said, "Now I want to say to you what I have wanted to say for some months, that much as you love this Church, you have in that School in the city the greatest opportunity in religious work before any young man in New England today." From that time the School was to them the Lord's own enterprise, to which nothing was impossible. At the end of the season they left the Church and its beloved people, to make the School their lifework. The Lord kept his promise of outpouring of the Spirit,—not, alas, at the Church, which, with fine preaching, had no such experience for some years,—but at the School, which since that time has experienced almost continuous revival, with constant Divine deliverances and guidance even to the present time.

A yet more transforming change than the educational one was going on during the opening years of the new School which affected the personnel, the student-body, the constituency, the resources and the whole influence of the School. It was the change from a Dispensational to a Christocentric point of view as the doctrinal policy of the School. Dr. N. E. Wood in
1908, Dr. Boggs, Dr. McElwain, Dr. Francis and the two who now joined in the conduct of the School planned no such conscious change in doctrinal policy, nor did others who came in with us in following years. We were all simply Christian and evangelical in our purpose; the redeeming, risen and coming Christ was the Leader of the School; the Spirit and the Bible were working for him through us all; and we were too busy for controversy. What this writer said in a book forty years later grew in part out of long observation of pastorates and mission fields and in part out of long experience in Gordon administrative work: "There is one organic centre of Christianity. For the history of Christian thought shows that to organize our thinking around anything else, whether Divine Sovereignty, or the authority of the Bible, or Christian consciousness, or religious freedom, or the work of the Spirit, or the Lord's return, or Christian love, or the glory of the Church, or any other truth, however great, leads to one-sided emphasis, or even to error."

Within that circle and around that organic centre there is room for many truly evangelical views. But there is only one centre. More and more then the School came to be for many of us an embodiment of Christ as truly as any church could be. The highest standards were none too good for him. No adventure was too great to attempt for him. We could ask anyone to do anything for him. We tried to give the glory to him. It was his School. The Holy Spirit worked in and through us for him. It was a School of Christ.

A literal pillar of fire led us a year later. In March, 1912, during a vacation of the School, the Clarendon Street Church building was burned. The walls re-
mained and the outside of the beautiful spire. The basement rooms, also, where the School had its work, were not entirely destroyed, for the fire started in a rear pew of the auditorium overhead, and burned upward. A number of the city churches offered quarters for the Church and the School. Because it was near the Clarendon Street location, and had an afternoon instead of a morning service, and because the building was well fitted for the work of the homeless School as well as of the homeless Church, the United Presbyterian Church, at the corner of West Brookline Street and Warren Avenue, became the welcoming host of Church and School. The "U. P." Church, though in the residential South End, had a metropolitan attendance from many miles around, and the second or third largest evening congregation in the City, perhaps second only to that of Tremont Temple. It was very devoted, very doctrinal, very prayerful, very Scotch in its use of the Psalmbook, with strong preaching from successive pastors, and a large percentage of members who were "salt of the earth." Clarendon Street Church and Gordon School, and many of us as individuals, rejoiced in delightful fellowship with that hospitable Church, and though the U. P. Church occupies now a beautiful building in a famous suburb, the ties between it and the School are still close, and its present remarkable Pastor has been for ten years a part-time Professor in the School and now is a Trustee. But the farthest-reaching result of that friendly hospitality was the fact that in that year or so, without debate, or planning, or deserting Clarendon Street or Newton, both deeply Baptist, the School became interdenominational. Non-Baptist students had begun to come as the School grew. But when the
School went to the "U. P. Church" it seemed a safe place for any evangelical, and a really interdenominational atmosphere began. Yet more the quiet, pervasive, formative force, like sunlight or gravitation, of the Christocentric policy drew together evangelicals of all denominations at the School. From this time in spirit, and growingly in action, and in 1914 by charter, the School was Baptist-Interdenominational, and at times Interdenominational-Baptist, in policy and control.

It was not hard to carry out scholastic advances in that eager atmosphere. One advance was especially needed. Able teachers and students, uniform marking, examinations, records, promotions and other educational apparatus could not set the scholastic energy free until educational entrance requirements were fully installed. For classes cannot go much faster or higher than their average in preparation and ability, or even than their lower half (or even, may we say? than their submerged tenth, if such were permitted). Teachers, and administrators, and pupils, are like the railroad conductor who was asked if he "couldn't go any faster," and replied "Yes, but I have to stay with the train." So the scholastic standards which had been independently set by some of the teachers after the new alliance, and now were officially established for the School, were given a living foundation by an increasing care in selecting applicants. That was found to mean rejecting fifty per cent of the applicants, which required faith, for it might seriously reduce the total attendance. But it proved to be one of the cases where "the harder it is to get in, the more they want to get in." The numbers grew each year, and although
casual attendants were no longer included as in earlier years, the enrolment soon reached some one hundred, the men now equaling the women in number, and a good many college and normal school graduates strengthening the classes.

An event in November, 1912, has had a lasting effect on the School. Prayer, evangelism, Christian life, consecration, practical advice on Christian work, were blended by Dr. McElwain and his occasional guest speakers in "Dr. McElwain's Hour" each week. On the morning we record, after speaking on "Winning Souls" he closed with the repeated plea, "Pray for the unsaved!" "Pray for the unsaved!" As he started for his home he said, "This has been the happiest day of my life!" That night his daughter in the next room heard him moving about in his room, and went in to see if he was all right. He said, "I can't sleep, daughter! because I feel that I must pray for the unsaved." But he went to bed again. But in the morning when she went to his room she found him on his knees at the bedside, where he had passed into the other world while he prayed again for the unsaved, like Livingstone at his bedside in the jungle praying for Africa. At the Memorial Service Dr. O. P. Gifford, neighbor for many earlier years at Warren Avenue Church of A. J. Gordon, whom they called "Judson," and of John McElwain, closed a moving tribute to McElwain with the words "Jesus, and Judson, and John, — what a reunion."

The daughter showed some of us Dr. McElwain's priceless prayer list, a veritable Book of Life, a pocket notebook, with each page holding twenty names whom he prayed for daily until they were converted and
their names were crossed out. We turned page after page, page after page, with every name crossed out!

John McElwain's "Personal Covenant with God," often reproduced in the Gordon catalog in the years after his death, is here printed again, as a permanent document and heritage.

When Dr. McElwain's Hour came around on the next Tuesday the writer said, "What can we say that will be adequate? Let us pray all through the hour." Seldom has such a succession of moving, heartfelt prayers been heard. At its close, not knowing how best to end so wonderful an hour, he said "Let us sing!" and began "Just as I am," instantly taken up by every voice, without accompaniment, and sung through four great verses, "Just as I am, without one plea — ," "Just as I am, and waiting not —, " "Just as I am, thou wilt receive —, " "Just as I am, thy love unknown —, " of that most universally beloved of all hymns, as our closing prayer. And for thirty years the Prayer Hour, and for many years the Graduation Service, the final event of the School or College year, closed with that hymn, sung, without instrumental accompaniment, by students and congregation.

A Covenant with God

Believing that I have been called of God to missionary work, I hereby in the presence of the Living God adopt the following rules to govern me in my future work:

1. I will endeavor to preach Christ Crucified by the wayside, from house to house, and in public places, as the Lord opens the way. — Matt. 10:7.

2. I will endeavor to cultivate personal holiness and, by prayer and personal consecration to Christ, seek to be more conformed to His Holy Will. — Rom. 12:2.
3. I will make the Scriptures my chief study and, by personal communion with God, I will seek to know the mind of the Spirit in the Word, that I may be a workman that needeth not to be ashamed, rightly dividing the Word of Truth. — 2 Tim. 2:15.

4. I will subordinate all my temporal interests to the one great work of honoring God, in winning men to Christ. — 2 Cor. 5:15.

5. I will endeavor to preach Christ in my family, and to bring my children up in the nurture and admonition of the Lord, and will expect God to build them up in the Faith, and make them efficient workers for Him in the world. — Eph. 6:4.

6. I will expect God to supply my temporal needs, through His children. I will trust in the Living God for all my spiritual and temporal needs, and expect God to meet them. — Col. 4:19.

7. I will retire, if possible, at ten o'clock and rise at five o'clock, that I may spend the morning hours in prayer and study of the Word, for my own growth in grace and preparation for the day. — Prov. 8:34.

8. Believing that it greatly dishonors God for his children to live beyond their means, and thus get in debt, I will endeavor to obey God as recorded in Romans, 12th chapter, 8th verse, — “Owe no man anything.”

9. In order to quicken my memory and cultivate a spirit of gratitude to God, I will keep a record of His dealings with me.

10. I will take this Scripture as my motive through life: “Therefore, my Beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labors are not in vain in the Lord.”

Written in humble dependence upon the Living God for grace to keep them.

J. A. McELWAIN.

October 18, 1876.

Back at rebuilt Clarendon Street Church the School was happy with those equally fine people and the improved building. Basement rooms which had been gloomy were now bright and for the present large enough. The Church life had grown alert and fervent. James A. Francis, who had returned in 1909 to a
A SCHOOL OF CHRIST

Church that sorely needed him, was also at the School an able and original teacher with the same eloquent message and irresistible personality, in his Junior course in Preaching and Teaching the Gospel. Seniors were equally happy in the unusual course in Constructive Homiletics, strong in the Scripture and keen in suggestions, of Galusha Anderson, former President of the older and evangelical University of Chicago, and himself a leading preacher of his denomination. The incipient preachers among the students went also in joyous groups on Sunday evenings to compete with the thousands who crowded Tremont Street from Boston Common to Scollay Square hoping to get into Tremont Temple to hear the thrilling evangelism of Cortland Myers.

One summer and early fall in those opening years of the new work the burdens of finance, student employment and growing opposition seemed more than we who felt them most could face. We prayed for light, and opened the New Testament as the place to look for it. It proved startlingly easy to find. For the instant words our eyes lighted on were those of Jesus in Luke 18:27, after the incident of the Rich Young Ruler, — "The Things which are impossible with men are possible with God." We two who then read them had never known of their being used anywhere as a general watchword. But they led us through those coming years, and especially through the seemingly impossible year of 1913-1914, which proved to be an annus mirabilis of human problems and Divine deliverances. Printed in gratitude on the back of the first catalog of the new and independent School in the summer of 1914, the words became a motto not only to
Gordon Alumni but to others all over the world, and have irradiated the cover of every catalog and of important publications of the School even to the present time, and perhaps more frequently now than ever. For the present administration, with its greater energy of publicity, is openly walking in that Divine assurance.

Finance, as with every other school, was a matter of lights and shadows. Hard and happy experiences followed each other. But an “alternating current” packs as much power as a “direct current.” It is a blessed habit of memory, too, that the gifts which never came are naturally almost forgotten, but that those which came are happily remembered. May the writer recall a few which should be remembered, and without which there would perhaps have been no School?

First was the day on which he called on J. Franklin McElwain, President of the W. H. McElwain Shoe Company with offices in Boston and factories in New Hampshire. Both W. H. and J. F. McElwain, the sons of John A. McElwain, were boys in Clarendon Street Church, but “W. H.” had become a Congregationalist, and “J. F.” an ardent worker in St. Paul’s Episcopal Cathedral in Boston. When the Dean of Gordon called on him, J. F. McElwain had been for some years the head of the Company, which his older brother had organized, and which his own inventive spirit had helped make famous. In a happy interview, he agreed to become the first large business supporter and leader of the new School, whose new and pioneer program appealed to his own adventurous spirit. He became the first and one of the most distinguished of that group and series of business leaders who as truly as any great preachers or teachers have ever since that time made
Gordon Bible Institute, Gordon Bible College and Gordon College of Theology and Missions memorable. Nothing could swerve him — crowded business, depression, expansion, civic affairs — from his steady loyalty, still continued after almost forty years, to the maintenance of the School which turned to him first of all in its new life. It was that new life and outlook, he has told the writer, which led him to his first and his continued interest.

When phenomenal growth and widespread distribution of stock led J. F. McElwain to pass over the control of the first Company to a group in the west, he withdrew, and in a year came back with new resources and the brilliantly planned J. F. McElwain Company, producers of the now-famous Thorn McAn shoes. The human-relations and welfare program developed both in the earlier and the later McElwain companies also became nationally praised and often followed.

J. F. McElwain has devoted much keen interest and time to many outstanding philanthropic, religious and educational causes. Lately he has again told the writer that beside his early sympathy with us two younger people of his own age who were working together under Divine leading in the novel program of the new Gordon School, and beside his loyalty to his father's memory, there has been growingly through the years a "desire always to do something in business or education to help human lives." That may well be the key to his whole unusual career. And it may be especially the explanation of his long loyalty to a School whose work is the preparation of lives dedicated to helping other lives in an ever-widening and by this time countless number.

No one was a greater help in finance and other
business toward 1914 and many years following than Charles A. Burnham, the new Treasurer. A longtime friend of some of us in church life, devoted parishioner of Nathan E. Wood in Boston and Arlington, a very Christian “gentleman,” a manufacturer, and himself a “crack salesman,” he fell in love with the School, and devoted himself to its affairs. As with J. F. McElwain, E. L. Rhodes and others, the spirit of adventure, and even of warfare under attack, appealed to him only less than the Christ-centered expansion of the School. He not only handled funds, but gave them. He and the writer went happily on more than one financial appeal for current income. For two decades he was one of the pillars of the School, — and in later years his beautiful wife was so also.

One day in 1912 or 1913, in a student campaign for the School, one of the young women students, a personal friend of the family of Edgar L. Rhodes, beloved deacon and leader in Tremont Temple, brought a small check from him for the School. The Dean, who did not know him, but had often heard of the widely known “Rhodes Brothers,” Leonard and Edgar, of the business world and of the Temple, went to call on the donor and thank him, with no thought of destinies attending the call or of asking then for more, but of course telling him more about the School. But some weeks later came a check for one hundred dollars. Again the writer, who remembers it vividly, went to thank him, stayed to lunch and to the first of many hundreds of talks together, and as they parted at his business office Edgar Rhodes said, “Wait a minute!” and at once returned with a very large check, the first of a long series of always unsolicited gifts for running expenses, through two decades, totaling more than
$100,000 (equal to twice that amount now), and accompanied by devoted, inventive and affectionate financial leadership unequaled in the history of the School. Many times in those years as the Dean, or, as his title was later, the President, joined at home with his constant closest co-administrator in prayer in time of financial anxiety for the School, Edgar Rhodes, prompted not by coincidence but by the Spirit, telephoned, talked at lunch or at Church, discussed financial plans and persons, and finished, always unasked, with a substantial check, than which there is no finer peroration to a financial talk. There will be more about him in this history.

Edgar Rhodes, too, with his remarkable pastor and close comrade Cortland Myers, in whose ten-year pasorate the Temple grew from a large Church into a great Church, drew the Temple and Gordon into that alliance in affairs in which the Church by its annual subscription, plus gifts of individual members, contributed from fifteen to twenty thousand dollars a year (again equal to twice the sum now), to the support of the School. Those two enterprising and imaginative men paralleled their vision for Tremont Temple by an equal delight in seeing the School grow in that and the next decade from a new and strong School into a great School. And that Church of Christ with the devotion of its pastors and leaders for forty years has contributed as a Church and through individuals between three and four hundred thousand dollars, apart from bequests, and much of it equal to double the amount now, for the support of that School of Christ. And almost no one in the Church, in that remarkable and informal alliance, has ever tried to dictate policies or events in the School. The School,
EDGAR L. RHODES
in turn, through leaders and students has through the years poured life and service into that great downtown evangelistic center. There is a shining element of the supernatural in such an extraordinary fellowship.

One who was leader of business and finder of support for the earliest years of the early School, M. R. Deming, was stirred by the new outlook and crusade. He came to the Dean and made a remarkable and touching offer, which lives vividly now in the memory of the writer. Able preacher and strong man of affairs, in his older years Deming conducted, without profit to himself, various humanitarian enterprises, especially the Lakeshore Home for under-privileged boys, located in Sharon, Massachusetts. For this, his deepest interest in those later years, he had developed a “gilt-edged” list of contributors who trusted him and his work. He said to the Dean, “The Lakeshore Home appeals to many people of large means who are generous in helping social causes, but are not evangelical, and to whom the Gordon School cannot appeal. I want to give you my list of the more evangelical givers, and leave solicitation of their gifts hereafter to you.” Deming lived in extreme economy on his own funds, while promoting these enterprises. If ever a man said, “Silver and gold have I none; but such as I have I give thee,” M. R. Deming, co-founder of the old School, and lover of the new School, said it that day.

Not dramatic, but most vital in the story of the School, was the quiet, steady development, which did not strike the eye at once, but was far more real for that. It underlay all the work of the School, not advancing “by leaps and bounds” but moving forward
from year to year and almost month to month. The rising standards of admission shut off two thirds of the applicants who would formerly have been admitted. The advertising was almost ludicrously small. In 1914 it was $150. But student and alumni contacts and very full and happy personal correspondence between the School leaders and possible students brought a steady and healthy increase. In the six years from 1909 to 1915 the membership grew from 53 to 119. The number of men for the ministry became fifty per cent of the membership. Including some of these, the group of men and women preparing for the foreign mission field became so strong that the band of "Student Volunteers" for foreign mission service was recorded one year as the second largest in the United States, exceeded only by Oberlin College. Nothing in a School is hid from the public, and all these things at Gordon became known through many channels; and though the growth of the School was not spectacular, the growth of the loyal constituency was really spectacular.

Now came a series of the most supernatural and most unplanned but much prayed-for deliverances in this history and at its most crucial point. The new growth and grade of Gordon work were creating a difficult situation. To Gordon leaders and supporters the School was a crusade for evangelicalism in New England, especially in the ministry. It is not surprising that to some leadership at Newton it seemed less a crusade than a rival theological school growing up in the same denomination and the same territory. Out of this somewhat unavoidable impasse there emerged both tensions and Divine deliverances. One, both critical and picturesque,
was when the Gordon Dean was suddenly asked to produce the annual Gordon catalog in three days to replace a Newton Bulletin legally due at a certain date and not ready. It meant completing all negotiations for new Gordon courses and teachers, especially for the ministry, and writing what was largely a new catalog, in hours instead of weeks. But the Dean agreed, for the sake of friendship and peace; and with his closest colleague's help and a continuous day and almost two nights of writing, the catalog was done; but so was the Dean, who woke the next morning too dizzy to lift head or hand. The President of Newton, as Chairman of the Gordon Administrative Committee, announced immediately a meeting of the Committee "to close the School year at once," on the complimentary ground that it would "go to pieces without the Dean." Suggestions that everything was going smoothly, that the Dean would be back in a few days, and that to close the School in that way, more than two months before the time, would wreck courses, graduations and promotions, throw students' plans into confusion, antagonize a great many friends, and ruin the School's reputation, had no effect. But on the day of the meeting, the Dean, guarded by his wife and girded by much prayer, travelled by taxi the nine miles to the meeting in downtown Boston, with streets and buildings slowly revolving around him, and finally walked steadily and safely into the meeting, with "Mens sana in corpore sano"; there were no hard feelings, and the School was Divinely saved from disaster.

But later there came suddenly a full-fledged plan of the other Administration and a Committee of its Trustees, not now to close the Gordon School, but to "Reorganize the Gordon Administrative Committee." The
plan enlarged the Committee from eleven to twenty-four members, with place for many pastors and laymen and for national missionary officials. All this was good. But the growing ministerial aspects of the Gordon curriculum would be controlled by a Standing Committee to plan all courses and teachers; and the fast-growing number of strong ministerial Gordon students for pastorates and mission fields would be curbed by a Registration Committee to take over the functions of Gordon Administration and Faculty in examining and admitting students, and to “advise applicants as to their plans,” directing ministerial candidates, it was frankly admitted, to Newton or to preparation for it. Now above all there was need of Divine wisdom and deliverance. And instead of creating dissension and contest, it seemed best simply to pray, to trust in Him whose School it was, and to “keep our powder dry.”

The crucial matter was the membership of the new Committee, who by the plan were to be recommended by the Newton President and the Gordon Dean and elected by the Newton Trustees. And the Dean had neither access or influence with the Trustees. The two officials met amicably at luncheon. But the Lord was there too. The evening before, a Newton Committee had voted to abandon a cherished campaign for Newton permanent funds. Perhaps the danger of World War made it a poor time for such efforts. The President asked for time to call on a Trustee who had given very largely to a successful campaign a number of years before, and now had said again with equal heartiness, “Go ahead, I’m with you!” But that next morning he said to the President, “I’m sorry, but I can’t do a thing.” The President came directly from the interview to the luncheon not caring what happened to his Gordon
plan or anything else. Nothing could cheer him or awaken his interest; and when the Dean finally said “Whom shall we nominate?” the President said “Oh put down anyone you want!” Almost dazed at this extraordinary deliverance, the Dean put down a group of the great evangelical pastors and laymen devoted to the School; the President, scarcely troubling to read the names, took them to the Trustees; and all were elected.

With such supernatural encouragements a Gordon Committee meeting “concurred in the substance” of the plan, trusting God to turn it to good instead of harm.

All that spring the current of regular School affairs was flowing steadily. The strongest Senior Class the School had yet had was graduated in May. Typical of its members was its president, Joseph M. Burtt, able student and thinker, of manly and modest appearance, a born leader in varied Christian work, already a preacher with apparently a most useful future, and of a remarkable spiritual life,—but destined after only two years in a successful pastorate to enter the higher life, leaving the entire region, townspeople and rural folk, around his church to close all business for universal mourning on the day of his funeral. The missionary and social leader was Faye M. Smith, college graduate before entering the School, a brilliant student and charming personality, and in coming years, as Mrs. Arlen Mather, to form with her husband a notable missionary team in Rhodesia under the American (Congregational) Board for Foreign Missions. A School exists for its product, and such classes as this and those preceding and following it were the finest
human incentive to those already in the work of the School to carry on steadily and to others to join forces with it.

The new leadership in Gordon affairs went forward quietly and steadily in May and June, appointed Faculty members, approved a three-year course, authorized diplomas for 21 men and 18 women, and in a series of votes answered the agelong question of "what happens when an irresistible force meets an immovable object." For in successive meetings they voted "to incorporate as an independent School" and to request the Newton Executive Committee to meet with them to consider it; voted to "call a meeting for incorporation," and to inform the Newton Trustees of the "unanimous hope of the Administrative Committee that such action will meet with their approval"; voted to "request the Newton Trustees to call a meeting to consider our request for incorporation"; and finally, patience having sufficiently "done its perfect work," voted "that the name of the proposed incorporation be the Gordon Bible Institute," and sent the proposed Articles of Incorporation to the Newton Trustees.

The new name of the School would now be a very legal matter. One was needed which expressed the present and future of the School. "Bible" Institute rightly emphasized the Bible as the School's great Sourcebook. "Institute" was a conveniently non-committal word in regard to scholastic grade, and might, moreover, soon be changed. "Gordon" had after twenty years naturally lost its personal significance for the many leaders new to the region, and was simply the name of a School. For five or ten years the early School had stood for the opposite of the 1914 policies
of a curriculum, scholastic requirements, freedom in special doctrines, and, when the time came, for permanent buildings and funds. The leaders in the second decade to 1908 had tried with some success to break away from some of those earlier policies. Those same leaders with some others from 1908 to 1914 and more liberty had enjoyed more success in these efforts. Now in 1914, with the School seeking complete freedom for its greater work, perhaps the time had come with the Incorporation for a name keeping the faith but expressing the new scholastic and other standards. But Dr. Nathan E. Wood, as Chairman of the Committee on Incorporation and chief writer of its Articles and Bylaws, pointed out that if the identifying name "Gordon" was dropped at that crucial moment, the opposition so determined to control the School could begin classes under that name, and put the departing School before the public in the light of a secession or offshoot, so that it would lose all that had been gained in recent years. So the identifying name was kept, and was emphasized in the Incorporation, and there was no legal difficulty. The name still stood for spiritual life, Biblical loyalty and missionary vision; and these, strengthened by the great new group of religious and business leaders, was blended with the new scholastic standards and Christocentric freedom, and soon with Divinely inspired permanent gifts.

The peaceful determination of so notable a group of men and women prevailed; the Newton Trustees were called together to consider the matter; and, with this urgent opportunity to act, did so both promptly and fraternally, sending to the Gordon Committee a letter of full agreement with the proposed separate incorporation, and making only the two appropriate
conditions that the new Committee, given complete responsibility, support and administer the School as a consecrated trust.

To the writer's mind the greatest miracle God wrought in those truly supernatural years, and especially in 1914, was the drawing into the work, support and leadership of the School of the extraordinary group of distinguished pastors, laymen and officials of several denominations. We have spoken of some of them. Perhaps the public first realized what a phenomenon it was when the first catalog of the School in its new estate was issued in August, 1914. For many of those leaders gave extended courses in the new curriculum, and thorough courses, with full scholastic work, throughout the year, and several hours a week. It was somewhat breath-taking to read of James Francis, heard everywhere with delight, and John L. Campbell, pastor of the First Baptist Church, Cambridge, well-known preacher and teacher abroad and in America, and later the leader of the famous Bible Department of Carson-Newman college, and O. P. Gifford, brilliant preacher to throngs in Boston for many years, and Nathan E. Wood, educator and preacher east and west, — all these in New Testament courses; of A. Z. Conrad, famous pastor of Park Street Congregational Church, and leading evangelical influence in New England for thirty years, in Personal and Organized Efficiency, first given for a year in New York University; of W. W. Weeks of Springfield, remarkable preacher in north and south, and a scholarly teacher, in Christian work and in Biblical study, coming every week of the School year; of Francis E. Clarke, leading authority in the world on Young
People's Work, in the first of a long yearly series in that topic, — and Cortland Myers, leading evangelistic voice in New England, in that topic, in which he taught how “he always began where his audience was, but always left them at the foot of the Cross”, — and Helen Barrett Montgomery, D. Brewer Eddy and James A. Franklin and others in varied courses on Missions, — all of these added to the professors of whom we already know in this history. The catalog did not tell that all this group gave their services, and in doing this each gave up from hundreds to thousands of dollars a year in the outside remunerative engagements which they had to refuse because of their Gordon work; or that in addition some of them gave annual gifts besides, and most of them paid their own travelling expenses. It was a “crusade”, such as is seldom seen. The memories of the writer and his administrative associate tingle even now at the thought of all this in that and following Gordon years. Of the unique work in Music, of Phonetics, of a strong new course in religious Psychology and Pedagogy, of Old Testament courses, of other departments, we will speak further on in the history of that almost bewildered but hard-working School. The catalog was excusable for some devout blowing of trumpets. Dr. Hugh A. Heath, Baptist State Secretary, was right when he said of it, “The Gordon program will either be a remarkable success, or collapse of its own weight.” And because it was organized, not around a human center, but around Jesus Christ, “in whom all things hold together”, it did not collapse.

The rapid increase in the number of students, and especially of those from a distance, brought on the Institute a need of decisive action, which was the beginning
of developments of which we do not yet know the end. A Student Welfare Committee was formed. One of the first things brought to pass was the securing of two large rooming-houses for student dormitories. After extended search a highly respectable furnished house at 592 Tremont Street, near the Church, was found for young women, and one at 98 Appleton Street for young men, and the Committee, with Prof. I. W. Wood as chairman, procured added furnishings, established rules and, for the young women's house, chaperonage, and carried on the whole enterprise as a man could not do it, at low self-supporting cost. Like every piece of hard work undertaken in prayer it had unforeseen consequences, beside the radiant young lives of future usefulness. One of these consequences was the first wide-spread publicity that the School ever received. Simmons College in Boston made a survey of living conditions and costs for young women students attending colleges and professional schools in Boston. Their most impressive discovery was a group of four attractive and gifted Gordon students, Myrtle Blight, Bertha Bridgman and Gaeta Durfee and Mrs. Flora Dorman, living in the large first-floor front parlor at “592” and doing their own light housekeeping there, all for the remarkable sum, even for that time, of $1.50 a week per person. A Boston newspaper published an article about it. The Associated Press spread it to the four corners of the land. Another and more important consequence will be told a little later.

On September 28 the “First Meeting of Signers of Agreement of Association dated September 28, 1914, for the purpose of forming a Corporation to be known as the Gordon Bible Institute” was held in the Williams
Room of the Ford Building, Boston. "There were present Drs. Francis, Merriam, Wood, Campbell, Lerrigo, DeBlois, Messrs. Kendall, Gibbs, Blodgett, Burnham, Dean Wood, Miss Huston." It was voted that the "Chairman and Secretary send to the Newton Trustees a fraternal letter of acceptance of the conditions stated in the letter from said Trustees. Dr. Wood presented the report of the Committee on Incorporation, including the Charter and Bylaws."

The final letter, somewhat delayed in its sending, follows:

"October 17, 1914.

"Rev. E. P. Tuller, D.D.,

"Secretary of the Board of Trustees
of the Newton Theological Institution.

"Dear Sir,

"We received your letter relating to the action of your Board on July 7th, 1914, 'relinquishing the control of whatever nature' which they have exercised under mutual agreements since 1908, over the Gordon School. Our Board acknowledges your act of relinquishment and by its action September 28th accepts the entire responsibility for the support and the management of the School. It also accedes to the conditions named in your action. Our Trustees have now become incorporated under the title 'The Gordon Bible Institute', and are carrying forward the work of the Institute successfully.

"Trusting that there may always be cordial relations between our Boards,

"Very truly yours,

(Signed) "Jas. A. Francis, Chairman,
May Huston, Secretary."

So now the Baptist constituency in New England had two schools for the ministry; and the Congregational-
ists, the other Protestant body in New England, who already had four Schools for the ministry at Yale, Hartford, Andover and Bangor, would soon have another at Gordon.

The meeting of the new Board of Trustees on November 3, 1914, was a momentous one in personal ways. Chairman Francis resigned, to the Trustees' sorrow, and the School's great loss. But he had accepted a call to the First Baptist Church of Los Angeles, in a growing city, and with a great Church and a remarkable new building to be built. It was inevitable after his revitalizing the Church at Clarendon Street, his more than one extraordinary series of addresses at national conventions, and the thrill of his public Biblical expositions in many places, that some greater Church would secure him. He had been raised up for one of the strategic places in the history of that School of Christ. The writer can seem to see and hear him now; there is no one just like him today. In his place the Trustees unanimously chose one of the Baptist preachers most loved by a great public of all denominations, of much eloquence and nation-wide reputation, O. P. Gifford, a steadfast leader in Gordon affairs for the recent years of stress and victory, and able teacher in the School, all in addition to his main work of the pastorate of the Baptist Church in Brookline. At that and the following meeting on December 3 the Trustees elected additional Trustees to make the thirty-six of the full number under the new Charter. A. Z. Conrad was the man who under God brought the Park Street Church out of impending dissolution, and who for many years was one of the repeated great figures in the affairs of the School. Ernest Graham Guthrie was pastor of the then power-
JAMES A. FRANCIS
ful Union Congregational Church of Boston, and later a leader of Congregationalism in Australia. Frank W. Wyman, president and chief owner of a great Boston department store, and lay leader of Park Street Church for many years, was one of the noblest Christian men the writer has known, and for his remaining decade of life a power in Gordon policies, and after his death a Gordon benefactor. Clarence A. Young was pastor of the Roxbury Presbyterian Church in Boston, the leading voice and personality of his denomination in New England, and a man of loveliness of character which won all hearts. William T. Rich, one of the heads of a nation-wide firm, and perhaps the leading Methodist layman in New England, was a devoted Gordon Trustee and supporter for many years. Edgar C. Lane was one of the prominent laymen of Tremont Temple, and a warm cooperator with Edgar Rhodes in the new interest in the Gordon School. Frank F. Davidson was partner in a leading firm in Boston, and acknowledged leader of rescue mission interests in the city, as well as one of the best-known lay evangelists in the region. J. J. Arakelyan was giver of the Congregational Building in Boston, and a devoted, active and generous Trustee of Gordon until his death. No much greater gift could come to a School than such a group of men of several denominations.

So with the end of that truly Annus Mirabilis the threefold founding of the School in 1889, 1908 and 1914 came to its completion, firmly established upon its one Foundation of "Jesus Christ, Son of God, Savior".
THE THINGS WHICH ARE IMPOSSIBLE WITH MEN
1915-1920.

The time had come when the growing work of the School needed its own building, not to save or revive the work, but to make room for it. For pleasant as the new rooms and the associations were at Clarendon Street, the School was already outgrowing its quarters. We who felt the need had not been in haste. We were confident that when the Lord felt that a building was needed, it would come. We quietly tried some doors, but none opened. It was no time to start a general campaign, and awaken fresh animosities. And World War I was engrossing the attention of the business world. It was a time for a confidential campaign of prayer. And one or two strong in prayer, — N. E. Wood and, earlier, John McElwain, — had joined with us in it. Where could so great a gift come from? Only the Lord knew, but we knew that he knew.

Another man mighty in prayer and in Christ, one of the truly great men we have known, Francis E. Clark, whose career was a Divine romance, offered to have the new building of World-wide Christian Endeavor on Beacon Hill in Boston built with all its stories above the second or third for the Gordon Institute. For he saw in the revived School a springtime of power such
as he had seen in the finally vast Christian Endeavor movement. But we and he reluctantly found that though the building could be higher than it was finally built, there could not be room for sufficient auditorium for Chapel services or public lectures.

So may we tell of a series of events which both transformed the life of a person and brought a far-reaching advance in the life of the School. The writer called, in the search for helpers in yearly support of the School, on an elderly but vigorous and intelligent lady in her beautiful home in Belmont, a Boston suburb. As he stood on the doorstep a sudden, intense brief urgency of prayer fell on him. The lady belonged to the Church in the neighboring suburb of Arlington of which Nathan E. Wood had become pastor, but she had not attended it for many years, and did not know the new pastor. The one real connection was the Spirit that came at the doorstep. In a friendly talk which began with her statement that she could not give anything because she had just given twenty-five dollars to a local hospital, the Dean told her how the School did not demand money, but wanted friends, and left it to them whether and how much to give. They talked about the students, their eagerness and ability, their sacrifices, and their widespread activities, and about the girls at “592”, and especially about the four in the front parlor, what brilliant girls they were, and what they lived on. The happy hour-long conversation left a pleasant feeling, but nothing more; for this Christian lady was not naturally a giver. Yet because of the experience at her door we continued to pray at home about her. A week or two later a postcard came: “Sorry I cannot give to so good a work. Martha D. Frost.”

A couple of months later the telephone rang in the
Dean's office, and a man's voice said "There is a lady here who wants to make a gift to the Gordon School". A visit revealed quickly that Martha Frost, lying awake nights, and sitting long days by her window, had thought about the Gordon students, and especially about the four girls in the 592 parlor, and she wanted to give $10,000 at once, and to bequeath her house, to the School. "If the School would be too large to use the house, could the Dean use it as official residence?" The Dean, she was told, "couldn't live in such a magnificent mansion when the students were struggling for a living." We took Nathan E. Wood, Edgar Rhodes, John Campbell and A. Z. Conrad to see her, and yet more to let her meet them, and later Frank Wyman, Charles Burnham and one or two others, and continued at not too frequent intervals our own visits with her, but left the Lord plenty of time to work.

Rev. Luther V. Price, a deeply evangelical retired Congregational clergyman, who with his family lived in Miss Frost's house, Mrs. Price keeping house for her, and he handling all her real estate properties in several towns, had her confidence, and rightly, for he was a man of singularly devout, unselfish and upright character. I do not know what sort of a preacher he was, for he no longer preached; but his influence is perpetuated in the lives of hundreds of preachers; for if he had not approved strongly of the School he could, because of her confidence in him, have easily prevented what she meditated then and later for Gordon Institute and Gordon Bible College. Her investment advisers were the officers of a Boston Trust Company, but she made her own decisions; they told us that she was a remarkable investor; and she had trebled her inheritance by wise investments. But now she was estimating a new kind
of investment, and was living in the atmosphere of an extraordinary adventure which she, who "could not give anything because she had given twenty-five dollars to the hospital", was meditating, and which during those years was changing her whole Christian life, and teaching her face to shine.

Finally she asked for a list of some Gordon men, especially students, in pastorates, and pored over the typed paragraphs which told very simply of the often miraculous work which such men had done in hard or impossible fields, and a few in large fields. So the students for the ministry became an equal presence in her mind with the young women who were her first interest. Soon she offered very confidentially to "buy any building in Boston which the Dean and Mrs. Wood might select, up to $100,000", — a sum equivalent by the best official tables to three times that amount now, — and to remodel it. So they searched; William Shaw, Secretary of World Christian Endeavor, who had been over the ground for its building project, helped them, on downtown Beacon Hill, — the Hub of Boston, — and among Back Bay hotels and churches; but they found nothing suitable. When Mrs. Wood said, "Let's ask Miss Frost instead to build a new building exactly right for her School!" and with prayerful anxiety they asked her, Miss Frost happily acquiesced, and said she was herself "coming to that conclusion!"

They searched further, with the help of real estate men, on the Charles River bank in Boston and Cambridge, and out Huntington Avenue; and in the new Fenway district they found a location ideal for surroundings and transportation, facing the renowned Fenway park system, with the Art Museum, Simmons College, the Harvard Medical School and a dozen other
such buildings around it, the Gardner Venetian palace and Museum directly opposite it across Evans Parkway, and Symphony Hall, the Y.M.C.A. and other public buildings near it. Two Trustees familiar with Boston properties regarded it as perfect. And the price per square foot was, from the desire of three elderly New York City owners to dispose of it, about half of that asked and obtained around it. When we told Miss Frost about it she rejoicingly agreed to buy it and build on it. The things which were impossible with men were possible with God and Miss Frost.

At their first Annual Meeting, on April 4, 1915, the Report to the Trustees showed 120 regular students, of an average entrance preparation of one year in college; 43 candidates for diplomas at the coming Commencement; and told that six had sailed for foreign mission fields during that School year. It told also of arrangements with the heads of two standard New England colleges for admission of Gordon Institute graduates of the two-year and three-year courses to Sophomore or Junior standing, this representing the amount of collegiate studies as contrasted with vocational studies which those candidates had had at Gordon. This, which spread to fuller recognition at other colleges, was followed after some years by credit for the full college course at Gordon, and was the beginning of the new place of the School in the educational framework in New England. It spoke too of the success of "592" and "98", forerunners of the new home of students which was soon to be but was still confidential. And it spoke of the new activity in financial affairs shown by Edgar Rhodes.

On May 21 an unusual action took place in the official
THE THINGS WHICH ARE IMPOSSIBLE

acceptance of a Gordon flag and seal. This was more than a decorative matter. For both flag and seal were public statements of faith and policy. They came from the impression made on Dean and Mrs. Wood by the Crusaders' shields seen in England and the Continent in 1904. Like those shields, but unlike any flag or seal, the new design carried a central, crimson Roman cross. In both flag and seal the cross stood on a blue field of stars, with a monogram on the lower quarterings for J-C (Jesus Christ), and S.G.S. (Son of God, Savior). Soon after, the seal was altered by Administration and Trustees by placing the five glorious words of the Christian faith in a circle in the original Greek around the shield. From that time almost all Gordon publications have carried this proclamation of the Christocentric faith. The new building has carried those words along its entire front for thirty-five years; and the present Administration, strong in faith and in publicity, has made them yet more widely known.

At a Trustee's Meeting on July 1, 1915, the Dean "reported a gift of $75,000 from Miss Martha Frost, of Belmont, for the purpose of purchasing land and erecting such buildings as the Trustees might determine. Miss Frost's legal counsel, E. O. Howard, presented the form of trust." May we have a few sentences about E. O. Howard? If you happen to know the famous Ephraim Tutt, Esq., of "Tutt and Mr. Tutt," then you know E. O. Howard, as the writer affectionately remembers him. He was a Boston attorney of long experience, a trustee of estates, an acute legal intellect, a living storehouse of laws and facts, a gentle, modest, fearless Christian gentleman. For years his beneficent and sometimes startling solutions of legal problems baffled
would-be trouble makers, and made him a benefactor of the School, and for all this and other help he would take no fees. It was a delight to work with him. In that meeting on July 1 he helped skilfully to parry several hours of what seem trivial difficulties brought by a legal member of the Board, manifestly aimed at preventing or at least delaying acceptance of the gift. The meeting finally adjourned to July 8, to the great inconvenience of business men and ministers away on their vacations at that time.

But the Lord as usual turned the obstacle to good account. For at the meeting on July 8, in addition to reports of Miss Frost's agreeing to meet every difficulty raised at the former meeting, a report was brought that Mrs. Elisha M. White of Framingham, Massachusetts, offered "whatever sum is necessary, approximately $10,000, for an Auditorium in connection with the building or buildings to be given by Miss Frost." Mrs. Elisha M. White was a vigorous, generous, positive Baptist lady, a devoted admirer of Mrs. Henry W. Peabody, and later a warm personal friend of several of us. Mrs. Peabody, a new Gordon Trustee in 1914, and old friend of its leaders, was truly clairvoyant in contacts with possible givers of large gifts for Missions and other causes, as she showed most remarkably in her leadership in the campaign for the great endowment for the Women's Christian Colleges of the Orient a few years later. She knew that Mrs. White, like various others under frequent pressure for such gifts, seldom gave if she was asked, and never if she was urged. She therefore saved Mrs. White from embarrassment and Gordon Institute from disappointment by inviting Mrs. White and Mrs. Wood and the Dean to dinner, and at that happy meal never mentioned the need of a building at
Gordon to Mrs. White, but with disarming simplicity asked the two Gordon guests about the new building and what was needed. An auditorium was glowingly described to Mrs. Peabody. Suddenly Mrs. White said, "Could I give it?" The other three gladly agreed that she could. To do it she had to give up an automobile which she was purchasing and very much needed. But she loved to give, and loved the evangelical cause. In later years she more than once gave largely to the School, but always on her own terms and at her own suggestion. We had happy talks with her through a good many years, and deeply valued her candid and loving friendship.

That Meeting on July 8 lost no time in appointing a Building Committee including Nathan E. Wood, who had conducted building affairs in more than one institution, Egbert E. Stacpole, who as Comptroller and Auditor of the Massachusetts General Hospital in Boston was expert in building affairs and expenditures, and J. J. Arakelyan, also familiar as well as generous in such activities.

During these happenings it was learned that Mrs. Samuel B. Thing of Brookline as a Trustee of her husband's estate had a decisive voice in the distribution of the unassigned amounts left by him for religious work, after the large designated funds for Baptist National and State work. Mrs. Thing was a quiet gentlewoman of refinement and deeply Christian spirit. They were at one time Clarendon Street people, and he was one of the early group supporting the School. But his great giving was his support of the entire work of his extended Korean Mission for many years. With the Presbyterian and Methodist denominational Mis-
sions in Korea, his Mission was undoubtedly one of the sources of the remarkable Christian faith, with its intense loyalty and striking revivals, which has won the admiration of the entire Christian world, especially during the recent years of War. Later they left the Clarendon Street Church. He also put his missionary properties and work into the hands of those denominational Missions. In 1915-16 Mrs. Thing was a member of the Brookline Baptist Church, where Dr. Gifford and Dr. Wood had each been Pastor, and where Dr. Gifford would soon be again. The Dean took to her a novel plan, born of much united prayer over the growing problem of student employment and of student religious work. For there was in the Gordon Institute a reservoir of trained and fervent religious energy which could do great things in that region if the students had time beyond their studies and their work for self-support; and Churches and organizations were seeking their services. The new plan, as it was then, to combine these factors, appealed at once to Mrs. Thing. It was the now familiar but then apparently unknown plan of Student Religious Work Scholarships, based as scholarships should be on scholarship, personal character and consecration, but earned by the student, not at the School, but in assigned work in churches, Sunday schools, city missions, boys’ or girls’ clubs, or other religious or humanitarian work. The Churches or organizations would control the work, in conference with the School, and would meet the Scholarship payments to the student with an added equal amount, the total being enough to support the student. It would simultaneously help the students, the School and the Churches and Missions. Mrs. Thing wanted to assign a very large sum to endow the project. The other two Trustees, Christian
business men and former younger partners of Mr. Thing, thinking of the School more as it had been in the early days, felt that $50,000 was enough. It was welcomed joyously by the students and the Churches, and by the Gordon Trustees, and most of all by the hard-pressed administrative helpers of the students. It was so strategic a plan that it spread quickly to other schools which studied it, and now it is common everywhere, in some places adopted from the movement beginning at Gordon, and in some doubtless adopted spontaneously from the same combination of needs which inspired the Thing Foundation. Other gifts and bequests added to the Thing Foundation through the years. Mrs. Thing herself left annuities which brought her total gifts to the School, with increases in the securities, to over $75,000. Mrs. Thing's old age was spent in California, but in happy written contact with leaders and Alumni of her beloved School. The Thing Foundation with its allied gifts at Gordon has done a work, not only for the support and experience of hundreds of students now in honored careers in mission fields or pastorate, but for thousands of lives redeemed or helped in Boston, which ought to add to her gentle happiness even in Heaven.

On November 11 it was voted to purchase the land already described on which Frost Hall now stands. Kendall, Taylor and Company were selected as architects. H. H. Kendall, head of the firm, was designer of many public buildings in Boston, had been New England President of the American Association of Architects, and as a loyal Gordon Trustee was deeply interested in the success of the building. The general design of the building was of Italian Renaissance architecture. The floor plans were drawn by the two ad-
ministrative leaders of the School, who by much experience knew the needs of the classes and students. With offices and classrooms on the main floor, dormitories on the three floors above, and dining room, kitchen, heating plant and store rooms in the basement floor, it was evident that the Chapel and Library, both indispensable, must be outside of Miss Frost's building, though on her land, and back of Frost Hall. The novel plan, both to the architects and to all of us, solving several problems together, by a chapel-auditorium equal in height to the combined basement and main floors, so avoiding covering any dormitory windows, and of a large classroom in Frost Hall, opening also as a gallery into the auditorium, and with stairways outside each end of the gallery from street floor to chapel floor, — came to Mrs. Wood as we prayed in anxiety about that crucial need. It seemed to us one of the many supernatural interpositions in the creation of that new home of the School.

Two problems beset the School. The first was that when bids were opened from contractors $45,000 more than Miss Frost's gift were needed for Frost Hall, due to rising costs of everything rather than to any miscalculation by the architects. The second problem was that there were no funds for the chapel auditorium. For even with land, one long wall and heating plant provided by Frost Hall, the auditorium, more spacious than earlier plans because of the fast-growing future of the School, and with steel ceiling-girders fifty-four feet long and four feet high, would cost twice as much as Mrs. White's offer. But Mrs. White's offer was transferred by her to a Library reading and book room. The Trustees, hard-headed but devout business men and ministers, voted to borrow the added amount
needed for Frost Hall, and to go forward with the Chapel auditorium without which there could be no Chapel services, no public or large class sessions, and even no Dedication services. The plans went forward. The deep-driven pile foundations for the Chapel went forward with those for the other buildings. The site was, like all the Back Bay and Fenway from Boston Common hill to Brookline Village, filled-in land. It had been literally the "Back Bay" of Boston Harbor. Many of us knew it well. The father of Mrs. Wood's most intimate girl friend was the civil engineer who directed the moving of hills from Wellesley to the shallows of the Fenway. The writer as a young man in Boston had gone canoeing where now the Gordon buildings and the Art Museum stand, so that the Gardner Museum, across the narrow Tremont Entrance to the Fenway (now Evans Way), was literally not only in architecture but in lonely location, as one paddled around it, a Venetian palace, looking over the tide-flats as it would at low-tide in Venice. The Gordon pile and concrete foundations went down through more than twenty-five feet of such land to bedrock.

Let a Report of the Chairman of the Building Committee tell of a happy episode. "On the 5th of April (1916), one bright and sunny morning, the members of the Committee, the Faculty of the College (which it was, when the report was written) and the whole student body met on the lot purchased, and held an hour of prayer and song. Many fervent prayers of consecration and thanksgiving hallowed the very spot where the buildings were to arise. It was a solemn and memorable occasion. God was very near." It is still a vivid picture in the memories of those who were there, with the trees of the Fenway as background, the distant sounds of the
City faint around us, the workmen with their pile-driving derricks encircling the crowd and looking in wonder at the unusual building operations, and the happy earnest worshippers. The foundations for those buildings went deeper than twenty-five feet, to the bedrock of eternity, in that hour.

The story of the Lord’s dealings with this School of his must now record two more events. The first had its element of humor and its element of wonder. The writer made several efforts to find a giver for the Chapel, but without results. One friend, in response to a suggestion of a Chapel as a memorial to his deceased wife, said that he would like to do it, but could not,—the reason becoming apparent when within a fortnight he announced his engagement to another lady! Finally the two who most of all desired the Chapel decided rather suddenly, after much prayer, to “wait upon the Lord only” and start for a delayed and much-needed vacation in New Hampshire. It was the experience over again of Methodist bishop Murray Quayle, who pondered and worried one evening until midnight over problems in his diocese, and at midnight the Lord said, “Now you go to bed, Murray Quayle, and I’ll stay up the rest of the night.” And on the train it came to them to pencil a note on a stray piece of paper to Mrs. S. B. Thing, asking if she would devote $20,000 of the Thing Fund to a Chapel-auditorium. By return mail, which was quicker than it would be nowadays, she agreed to $15,000 of the Fund and $5,000 by additional gift of her own. (Such sums, we must remember, were equivalent in purchasing power, and in generosity, to approximately three times those amounts now; and one long wall, the gallery, the stairways, the heating and the
land, for the Chapel, would be provided by the Frost gift.)

The second event was as it were from the Old Testament or the Book of Acts. A Boston Savings Bank had agreed to a $40,000 mortgage on Frost Hall and the land, but delayed while the title was made secure by agreements from all possible heirs to the land. Some of these lived on Nantucket Island. And that winter unprecedented cold isolated the Island in a frozen sea for many weeks. But while the loan waited for their signatures the Dean was led to ask Dr. Cortland Myers, pastor of Tremont Temple, to go with him to talk with Miss Frost about the whole situation. For the Dean did not wish, himself, to ask for more, after all that had been done by Miss Frost. And Dr. Myers was greatly gifted in such matters. While the writer called on Mrs. Price, who was in her last illness, Miss Frost talked happily with the sympathetic and admired preacher about Palestine, which they both loved, and other things of interest. But before he left, Dr. Myers said to Miss Frost, as both he and Mr. Price told the writer, “This delay gives you opportunity to have Frost Hall dedicated without debt. Would you not rather do it?” She said she would “think about it”, for it was a sudden proposition. But a little later she sent the writer word that she did not wish her building to be dedicated with a mortgage on it and would give an additional $45,000 before the dedication. Only the one condition was made, that no mortgage should ever be placed on what she so joyfully gave without encumbrance. It was a sacrificial gift. For the total amount was one-half of her entire property. All this took place while the unprecedented cold isolated Nantucket Island. But for that delay there would undoubtedly have been a
heavy burden of debt on the new property. We said in spirit, with the Psalmist, “By the breath of God ice is given, and the breadth of the waters is straitened.”

That winter for ten weeks from November, 1916, to January, 1917, brought to the School an evangelistic dedication, a baptism, of the Spirit’s fire. Reports kept coming out of the west of an evangelist under whose preaching western cities were turned upside down and inside out; of numbers of converts unprecedented since the greatest days of Moody; of passionate earnestness so great that the preacher often finished his sermons with collar, coat and vest lying discarded on the platform and he himself standing on the pulpit, until he descended to meet the throngs coming down the “sawdust trail”; and of many other things almost as unconventional as the hurricane wind and tongues of fire at Pentecost! Liquor men in Boston braced themselves against a tornado, and rightly. Extreme liberals in Boston proclaimed anxiously that the day of mass evangelism was over. But all over the region churches and individuals took to earnest, prolonged prayer for the coming meetings of Billy Sunday in Boston, and appeals for reservations for delegations from near and far came pouring in on hard-worked officials of the campaign, and on the Evangelistic Association of New England, again the center of another great enterprise.

The Chairman and presiding officer of the Campaign was Allan C. Emery, President of the Evangelistic Association and Gordon Trustee. The Treasurer was William T. Rich, also a Gordon Trustee. Gordon leaders were among those who contributed the $50,000 for the great brick-walled, 17,000-seated Tabernacle for the Campaign, where Northeastern University now stands.
Gordon students did personal work in the meetings, or sang in the 2500-voiced Choir under the memorable leading of Homer Rodeheaver, one in a great succession of Ira D. Sankey, Charles Alexander, Rodeheaver and Carleton Booth. Above and across the main aisle of the Tabernacle hung at some of the meetings a long succession of college flags, and the one over Mr. Sunday’s head as he preached was the new Gordon flag with its crimson cross, which so appealed to him that when he went he left his pulpit to the Evangelistic Association, but took the flag as his own souvenir of one of his mightiest campaigns.

One cannot compare Sunday with Campbell Morgan or Henry Ward Beecher, or other great pulpit voices whom one has heard. There is a diversity of gifts. Nor was his power over an audience greater than Moody’s in his prime when he released as it were “waves of power that flowed from end to end” of the great audiences, or more eloquent of the spirit than Gypsy Smith when we first heard him in Boston early in the century or last heard him forty years later in the Cathedral of St. John the Divine in New York. There is diversity of gifts in evangelists, and even between Billy Sunday at his best and not at his best. The writer will simply recall certain sessions such as he has never seen before or since that campaign: — the two meetings when the evangelist preached to audiences of twenty thousand men on The Sins of Men, and the writer sitting on the platform with hundreds of other ministers saw in every part of the Tabernacle ushers carrying out men who had fainted under the almost matter-of-fact, statistical but whirlwind recital of the consequences of such sins, and once counted twelve being carried out at the same time; — or the climactic session of the campaign, when
the writer, having made the prayer, sat near the evan-
gelist and heard the inexorable logic of the sermon on
“The Unpardonable Sin” of the rejection of Christ, and
felt its awe-inspiring, pleading, despairing, triumphant
impact on the vast throng. The Literary Digest, great
news-journal of that day, quoted from a symposium on
the campaign by Boston ministers a paragraph by this
writer when impressions were fresh and almost wrote
themselves, and so distributed it to the world as an
official description of that indescribable preaching; and
that being so, we may quote the opening and closing
sentences: “Infinite variety, first of all! He is many
evangelists in one. The militant fervor of Peter the
Hermit, the hypnotic influence of Bernard, all the
white-hot indignation of Savonarola against the sins of
the day, the broad Scriptural, emotional power of
Moody, a touch of the seraphic appeal of Whitefield or
Gypsy Smith, the ‘chain-lightning’ of Finney’s logic,
the slang, the humor, the ‘straight from the shoulder’
of Sam Jones, all by turns in different sermons, or even
in one sermon. — For many years we shall seem to see
and hear him, shouting titanically from the top of his
pulpit like a Roman captain to his legions, or wrestling
all over his platform in desperate conflict with sin, or
talking in easy good fellowship with 17,000 people, or
pleading, tears in his eyes and in his voice, with sinners
to come to Christ.”

No one ever questioned the accuracy of those words,
or the majestic official statistics of 1,478,000 attendance
in the ten weeks, and the 63,716, — from leaders in the
city’s financial, social and intellectual life, to drunkards,
gamblers and criminals, — who “responded to the invi-
tation”, and of whom careful follow-up revealed that at
last 40,000 were genuine first decisions, beside all the
THE THINGS WHICH ARE IMPOSSIBLE

reconversions, and those whose stand was not permanent. The city and the ministers and the students at Gordon learned the power of the Gospel. Of a power back of it the writer learned from a long-time friend, Rev. Alfred Isaac, personal companion of Mr. Sunday in many of his campaigns, when I asked him the secret of Mr. Sunday's power, and he said: “He prays all the time, awake at night, dressing, at meals, travelling, dictating, planning, telephoning, — literally all the time, during a great campaign.” Trustees knew too that of the great gift which they and others gave Mr. Sunday he gave, as his custom was, practically all of it privately to religious and charitable work. To Trustees, Faculty and Students it was a dedication to evangelism as the School moved in a few weeks to its new home a few blocks from the Tabernacle and to an environment of education, culture, music and art.

The Dedication exercises of the beautiful new home of the School on April 3, 1917, were to everyone present a climax of much beside building operations. They symbolized the victorious coming together of many evangelical forces in this School of Christ. They were given added significance by the fact that the Dedication Service in the afternoon took place while President Wilson was reading before Congress the Message which led the United States into the Crusade of the first World War and began the modern history of America. As he closed in a stroke of spiritual inspiration with the words of Martin Luther on trial for his faith and his life, “Hier steh Ich; Ich kann nicht anders”, so all through the Dedication day and evening the speakers sounded the same note, “Here we stand, we can do no other.”

In the afternoon Nathan E. Wood as leader in the

FROST HALL
second founding in 1908 and one of the leaders in the third in 1914, and as vigorous Chairman of the Building Committee, — A. Z. Conrad as enthusiastic leader of other denominations into the now truly Interdenomina-
tional School, — and Cortland Myers as the minister who did most for the yearly support of the School and for its dedication without debt, — each spoke with his accustomed eloquence and some emotion; and M. R. Deming, one of the first founders in 1889, prayed with all his gospel fervor in the Dedication Prayer.

At a large, brief outdoor service after the Dedication, Colonel Edward H. Haskell, a Trustee, raised on Frost Hall an American flag, which with its flag-pole he had presented, and which in view of what was taking place that day and the next in Washington moved everyone deeply and inspired Gabriel Reid Maguire, new pastor of Ruggles Street Church and Gordon Trustee, to fervent Dedicatory Prayer.

At the memorable Dedication Dinner in Gordon Hall in the evening, W. W. Weeks, Trustee and Professor, spoke for the Trustees; Mrs. A. J. Gordon, active in the early School and teacher until 1914, spoke for the past; H. H. Kendall, Trustee and architect, spoke for the architects; Mrs. Isabel Warwick Wood spoke for administrative forces and many devoted women; Isaac Taylor Headland, then delivering Gordon public lectures at the Boston University auditorium, spoke for missionary interests and new friends. A sixth, Jason Noble Pierce, new Trustee and Professor, was unable to be present.

The Exercises were completed by the Dedication of the White Library at the Commencement a few weeks later, with Mrs. Henry W. Peabody, representing the Trustees, making the dedicatory address.
MARTHA DODGE FROST
The story of these buildings perhaps closes with the Meeting of the Trustees on April 11, when it was voted: “We the undersigned, members of the Board of Trustees of Gordon Bible College, hereby acknowledge the receipt of the gift of Forty-five Thousand Dollars ($45,000) from Miss Martha D. Frost of Belmont, Mass., for the completion of Frost Hall of Gordon Bible College, with the condition that said Frost Hall is now and shall forever remain free of encumbrance.” And the School is now and shall forever remain the School which Martha Frost raised into public dignity and conscious strength by giving it a home of its own.

But the story is not complete to come of us without the memory of the way in which her gift had transformed the life of Martha Frost. She talked about the School. Its students and alumni were her children. She wanted all the news about it. Her life became eager and tranquil instead of shut in and dissatisfied. She felt, and rightly, that she who had no literal descendants would continue through coming generations in many lands in the lives and work of ministers and missionaries going out from her building. When she met the Gordon Committee at the Trust Company to make the final payments on her gift, and the Committee thanked her, she rose and with old-fashioned courtesy said, “Gentlemen, it is I who thank you. You have immortalized my name.” She reappears later in this history. And we are glad also that she appears visibly in this book, standing, in her old age, in the garden of her home.

From the time of the Incorporation it had been apparent to some of us that the name Bible Institute was a step on the way to a name more descriptive of the
growing collegiate character of the School. The rapid progress of those years made this evident to all, and at the meeting on November 11, 1916, when it was voted to purchase the land on the Fenway and so locate the School for years to come in a highly educational environment, it was voted with equal unanimity to appoint a committee on change of name. With the report of this Committee recommending strongly the name “Gordon Bible College” as expressing at the same time the growing college grade and standards and the increasing Biblical scholarship of the School, the Trustees voted on April 17, 1916, to petition the Commissioner of Corporations for that change of name, which was duly done. And on May 29, 1917, in this series of yearly steps and its care to consolidate each advance before taking the next step, the 4th year and its curriculum were voted. For the first three years were already in full operation, and a strong class was waiting and eager for the 4th Year.

In a sketch which this historian was asked to present in 1934 after twenty-five years of teaching and administration from Gordon School to Gordon College and Divinity School on the part of two of us, he said, after speaking of the remarkable group who rallied to the School, that in the darkest hour of opposition and danger in the early months of 1914 “there was revealed to us two younger people, in prayer, the plan which during the following twenty years has been steadily unfolding, — the theological college course, the college standing, the power of granting college and graduate degrees, the Divinity School, the securing of buildings, and other things which we knew that only the Divine Leader could bring to pass.” But we said little about
THE THINGS WHICH ARE IMPOSSIBLE 101

most of these things, and nothing about some of them, until their time came. For it was the Lord’s plan, and he might alter it. And it was easier to justify each step when the Lord and circumstances made it logical and even inevitable.

Such a time had come in the summer of 1917. The catalog that summer announced the four-year course, and showed that, while it had come step by step, it was by no means haphazard or accidental, but seemed to all of us a clearly Divine plan, as logical as it was novel. For the catalog announced officially the first theological and missionary college, so far as known either then or since, in America. The early American colleges, and the Roman Catholic colleges later, were very ministerial in their purpose and membership, but not in their curriculum. The British theological colleges were not colleges, but theological schools.

The announcement spoke of “the need of a vocational Christian college,” and went on: “Gordon Bible College is now a place in which a student for the ministry or the mission field can get professional studies and cultural studies together.” This combination, it said, was found already to some extent in the great schools of technology. (Normal Schools did not become Normal Colleges until some years later.) There was, it said, “a growing tendency to seek general education in vocational colleges, scientific, industrial, agricultural or technical. The best of all special points of view from which to get a general education is undoubtedly the religious one. No other brings such clarity and harmony into thinking or culture. It is the only special point of view which is at the same time universal.”

“This,” the announcement said, “is the organizing ideal of Gordon Bible College, — an education in which
all culture, all knowledge and all preparation center in Christ.” As it was phrased a year later, “Every subject in this organic structure will be studied from the Christian point of view.” It might have added the unnecessary statement that “every teacher will be a Christian”! And the second announcement summed it up in the phrase, novel at that time, but now widely used, “It is a Christocentric college course.”

A second announcement also recognized the widespread interest in the new program. Soon a theological school in Chicago adopted a similar though simpler plan. Then a Christian university in Canada and one in New York State, familiar with the new Gordon plan, adopted the idea. The official leadership of the denomination with which Gordon Bible College was most connected, recommended it, though without mentioning its origin publicly, to the theological schools of the denomination held at the nearest seminary. All this was logical. For a continent-wide survey a little later revealed that two-thirds of the students preparing for the ministry in the United States and Canada entered the ministry with little or no college education. The pioneer plan at Gordon combining the best of college and theological courses was therefore by no means a lowering of ministerial standards, but quite the contrary. And Gordon students who could take the longer route were advised to seek graduate study, either theological or cultural, after the Gordon course. The second Gordon announcement, happy in this widespread acceptance of the new plan, whether gotten from Gordon Bible College as in many cases it was, or directly from similar circumstances and leadings, pointed out even more confidently that “no really Christian mind can doubt that the finest culture may be gotten from the Divine
point of view, or can for a moment think the education circumscribed which instead of being miscellaneous is built about the central viewpoint of the universe. Nor is it by any means a necessity in the nature of things that the student should lose his faith or be guided away from Christ during the period of eager and candid inquiry. There is no reason why education and inquiry should not deepen and enlarge the faith of a young man or woman if they are conducted in the white light and the atmosphere of reality which are in Christ.”

Everything seemed ready, then, Divinely and humanly, for an adventurous step, in approaching the Massachusetts Department of Education, whose membership included distinguished educators. Its Chairman was Charles Fish, a Harvard leader, its great Commissioner of Education was Payson Smith, who was also President of the National Education Association and one of the educational authorities of his day. It required courage to ask such a body, constantly turning down applications, to advise the General Court (the Massachusetts Legislature, comprising House and Senate) to grant degree-conferring powers upon a new School, as it was to them, of a new type, and only newly come up from educational obscurity or disrepute. But the Gordon Trustees, who included at this time a notable section of the Faculty and knew the calibre and work of the students, readily voted, at the request of the Administrative leaders, to petition the Commonwealth of Massachusetts, home of famous universities and colleges, “to authorize Gordon Bible College to grant such degrees as it may be found proper for such a College to grant.” Three or four representatives of the College met the Committee of the Department of Education and
the Commissioner of Education. It was an ordeal. Several of that Committee were unsympathetic, and one, at least, courteously ironic in publicly asking the writer "What did you say is the name of your Bible Class that wants to grant degrees?" But the testimony of Drs. Conrad and N. E. Wood, both of them educators and impressive men, could not be easily brushed aside, and the Committee listened to the writer's simple presentation of the facts of the case. The tide, indeed, turned suddenly. Some would have said it was psychological. More probably it was due to the fact that at the same hour as that Hearing at the State House Professor I. W. Wood gathered a prayer-meeting of all the students and the Faculty in the Library, the chapel not being available, and the entire company stood, crowded, in fervent prayer, during the entire two hours or so of the Hearing, that the right thing might come to pass. The Committee Hearing ended by agreement that the Board of Education should hear the case a week or so later. At that second meeting the College had the advantage of the discerning sympathy of the Commissioner. There was also among the Board members a brilliant friend of Gordon College, Miss Margaret Slattery, who had rare magnetic influence politically as well as scholastically. The Gordon representatives disclaimed all idea of haste. They agreed frankly to a year of inspection of the work of the College and the School of Theology. Preparatory records and Gordon records were given to the Department, and all the year's examination papers, essays and theses in literature and philosophy were placed in their hands, and some in psychology, history, theology and several Bible courses. They also visited classes, especially Literature and History. The outcome was a unanimous decision by the
Department of Education to recommend the degree of Bachelor of Divinity (B.D.) the standard degree of graduate Theological Schools, for graduate students in the School of Theology at Gordon, and to ask us, since they knew of no similar Theological College course anywhere (the schools carrying that name in Britain were not colleges), to suggest a new college degree for that course. We suggested Bachelor of Theology (Th.B). This degree also was granted. In due time the bill went through its three “readings” in the House and the Senate by unanimous votes. Commissioner Smith, by this time a warm believer in the School, and destined to be for all the years since that time one of its most valuable friends, advised us to have no one speak for the bill except the representative of the Department of Education (because, politics and politicians being what they are, if any member of the House or Senate seemed very earnestly to want the bill passed, others would oppose it in order to compel that member’s support for bills of their own. This noble practice was then known, and still is, as “log-rolling”). We were told afterward by a member of the Department of Education that the Gordon bill was the first unanimous vote of the kind by that Department in some years, and when Chairman Fish of the Board, feared by all applicants, and put in that position to safeguard high college standards, told the Gordon representatives, before a large gathering of representatives from other institutions, about the final outcome, he launched into a surprising eulogy of the thoroughness and candor of the whole presentation of the Gordon appeal, and of the fact that the entire new program was in successful operation before the degree privileges were sought.
The remainder of this section of this history may be told quickly. The Trustees on December 12, 1917, elected one of the great Trustees, Charles H. Jones, who became quickly one of the outstanding men in the School's history. At the Annual Meeting in April, 1918, the Dean's Report told of 175 students, of the Foreign Mission Society of one great denomination sending all its missionaries on furlough to study at Gordon, — of another Society of another leading denomination sending all its candidates there, — of an official delegation from the far south which came to Boston to study the working of the religious college plan at Gordon, — and finally of the theological schools of the denomination most related to Gordon Bible College which in conference voted to adopt in entirety an educational program covering all the points in public and successful operation at Gordon.

On April 19, 1918, a committee was appointed to consider the legal aspects of a change of denominational representation in the Board of Trustees, and at the Annual Meeting a year later on April 9, 1919, the Dean, for the committee, reported that at a conference at the State House with Commissioner Trefry the Commissioner “advised that there could be no change in the total number of the Trustees nor the general denominational majority because of the large gifts received under the charter, but that the relative proportion could be changed if the spirit of the charter remain as originally granted and if the Board does it by unanimous vote of the Trustees.” “Unanimous vote” meant such a vote both of all those present at a meeting called for the purpose, and of all absent members by written affidavit. The change was made by such a vote and given to the Commissioner, but it was not until there
was desire to change back to a two-thirds denomina-
tional majority again that it was discovered that owing
to a change of officials at the State House the first
change had never been made effective.

At this April 19 Meeting also it was “unanimously
voted that Dean Wood be elected President of Gordon
Bible College”, and when he demurred at any necessity
of that title, it was replied that now that Gordon was
a bona fide college it must have a president by title as
well de facto. At the Annual Meeting on April 3
Chairman Gifford had resigned, after his notable serv­
ice since 1914, to go to California, to a retirement, in
Pasadena, which proved to be very active in prominent
interim pastorates; and April 23, the President, regret­
ful at the departure of Dr. Gifford from Faculty and
Trustees, had the official and personal pleasure of pre­
senting for the Nominating Committee the name of Dr.
A. Z. Conrad, and he was unanimously elected Chair­
man; Nathan W. Dennett, Boston business man, and
Deacon of Park Street Church, was elected Treasurer;
and Dr. Clarence A. Young was re-elected as Secretary,
— three selections which guaranteed that there would
be no let-down in a great Board of Trustees. They
also emphasized the attempt to give more interdenomi­
national balance to the Board, while retaining the
constitutional majority. In the same trend also it was
voted that it was hoped that Professor Clarence W.
Dunham, pastor in South Boston and Professor of New
Testament Greek at Gordon, who felt unable to continue
in both positions at once, would be made professor on
full-time salary within a year. And when this was
carried out it was felt best not to begin full-time profes­
sorial salaries yet, but to create a new position, help
the President in some lines of business, and satisfy a
certain Congregational pressure; and at the Annual Meeting in April, 1920, “at the suggestion of the President” the office of Dean was created, and Professor Dunham was appointed to it. Professor I. W. Wood turned over to him the recording of marks, attendance and other data, which she had established in 1910 and carried on since that time, and a Secretary was engaged to assist him. He would also have more opportunity for his very scholarly and effective development of the department of New Testament Greek language and interpretation.

At the end of 1919 the Trustees for the first time chose a Chairman for the increasingly important work of the Executive Committee, and elected Mr. Frank W. Wyman, already a member of the Committee, to that strategic position.

One of Frank Wyman’s first actions in the new position was when the President told him that the six lots with one hundred and fifty feet frontage next to Frost Hall were about to be sold, but that the School could get the first chance at them, and without them could never expand rightly. He at once asked the President to call five other financial leaders together, and he and the other five put in what was necessary for ownership of the land, with a mortgage which could be lifted when the School was obliged and was able to build. This made possible ten years later the new class-room and dormitory building known first as the New Hall, and finally as Wood Hall. With all these forward-looking preparations for “the things which were possible with God” in the unfolding years ahead, this period of this history may end, and a new one open at once.
4.

A GREAT DOOR AND EFFECTUAL
1921-1930.

This decade beginning with 1921 was, as much as
the preceding decade, the “Supernatural History of
Gordon College”. Repeatedly the things which were
impossible with men were possible with God. So much
this was true, that sometimes the rules of ordinary
cause and effect were almost forgotten.

Especially the prayer for light from God, for “the
mind of Christ”, the “wisdom of the Spirit”, was more
than a devout attitude; it was an absolute daily neces­sity, in all the things, both great and impossible, and
small and multitudinous, to be decided.

In finance, without the endowment for so large a
School, we all were constantly “skating on thin ice”;
but underneath the ice was the power of God uphold­ing it.

Sometimes such operating or strategic prayer comes
suddenly to meet emergencies. At other times, as the
reader doubtless knows by experience, such prayer
begins years before the time for it to work, as both
before 1916 and before 1930 some of us had steadily
prayed for five years or more for the needed buildings
to come to pass when God felt that it was the time for
them.
Several actions of an alert Board of Trustees marked the situation of the School at the beginning of the decade and the planning to meet its opportunities. On February 28, 1921, it was voted by the Trustees in Executive and Finance Committee session “that the Executive Committee investigate the matter of a change of name of the College and report to the Board of Trustees.” On April 29, “on recommendation of President Wood”, who spoke for the Executive Committee and after consultation with the Commissioner of Education and various Trustees and Professors, it was voted by the Trustees “to change the name to Gordon College of Theology and Missions, and that the necessary procedure be followed.”

Back of this far-reaching action lay an interview. The student presidents of the three upper classes called on the President of the College and modestly but earnestly, on behalf of the students, urged a change of name to one which would express the collegiate and theological work of the School. For many schools had become Bible Colleges since Gordon Institute had done so in 1916, but few of them were collegiate in grade or curriculum, and perhaps none of graduate theological grade. (Two of these class presidents were already college graduates.) Could we not take a name which expressed what the School had been since 1918? It meant much to them as future Alumni. This appeal found a general response without dissent. The Charter was changed by the required unanimous vote of the thirty-six Trustees and the assent of the Commonwealth of Massachusetts, and “Gordon College of Theology and Missions” became its legal name. When a few years later the growing graduate work became “Gordon Divinity School”, and the undergraduate course “Gor-
A GREAT DOOR AND EFFECTUAL

don College"; "Gordon College of Theology and Mis-
sions" remained, and still remains, the collective
corporate name for business, bequests and ownership
of property, though the whole is called "Gordon Col-
lege" in conversation, and in this history, except where
it is used in distinction from Gordon Divinity School.
And may we testify that the new legal name so remark-
ably defining the purpose of the School came very
clearly in prayer as a directive from the true Leader
of that School of Christ.

At the same time, in the process of defining and or-
ganizing the work of the School, with its new position
and name, it was unanimously voted, on the suggestion
of Chairman Conrad, that Professor I. W. Wood be
appointed "Executive Secretary", thus giving more
formal status to arduous and self-effacing work for
which too often through preceding years the President
wrongly received the credit.

A further step at the same time was taken by the
Trustees, after the resignation, under pressure of his
own business, of the beloved and efficient Treasurer,
Nathan W. Dennett, by the appointment as Gordon
Treasurer of Charles F. Weed, Vice President of the
First National Bank of Boston.

The reader will have recognized the growingly inter-
denominational character of the School. The early
School had included one or two Bible teachers of the
undenominational type, and in the effort to build up
the work of the School elected one or two non-Baptist
members of the Committee and voted that the policy be
interdenominational; but the close alliance with the
work and control of Clarendon Street Baptist Church
naturally made any real change of policy impossible;
and with the alliance with the Newton Theological Institution the policy became almost entirely Baptist. The actual interdenominational policy began in sentiment at the United Presbyterian visit of the School; in practice with the coming into the work of J. F. McElwain, A. Z. Conrad, F. W. Wyman, J. F. Arakelyan and others; and officially with the Charter in 1914, with its 24 Baptist Trustees and 12 of other denominations, and with it a frankly interdenominational open door in every way. Now at the beginning of this '21 to '30 decade the Chairman was Dr. Conrad, the Treasurers Dennett and then Weed, the Secretary Young, the Chairman of the Executive Committee Wyman, the Faculty included Conrad, Young, Jason Pierce, Byington, Drew, Dunham as Professor and Dean, Miss Slattery, Mrs. Ellinwood, Miss MacLaren, Isaac Ward and others. All but two of this list were Congregationalists; two, Young and Ward, were Presbyterian; and the total were one-half of the Faculty. Other strong Congregationalists in the Board of Trustees included Davidson, Guthrie, and Allan Emery who said he came in because it was the most important religious work in New England and busy as he was he couldn't stay out. While Baptists supplied a majority of the students and of the income, it was a very frankly open policy; many of the interdenominational group regarded the basic Baptist majority, together with a self-perpetuating Board of Trustees, as a basic evangelical safeguard. The interdenominational trend may have led to some Baptist anxieties, and perhaps to some Congregational dreams; but neither anxieties nor dreams were based on ultimate realities. In the meantime the great national Missionary Societies of both of these denominations, with their national headquarters in Boston at
that time, were supporting the School in many ways, and sending students and missionaries on furlough to it. As we said ten years earlier that the School was “not dispensational, but Christocentric”, so in 1921 we could say that Gordon College of Theology was “not denominational, but Christocentric.”

In that beginning year of the decade Cortland Myers left his mighty pastorate at Tremenot Temple, which as we said found the Church large and left it great. His pastorate was a crusade in Unitarian Boston. He opened it with his text from the story of Paul at Athens, “What will this babbler say?” The great crowds unable to get into his Sunday night services enabled Dr. Conrad to build up the declining Park Street Church into his own great pastorate, and those two preachers were close friends and made a pivotal center of evangelical influence in the heart of the City. What is more important to this history, they both recognized the new School as an equal though different center of evangelicalism in New England, and cooperated with the other great evangelical leaders of that day in Boston in maintaining and advancing it in every way, although their own technique was more polemic than that of the School. An amazing thing was that while a natural rivalry between their pastorates and the suburban and other city pastorates created tensions in other ways, these never affected the unity of the group in Gordon matters. Nothing less than the decidedly Christ-centered policy of the growing School could have so unified so many varied and often conflicting personalities. As for Dr. Myers, though he held notable pulpits after he left Boston, the extraordinary constructive work with which he consolidated the results of his preaching and
built his multitudes of converts into a highly organized life in the Temple is living still, long after his own voice ceased to be heard in Boston.

This book must constantly take for granted that moving procession of students through the many years, — quietly increasing, ever-renewed, devoted, enthusiastic, sacrificing, happy, hard-working, companionable. They carried us all on the tide of their buoyant life. They made one alert to keep “one jump ahead of them”. They made overwork and weariness worth while. There were saints among them, strong, thoughtful, prayerful; and a great company of earnest Christians; and a few problem children; and a very few who were not of us and had to go. The story must take all this for granted as a sometimes radiant, always interesting background for almost every scene or episode. For one cannot single out a few, except as they concern some episode in the history, from the hundreds who deserve it, without unfairness to many others.

The number of students was steadily increasing. Many of them were working their way, earning a total of over $80,000 during the College year. Sixty-seven were salaried pastors, assistants or church missionaries, not counting the many who held pastorates or other religious positions for the summer. The summer pastorates became an important part of the School’s great usefulness as a religious organization in New England. It was in this decade that telegraph operators, unfamiliar with such things, but quite familiar with agriculture, showed at times a tendency in telegrams regarding such pastorates to allude to them as “summer pasturage”, a really inspired description, and one deserving permanence in theological education.
The College budget was growing, — budgets, like trees, naturally growing larger rather than smaller, — but still presented an economy made possible only by much free service by teachers from the Trustees, by some officers, and by the fact that it was equal to perhaps twice that amount now. To secure it, without large endowments, and without the tuition fees charged by secular schools, was difficult indeed. But individual giving was remarkable. Churches, led by Tremont Temple with its annual $6,000, and students, who raised $3,000 in a campaign, accounted for some of it. Rents from Frost Hall helped. Prayer was supreme in it. Professional money raisers did not help. Unlike some schools, Gordon was not successful in these advancing years in its professional money raising. But it should be remembered that the men who attempted that work for Gordon College had the hardships without the joys of work at Gordon. They came, too, to possible givers without having the prestige of leadership in Gordon affairs. They met also an opposition which had by no means ceased; and it does not take much to influence a person not to give. Throughout those years the Divine Leader seemed to want the School to secure its income in simpler and more personal ways, more intimately dependent on Him.

An unplanned episode occurred out of a blue sky when Charles Otis of New York telephoned to ask if Gordon College wanted the Vining Library. Otis had been for many years editor and manager of the “Wall Street Journal”, by 1923 when this episode took place he was owner and general manager of “the American Banker” and of “The Bond Investor”. In earlier days he was a devoted parishioner of N. E. Wood’s and warm
friend of this writer in Brookline. He married Anna­bel, daughter of Edward P. Vining of Brookline and that Church. Vining was a picturesque personality. He was in earlier life General Manager of a great western railroad, then of the San Francisco Street Rail­ways, then became manager of a “pool” or “combine” of continental railroads, typical of the time, but took the precaution to require that his salary be permanent. The combine broke up in a few weeks or months by its own centrifugal force, and Vining gave the rest of his life to scholarship. He not only became a specialist in New Testament Greek, but learned to read more than fifty languages, including many dialects of mission fields. These languages and dialects were accompanied by the collecting of Bibles and historical and ethnical books, many of them rare, of or about the peoples who used these languages, the whole constituting a unique library of missionary backgrounds. Partly overlapping this group was a collection of 2000 volumes of Ameri­ cana, pre-colonial, colonial, and especially Indian, in the Americas, northern and southern.

Outstanding among his books connected with Indian history and missions and with his Biblical interest are two copies, the first and second editions, of “Up Biblum God”, the translation of the Bible into the now­ forgotten language of the Nonantum Indians on the Charles River, west of Boston, by John Eliot, “Apostle to the Indians”. When Vining secured these copies of the first Bible printed in America, out of the few which exist apart from the greatest Public and University Libraries here and abroad, no one living could read the language; but he learned to read it fluently from the book itself. This was only one item in the collection of rare Bibles which were to many of us the section of
deepest interest for a religious School such as Gordon College of Theology and Missions. The collection contained all the early English Bibles, the first Bibles in various European languages including the first printed Greek Testament edition, that of Ximines, and the first edition, and others, of Martin Luther's German Bible, the chief source of modern evangelical Christianity. But the most appealing of all things in the collection to the writer and many others are several remarkable early parchments of the Greek New Testament, one being an entire Testament, and others singularly beautiful fragments of gospels of very early date.

Vining became a widely known Shakespearian scholar, and the honorary degrees which he received from more than one famous university were equally for that and for Biblical erudition. Among many books which are reminders of that scholarship in the collection are genuine First Folios, both first and second editions, of Shakespeare, as well as well-known facsimile editions. Not only affectionate scholarship but large investments, especially by present multiplied values, went into this collection which so unusually embodies the skill and devotion, and the deep Christian faith, of the Collector. It is a pleasant irony that a group of the hard-boiled and in some cases possibly predatory railroad barons of that day so contributed to create such a treasury of Christian culture. The Gordon Trustees made it the Edward Payson Vining Memorial Library, the gift of Charles and Annabel Vining Otis of New York, by the following action on October 7, 1921: “Voted to accept the library on the understanding that the library shall be retained intact as a memorial to Edward Payson Vining and that no material change shall be made in its contents which
would affect its material or sentimental value."

When Charles Otis gave the Vining Library at the meeting of the Gordon Trustees in 1921 he gave a yet more significant gift in accepting Trusteeship and dedicating himself to the School for all the remaining twenty-five years of his life. He came regularly from New York City at his own expense to Trustees' meetings. He enlivened the meetings by highly original, often eloquent, remarks. These seemed very casual, and were spontaneous, but they were also a technique which together with his virility, social distinction and financial mind made him a welcome visitor with the heads of great banks and financial corporations, and contributed to the nation-wide success of his publications. In contrast with his Wall-Street manner and appearance he was, of all the laymen the writer has known, the most constant and eager student of the Bible, sometimes sitting up a large part of the night to read it, and a man of childlike, prevailing prayer; and in his scientifically organized business he was in the simplest way "in partnership with the Lord". An aspect of the partnership which was of deep interest to Gordon College of Theology and Missions was that his "tithing", which he interpreted as a tenth of the gross, not the net, income of the business, led to steady giving to the School of some thousands of dollars a year, which as he said "didn't cost him anything, because they were there, waiting to be assigned." There will be more to tell of him later in this history.

One of the administrative trips to New York in search of financial resources led to acquaintance with a Southern preacher in Brooklyn who was fast becoming widely known in the North, and who became a Gordon
Trustee, at that time. It was not long before Tremont Temple also sought him out, and the Temple was still maintained at its highest level by the preaching of J. C. Massee. The Temple's almost 2600 seats were filled not only Sunday evenings but Sunday mornings. Long lines of people of all classes moved into the Inquiry Rooms after each service. The membership grew to almost four thousand. When the Pulpit Committee called on him, he said that he could not promise to fill the great upper gallery. They replied, "If you will keep the Baptistry filled, that is all we ask." But he did both. Boston had never heard more eloquent preaching of the thoughtful type than that of Massee at his best. He became the leading evangelical pulpit voice in New England, as Conrad was still the leading evangelical personal influence in New England. He supported the great Tremont Temple interest in Gordon College of Theology and Missions, was for several years Chairman of the Gordon Executive Committee, and in constant other ways put his public and personal influence into the advance of the School.

During that year of 1921 Mrs. A. J. Gordon joined the other leaders of the early School in the other life. It had been a long quarter-century since the death of her husband. We at the School had not seen her often during the last few years, but affectionate relations between her and the new School and its leaders continued, and she desired to have her memorial service conducted by the President; but a still more fitting arrangement was made by the decision of her two sons, Ernest and Arthur, to conduct a beautiful and tenderly intimate service themselves. In that year also we were saddened by the death of the devoted wife of Mr. Frank Wyman.
In 1921 also Mrs. Alice Coleman, Trustee both of the earlier School and of the new School, and at one time teacher, became the successful President of the Woman's American Baptist Home Mission Society, in which her administrative gifts and influence were helpful in the relations of Gordon College of Theology and Missions with that Society, already close through Miss May Huston, Trustee from the beginning of the new School, and first Secretary of the new Board. Mrs. Henry W. Peabody at that time left the Foreign Vice Presidency of the Woman’s American Baptist Foreign Mission Society, in which position she had active oversight of the affairs of the fields and missionaries of the Society. Professor Isabel W. Wood followed her in that position of national platform and organizational duties, with its constant week-ends in New York City between the weeks at Gordon College and continued in it for fifteen crowded years. Mrs. Peabody had also been leader of the remarkable movement which raised the “Three Million Dollar” endowment for the Women’s Christian Colleges of the Orient, and in later years kept her interest in foreign Missions and in Gordon College. And during the years before and after that, Mrs. Helen Barrett Montgomery, the most prominent figure among American women in denominational and interdenominational foreign mission leadership, continued the warm interest in Gordon College of Theology and Missions which had led her in the years of stress after 1914 to give her successive inspired courses of lectures there.

Gordon Alumni from between 1920 and 1940 do not need to be told what “64” and “66” were. They were two apartment buildings “around the corner” on Louis Prang Street, the street which in one direction crossed
Evans Way parkway and then skirted the Fenway and proudly carried the Gardner Palace, Simmons College and Emmanuel College, and in the other crossed Huntington Avenue and after passing Wentworth Institute and the Greek Orthodox Cathedral became Ruggles Street, famous for the Ruggles Street Church. The Gordon catalog title of the apartments was Gordon Houses, but students call things what they will, and "64" and "66" are their nostalgic names in memories around the world. They housed safely and happily many Gordon girls who could not get into the women's half of Frost Hall, or preferred the apartments with group living. The Dormitory and Student Welfare Committee, with the Executive Secretary as Administrative Chairman and competent resident Assistants, supervised furnishing, furnishing and student comings and goings. Many a shining dedicated life bloomed there, many an inspired prayer-meeting gathered there, and many a coeducational Goodnight was said at those front doors. The buildings were rented from Catherine Walsh, a middle-aged business woman of the warm-hearted nationality which her name implies. She had lived a hard-working worldly business life, with no genuine religion. But she kept her own apartment there, and under the example of the kind of Christian lives which she saw around her there, and the influence of officers of the College, she found Christ. In the joy of the new life, she offered the buildings as a gift to Gordon College for dormitories. It was her offering to the Lord, and she insisted on it. The College would assume the partial mortgages upon the properties, make repairs and improvements, and pay some back taxes. James Clarke, a great layman, responded to the simple story one evening, and, though not a Trustee, gave,
with an addition from Charles H. Jones, the several thousand dollars needed. A few years later extravagant offers came over the telephone. Various large projects were being considered there, and speculators would like to be holding the property when the time came. But glad as we would have been to use the fifty thousand dollars toward a new building on the new College lots on the Fenway, it would have been necessary in the meantime to turn some forty Gordon girls out to live an unchaperoned, unsheltered life in lodging houses. The great project for that street was never carried out. But Miss Walsh, having given all she had, went on, for the rest of her life, in other quarters and in the cheerless lodging house rental business, but with the glow of her gift to the Lord, and through it her share in many wonderful lives in many lands. That is the simple but to us who knew it the moving story of “64” and “66.”

Among the many recognitions of the new plan of Gordon College of Theology and the success of its working out, none was more notable than the fact that its President was made a member of the Committee, of twenty Theological School and University presidents, of the Theological Survey in the Interchurch World Movement. It was a remarkable group of men that the Gordon president met there in those meetings, and the confidential information placed at their convenience about the 168 Protestant Seminaries and Divinity Schools in the United States and Canada was a bird’s-eye view of theological education such as one could get in no other way. The Report was a landmark. The famous Secretary of the Survey and editor of the Report, Dr. L. Kelley, became both then, and later as
Secretary of the American Association of Universities and Colleges, a warm friend and advisor of Gordon College of Theology and Missions and its Administration, and a strong believer in its pioneer theological college plan as well as in its Divinity School.

A touching gift to last through the years for a series of Gordon men came in 1922 from William H. Gordon of Plattsburg, New York (not a relative of the Boston Gordons) in memory of his two splendid and manly sons. Hardy Haughran Gordon, a Sergeant in the Quartermaster Corps of the American Army in World War I, died of intense overwork, influenza and heart trouble in 1919. Harold William Gordon, member of the famous New York 7th Regiment and then a Corporal of the 107th Infantry, was killed in battle in France in 1918. Their father was left alone, but felt that those lives given for their country and for freedom in heroic sacrifice could be best memorialized and perpetuated by lives of young men going out from Gordon College of Theology and Missions into heroic and sacrificial Christian service.

Three Trustees, all helping to fill the Baptist quota in the Board, began devoted service at the Annual Meeting on May 31 of 1922. Russell G. Reilly, a deacon at that time of Tremont Temple, a friend of Edgar Rhodes and others of the Board, successful in the printing business in Boston, warm-hearted, enthusiastic and generous in the causes to which he gave his allegiance, is still after 32 years an active Trustee of Gordon College of Theology and Missions. For 14 years from 1922 he was the very efficient Treasurer, and the kind of Treasurer who put checks from his own tithe into the
College Treasury. Jesse W. Greer came from the Baptist empire in Texas to build up, together with his talented wife, a large business in Boston, and to be a leader in Tremont Temple. Whether everything in Texas is as big as they claim, Jesse Greer was, in soft-spoken, kindly, generous character, and in his support of the School, for twenty years of Trusteeship. Less often seen in Board meetings or business, but strong in things of the spirit, was Frank M. Goodchild of New York City, a preacher of power and originality, a thinker and man of prayer, whose membership in the Board was a token of the evangelical loyalty of the School.

One of the new activities of the Executive Secretary and the College was the *Gordon News-Letter*, which began in October, 1922. It was a modest leaflet of eight book-size pages, crowded with College news of Trustees, Faculty, student doings, public events at the College, visiting speakers, including distinguished men and women, social affairs, new movements, student organizations, College religious life, Alumni pastorates, mission fields and missionary letters, other positions and transfers, ordinations, Alumni marriages and other "vital statistics", and closed on a forward-looking note with a cradle roll. It got unity into all these varied items, and yet more something of that radiance, that "joie de vivre" which was really "the joy of the Lord", which so largely brought people to study, or teach, or work, or give, at Gordon, and held them there. The deep interest of many large contributors and some great benefactors began or was nourished by the *News-Letter*, and many prospective students came to Gordon through it. It ended regular publication after twelve
years, when the Depression caused so much curtailment of Gordon expenditures. Special issues still occurred for signal occasions. And the general run of its work was taken over for a few years by the *Gordon Herald*, issued by a student committee in contact with the Administrative offices. That in turn was followed by the *Chronicle* edited by Mrs. Helen J. Tenney and Miss Beatrice E. Griffiths with much news of the Alumni. And now the *News-Letter* lives again in spirit in the very efficient publication called briefly “The Gordon”, the way the old Scotch Lowland Clan designated itself.

The third number of the *News-Letter* in March 1923 greeted its “younger sister” the “Hypernikon”, the annual student publication such as all colleges and some high schools enjoy, but with a distinctive name. The two advisers were Professor Dunham and Professor I. W. Wood, and when the students asked Professor Dunham for a New Testament Greek name, he suggested “Hypernikon” from the verb in Romans 8:37, “Hypernikomen”, “We are more than conquerors”. The form in the Yearbook title is a participle “More than Conquering”, an admirable title for such a publication; and the *Hypernikon* with its portraits of Faculty and students, its excellent poetry, prose and art, its groups of organizations and athletes, its unexpected spotlight upon affairs of tender sentiment, its candid prognostications of the future of class-mates, and its mingling of truly high spirituality with genuine humor in each joyous volume, has delighted the hearts of Gordon students for thirty years.

Back in one of the few years of the Gordon Bible Institute we were faced with a vacancy in the teaching of Expression. Professor I. W. Wood suddenly said, “Let’s ask one of the new advanced students, *Miss May*
Hancock, to fill the vacancy for the present. She's a teacher of Expression.” The new recruit filled it well and until after a year or two she finished her Gordon course of study. She returned in a few years to add the new Gordon college degree to her other education and to teach Expression again. She still specialized in coming to the rescue. When unified direction became needed for student dining groups in the new Frost Hall, Miss Hancock took that task, directed the large kitchen and dining room staff, and did the multitudinous purchasing, even during the Second World War, when it meant standing for hours in line and much diplomacy in the face of “rationing”. For many years also she held the position of Resident Director in Frost Hall. She initiated a first-year course in Old Testament. Later her course in Fine Arts became vital in the collegiate curriculum, and she added to Expression the course in Parliamentary Law, and to Fine Arts her course in Pageantry, and herself became the ablest director of religious pageants that Boston had known during many years.

An unusual and to Gordon leaders a happy contact has been that with the Permanent Charity Fund, of Boston. Mr. Charles Travelli, a Boston financier, whom we did not know personally, wanted to leave a Fund whose annual income would help varied organizations and cases of personal need, and he consulted his friend, Mr. Frank Wyman. Mr. Wyman suggested that some of the income be put into the hands of Mr. Frank F. Davidson, who, though one of the heads of an important firm in the City, made time to preach the gospel with fervor and charm in many places, to guide one or two rescue missions, and to help numerous cases of personal
need. At Mr. Wyman’s suggestion Mr. Davidson, himself a loyal Gordon Trustee, allotted some hundreds of the Travelli income each year to helping Gordon students recommended by the Gordon authorities, and thus cooperating with the Thing Foundation. After a time the Travelli Fund became a part of the Permanent Charity Fund, composed of many such charitable Trusts, under the direction of a distinguished Board, and protected by the Boston Safe Deposit and Trust Company, New England’s largest Trust organization. Mr. Charles Rogerson, Secretary of the Trust Company, became Secretary of the Permanent Charity Fund, and held and increased the confidence of bankers, investors, benefactors, lawyers, educators, administrators of charities, as the Fund grew into one of many millions. He took a deep personal and a very intelligent interest in all the organizations which were on the list of the Fund, and, with its impressive Board, built the Fund into a remarkable influence in New England. A large circle of business and educational friends still mourn his untimely death, and miss his penetration, vigor and humor, which made conferring with him a pleasure. Several Gordon Trustees will remember when we met with him, not about the Fund, but about investing an annuity left to the College, and one of us asked him, half humorously, whether we ought to invest such funds in non-taxable securities, he said to us as Trustees, “Gentlemen, to evade taxation is a crime; but to avoid taxability is sometimes a sacred duty.” To many organizations the cooperation brought by the Fund is a Memorial not only of the original donors, but of Charles Rogerson.

An incident at that time depicts what can be, and
doubtless often is, in social and religious relations in a free country. Gordon College of Theology and Missions in 1922 had owned for two years the six lots of land next to Frost Hall for a future building. By an almost or entirely unbroken custom such “unimproved” land held by non-taxable religious or educational institutions in that area became taxable after two years on the probability that it was being held for resale when values had increased, and it remained taxable until it was actually used for religious or educational work; and distinguished institutions were paying such a tax. The city at our request dumped ashes to bring those lots up to street level, and with good tennis and handball courts, a high fence, and shade trees on the edges, the land was made available to the students for useful and enthusiastic athletics. But the assessor for the section, knowing that it was very expensive land to use for that purpose, and perhaps being religiously doubtful of us anyway, reported to his Board that these activities were a camouflage to cover our speculative intentions and evade taxation. But the Commissioner of Taxation, who knew us already, asked the writer for a statement, and invited the writer to make it orally also to the Assessing Board, a circle of genial Irish-American and, as the Commissioner told him, Roman Catholic politicians. The reporting assessor first made a violent attack on Gordon intentions and honor. The writer, introduced by the Commissioner, and knowing also that prayer was being made by a group at the College, said simply, “Gentlemen, we want your help. We bought this land for a very much needed added building when we can get the funds. In the meantime the students are very glad of an athletic field. We know that other institutions are paying this tax. But the Gordon
students are working their way and studying to fit themselves, not to make money in a profession or business, but for lives of sacrifice, to serve God and humanity. No members of your Church are studying there, but they would be welcome. The Officers and teachers receive small salaries. The Trustees receive no income as Trustees, and most of them contribute to the College. We leave the case in your hands.” Commissioner O’Malley said: “Gentlemen, you have heard the facts. We know that other institutions holding unused land in the Fenway district are paying taxes after two years. And we know that you and I are all Catholics, and this School is Protestant. But all these students are fitting themselves to serve God and humanity. Gentlemen, will you vote to remit the tax on this land?” And unanimously and even joyously they voted “Yes!” The writer brings this as a firsthand document of human relations and Divine help, and testifies that in all his thirty-four years of administration at Gordon the School received similar treatment from all departments of City and State.

Early in 1923 Mr. Frank W. Wyman, chief owner of Chandler and Company in Boston, Chairman of the Gordon Executive Committee and great lay leader, as Dr. Conrad was pulpit leader, of Park Street Church, asked that the School adopt an official Statement of Faith. Such a statement had not been sought before. The New Testament was our creed. The School was Christocentric. The Watchword was “Jesus Christ, Son of God, Savior”. But prospective donors by gift or bequest of permanent funds or buildings, and prospective students, were entitled to a guarantee of the permanent evangelical loyalty of the School. The simple
statement of the "evangel" for which the School existed was written with much prayer. It was approved by Dr. Conrad, so warmly that he proposed it to Park Street Church for the protection of its great properties; by Dr. N. E. Wood, the theologian of the Board; by Mr. E. O. Howard, the legal adviser; and most of all by Mr. Frank Wyman, who had his own great purpose.

On March 19, 1923, Mr. Wyman wrote to his friend the President of Gordon, "I have a feeling that in the near future those of us who are the principal contributors to the finances of the College, should get together to discuss what means can be taken to insure the permanency of the institution, and I wish, when you get a chance, you would speak to Mr. Rhodes about this and see if he will not take the initiative in calling these people together for an informal discussion of the subject." This discussion took place, and after earnest consideration it was unanimously decided that a Trustees' meeting be held on March 28 to act regarding endowment, as well as on the Statement of Faith, which had already been informally approved at a previous meeting of the Board.

At the Board Meeting on March 28 the Trustees unanimously adopted the Statement of Faith, under which all permanent gifts and bequests for endowment or buildings have been received from that day to this, and under which all officers and teachers have carried on their work:

The Board of Trustees of Gordon College of Theology and Missions officially records the absolute loyalty of the College to the great evangelical doctrines of the Deity of Christ, the Only-begotten Son of God; his miraculous Birth; his sinless Life; his vicarious Death; his bodily Resurrection; his triumphal Return; the Holy Spirit as the third Person of the Trinity; and the
Bible as the supernaturally inspired Word of God; — and in accepting the confidence and the gifts of evangelical Christians they hereby pledge the College to such loyalty as its permanent policy, and agree that the Trustees will now and hereafter engage or retain as regular officers, professors or instructors only such persons as affirm genuine loyalty to these doctrines.

They further agree in their acceptance of permanent gifts for the vested funds or other use of the College that if the College shall for a period of two consecutive years definitely depart, after clear warning, from such loyalty to these doctrines in policy and instruction, said permanent funds shall become the property of the American Bible Society, to be held by them as vested funds, the interest to be used by them for the printing or purchase, for free distribution by their own agents or through other missionary societies, of copies of the whole Bible or the whole New Testament; or shall become the property of such Christian organization or organizations, and under such conditions of use by said organization or organizations, as each donor may prescribe in the terms of his gift.

We will speak when the time comes of the additional conditions governing membership in Faculty and Trustees by the fine more elaborate Statement of Doctrine in the 1950's.

Following the Statement of Faith the Trustees voted unanimously "to inaugurate a movement at once to raise the amount of $500,000" for endowment. This was a sum equal to more than twice that amount now. It was practical, for there were those in the meeting who among them might give a considerable part of that sum in such a campaign. The Committee appointed included Edgar L. Rhodes as Chairman, and Messrs. Allan C. Emery, Charles H. Jones and Dr. J. C. Massee, with the President. A highly successful man was agreed on for the campaign. But opposition rose at a later meeting to the man agreed upon by the Committee, and further difficult search began. Before this had gone
far, Newton Theological Institution had called a new President who was coming on condition that they raise an added endowment, and Gordon leaders were asked whether Gordon would be willing to postpone its own campaign for a time. A large meeting of Gordon Trustees agreed that in Christian comity Gordon should not launch a rival campaign at the same time in the same constituency. Before opportunity came again, the Depression began. There was soon also a more immediate need at Gordon for a second building, on the new land, with classrooms and dormitories, than the need for endowment. It was not easy to secure absolutely needed income for running expenses in Depression years, and we did not dare to ask the same people for annual gifts and great permanent gifts at the same time. The policy became one of concentrating on securing annual gifts, and praying and working for great permanent funds as individuals were inspired to give or bequeath them. That has perforce been the policy ever since that time, during Depression and War, and, after one attempt following the War, until the present time. But that group of Trustees and others supporting the Gordon work at that time did carry out their endowment purpose individually by great bequests, some now in possession of the School and some yet to come when annuities are ended, — and by gifts embodied in the new building, — the total being twice the projected amount of the endowment plan. A group of Trustees soon showed their confident enthusiasm by giving around the Board table in a few moments, under the leadership of Charles H. Jones, fourteen thousand dollars above their annual gifts to the College, so that the financial year might finish without debt.
Miss Alta MacLaren who had carried overcrowded duties as College Office Secretary, Secretary to the President, teacher of Stenography to young women students planning church secretarial service, and resident teacher in “66”, yielded at Commencement time to the strong attraction of the field work to which she had helped to send so many others; and she has had in a series of Congregational or Interdenominational positions a life-work of constant usefulness. Miss Irene Major, experienced in business and in religious work, became Secretary to the President and the Treasurer, and in charge of the College Office, with a competence and loyalty which made her invaluable. Miss Ardis F. Gaffney, just graduating, but with previous business experience, became the devoted Secretary of the President and the Executive Secretary. These two young women maintained a Gordon service of unusual character and consecration, until marriage led one and demands of health the other to leave Gordon. But marriage to a minister took Mrs. Irene Major Clarke to rare usefulness in parish work, and return of health led Miss Gaffney to her many-sided assistance in remarkable work of the President of the Providence Bible Institute through all the years since then, so that her life has gone into two institutions.

Now came one of the great losses which were inevitable as the years went on. In October of 1923 Frank Wyman died, to the deep sorrow of all of us who loved his high character and unselfish heart. But knowing that “his time was short” he had done three things in preparation. Two of these, — his seeking the credal obligation, and his enlisting the Trustees in a purpose for permanent funds, — we already know. The third,
which only a few of us knew, was that he himself had made his Will with Gordon College of Theology as by far the largest beneficiary. That unusual instrument, whose form was not entirely his responsibility, left his estate in two divisions or trust funds, the income to be paid to certain groups of annuitants, the principal to go to certain beneficiaries, of which Gordon College of Theology and Missions and Park Street Church were the large recipients. Park Street Church, however, was included in one division and Gordon College of Theology and Missions in both. Among the lesser items in the will were two bequests of $21,000 each from his cash account to Park Street Church and Gordon College and one of $10,000 soon after to Gordon. He had led in 1920 to the purchase of the new land next to Frost Hall by gifts and mortgage note. Now the larger part of his $21,000 was used, as he would have desired, to clear off the remaining $18,000 of debt. Perhaps more than his bequest, of which the great part is yet to come, was the knowledge of his far-visioned confidence in the Divinely-given future of that School of Christ.

We have spoken already of Dr. Clarence A. Young, pastor of the Presbyterian Church in Roxbury, able and trusted Secretary of the Trustees in those formative years, and a scholarly and beloved teacher in the College. But a prolonged and painful illness, bringing out all the shining character of his Christian faith, took him from Church and School in 1923, to be mourned in all that part of the City and among Presbyterians and Gordon College people far and wide.

As a final change in that kaleidoscopic year of 1923 Professor Dunham in December accepted a call to the
strong Pilgrim Congregational Church in the Dorchester section of Boston, to the personal loss of his many Gordon friends who would miss his scholarly leadership in his classes and his dignity and charm in his official contacts. He had been with the School for nine years, the last three of them on full time as Dean as well as Professor, and he left as an unusual permanent achievement the fine New Testament Greek Department, developed by him to keep pace with the scholastic advance of the School since 1915. That work had grown more essential with the requirement after 1916 that all Gordon students for the ministry should study the New Testament in Greek as well as in English.

Rev. Ralph F. Palmer, pastor in a neighboring suburb, was living at the College and giving courses in Hebrew, Old Testament and Psychology, typical of his varied gifts. But he was primarily a specialist in New Testament Greek and Interpretation, having been Assistant to the famous A. T. Robertson. He was able therefore providentially to shift his work to full-time professorship in the Greek and New Testament courses which Professor Dunham had left, and at the same time was made Resident Director in the Frost Hall men's dormitory.

At the Annual Meeting of the Trustees in June 1924 Dr. A. Z. Conrad resigned from his chairmanship of the Board. He had given six years of distinguished leadership in that position. His great pastorate and his doctor's advice were both pressing on him. All evangelical New England was demanding some of the time which he was giving to Gordon. A campaign to increase the income of the College was beginning, and a business man could be a greater help as chairman. He had come
too to the conclusion that the Chairman of the Board should be Baptist. So though he would continue as Trustee and as Lecturer he resigned as Chairman. He suggested as Chairman Mr. Charles H. Jones whose leadership in organization matters and in raising the special fund a year before had impressed all the Board. The business men in the Board all knew Charles Jones, President and chief owner of the Bostonian Shoe Company, well educated and keen minded, the chosen voice of Boston business interests when difficult Senators in Washington had to be persuaded, a worldly Christian until in Billy Sunday’s Boston campaign he had become a simple, humble, evangelical Christian whose gifts in finance, leadership of men and public speech were all in the hands of Jesus Christ. Charles Jones agreed tentatively to take the Chairmanship; for he was planning semi-retirement from business to devote himself to such work as that at Gordon. It turned another way. An important partner suffered a severe illness and breakdown, and Charles Jones, at an age when he should withdraw from the heaviest cares, had instead to double his duties until a younger group, including his sons, should grow up to lift the burdens.

Now by universal consent Mr. Edgar Rhodes, best beloved man in Tremont Temple, great lover of the School, and its largest financial supporter, a man whose unpretentious simplicity of speech could not hide from those who knew him well an unerring judgment of men and affairs and an inventive mind which would lie awake nights and propose later to his friend the President schemes which the President could accept or reject. Above all he was a man of the unselfish loyalty which wins people’s confidence. So he began a Chairmanship carried on publicly in Board meetings, ban-
quets and commencements, but mostly at lunch tables in restaurants around Massachusetts Avenue where patient waitresses allowed him as a friend, and the President with him, to discuss for hours the problems of money-raising.

Dr. Conrad proposed at the same Annual Meeting of 1924 that the Charter should provide that the Chairman of the Board should always be Baptist, and when Dr. Massee added the proviso that the President of the College should be Baptist, and Dr. Conrad accepted it, it was moved and seconded by these two and unanimously voted that the Charter be amended to read that “The President of the College and the Chairman of the Board shall always be members of Baptist Churches,” and the necessary legal steps for a change in the Charter by a unanimous vote of all the Trustees at a regular meeting called for the purpose or by written affidavit should be presented and attested to the Commissioner of Corporations were carried through and accepted by the Commonwealth as a part not of the By-laws but of the Incorporation of the School.

As a result of the removal of some previous tension by this proviso saying to any political tendency, “Thus far shalt thou go and no farther”, it became possible to develop the interdenominational character of the work freely and without anxieties.

It is good that promotion, so often dreary, is also often picturesque when God is back of it. At one time the President had an appointment to talk about financial help with Colonel C. W. Greenleaf, owner of the famous Vendome Hotel in Boston; but that morning the appointment was cancelled by telephone because the
Greenleafs were going South. But often things do not end, when they are begun in prayer. For soon afterward Colonel Greenleaf told L. H. Rhodes in Southern Pines that he had just made his will, and because the President had sounded disappointed he had put Gordon in for $10,000. Soon after that Colonel Greenleaf died. The bequest aided the hard-pressed administrator and financial leaders by the unusual provision that it not only might but must be spent within no long time for current expenses. But Colonel Greenleaf left an extraordinary permanent remembrance. For he was owner and manager of the more famous Profile House in Franconia Notch, New Hampshire. He loved the majestic “Great Stone Face,” as Hawthorne immortalized it, and because disintegrating frosts were about to ruin that awe-inspiring phenomenon, he saved it at great expense and effort by having the massive slabs which composed it secured by great iron bands to the rocky brow of the mountain.

The writer remembers too how he went to New York City, goal and graveyard of many financial hopes, to see several possible givers, all of whom escaped by going South; and when he sought to call on Miss Mary Colgate, great Baptist lady and friend of Mrs. Wood’s in missionary affairs, Miss Colgate had gone to California. Why had the writer gone to New York after prayer, to accomplish nothing? But as he sat under the juniper tree in his hotel room that day, the inward glow came, and he wrote at white heat a pamphlet — a thing generally far from any inward glow. The pamphlet was at once printed, so finely and in such large quantity as to constitute a large “spiritual gamble”. But the first response to it was a check from Miss Colgate covering the cost of the pamphlet two or three
times over; she became a regular helper and a warm friend; and when she went to Heaven where many would greet her joyfully she left $25,000 to Gordon College.

The writer recalls how one June the School needed added income to the extent of $5000; every door seemed to close; we said “We’ll trust the Lord and go to Brown Commencement.” And there as Mrs. Wood marched into the great Hall with the Brown Alumni, and the President stood watching the long lines, an Alumnus stepped up and said “President Wood, my name is Gorham Easterbrook. I just wanted to say that you will find a check from an unknown giver in your mail.” The next day the check came for $5000; and later the donor, Miss Ella Cole, and her adviser, Rev. Gorham Easterbrook, became our warm friends.

The writer recalls too how when there was great need of $5000 for current expenses, a friend and fellow-officer of Mrs. Wood in Foreign Missions tucked into her hand as she left the Board meeting in New York to return to Boston a tightly folded wad of paper and said casually, “That’s a little something for Gordon.” On the train she looked at it and it was a check for $5000.

The writer remembers too how Mr. and Mrs. Wilfred Nugent went from Gordon to the Congo Mission, where he at one time spoke each day for three months at a new village which in its thousand years of history had never before heard of Christ, and how more than a hundred churches sprang up from those footsteps of Christ. Nugent died, and when Mrs. Nugent returned to Boston she wanted to give their entire life savings to Gordon, leaving her without means. Backed by the officers of the Trustees the President refused it, finally
accepting $500 of it for the College funds.

And he remembers how Rev. Mr. Cullis, revered former leader of the famous Cullis Consumptives' Home, sent him one day by mail a check for $100 for the College, saying, "That is all I have. I don't know where the next meal is coming from. But I trust the Lord, as I always have." Another letter from him arrived with it, saying "Half an hour ago I mailed that check to you. My mail has just come bringing me a check from an unknown giver for $400. I want you to know how the Lord took care of it."

At the end of 1925 Martha D. Frost finished her long pilgrimage. The last decade of it had been radiant to her as she remembered her great gift and enjoyed the friendship of teachers and students and thought and prayed about her further plans for "her School". When the President called on her from time to time she plied him with questions about the School, for that was where her heart was.

A simple memorial service in her home was conducted by Nathan E. Wood, her pastor, who had now long been her "beloved Pastor", and by the President. But her real memorial, beside Frost Hall, was found in her will, for she left a large part of her remaining property, including her home, to establish a permanent Fund, with President Wood, Edgar S. Rhodes, and Frank W. Wyman as Trustees, the net income to be used by the College "in the manner to be determined upon by the Trustees of said College, but for the purposes for which said College was established and incorporated." The final amount of the Fund after some legal adjustments was $87,000. The Fund Trustees sold the house to the Belmont Woman's Club which has maintained it in a
Edward Payson Drew
way which would have made Martha Frost happy. Her total gift to Gordon College including Frost Hall and its land was over $200,000, which by present standards would have been well over a half million dollars. The writer recalls the words of Paul Scherer at Northfield, "Suppose God should give you a great soul for all eternity." For that was what God gave in her old age to Martha Frost who had "cast into his Treasury all that she had."

It was a good day when at the Annual Meeting in June 1926 the Trustees made Dr. Drew's professorship a full-time position. He was indispensable, and the more the School had of his time and presence the better. There was no more profound philosophical thinker or more skilled philosophical teacher in American education in his generation. Those who knew Hocking at Harvard, or Brightman at Boston University, or, earlier, Seth at Brown, placed Drew with them, and second to none.

He was too a really great character. His Chapel addresses were masterpieces. His own noble Christian character, as revealed quietly in his addresses, in his class-room work, in his increasing interviews with students from this time on, and not least in Faculty meetings, was a living benediction.

A certain climactic point was reached in all this steady ascent. Advanced students in the Graduate Course who already held B.D. degrees from Gordon or elsewhere and were doing work entitling them to post-graduate degrees, and students in the College Course preparing for Religious Education as a life-work and preferring a degree in that field, led to an
effort, with strong Faculty approval and unanimous support from the Executive Committee, to secure through the Commissioner of Education the power to confer the needed further degrees.

The result is picturesquely embodied in a letter open before the writer, carrying the "great seal of the Commonwealth of Massachusetts", and signed by the Governor of that State, saying "It gives me great pleasure to present to you herewith a quill with which I have today [February 18, 1927] signed an Act 'Authorizing Gordon College of Theology and Missions to grant additional degrees'."

As the writer said in a religious newspaper report in May 1927, "A few weeks ago the Massachusetts Legislature gave Gordon College the right to confer all advanced degrees appropriate to its courses of study. — For eight years Gordon had conferred the graduate theological degree of Bachelor of Divinity and the theological college degree of Bachelor of Theology. This further power came without great effort. A famous Governor, Alvan T. Fuller, signed the bill, as another famous Governor, Calvin Coolidge, signed the earlier one in 1918. A distinguished Commissioner of Education personally advocated the bill before the Legislative Committee. Such powers are very hard to get in Massachusetts now (1927). But they came to Gordon this time because of its record. To some it seems a climax, but it is really a milestone in a progress which is beginning to come so fast that it bewilders us." It really was as simple as that. Commissioner Payson Smith knew that Gordon College was more than meeting its agreements on admission standards, and that its course for college graduates was genuinely such a graduate course. He suggested that instead of asking for power
to confer certain specific additional degrees we ask for power to confer all degrees appropriate to the courses given. And as in 1918 he had suggested that we should ask no one to speak for us in the House of Representatives or Senate, so now he went further, and suggested that we leave the matter entirely to him to present the case to the Legislative Committee. This he did, and presented the facts about Gordon College of Theology and Missions so clearly and successfully that the Committee and the House and Senate passed the bill unanimously.

When ten years later the College Course became largely collegiate, it was possible to confer what seemed to us all the appropriate degree of A.B. in Theology (A.B. in Th.). And now in 1953 the College is enabled by that far-reaching action of 1927 to give to those who prefer an almost entirely Liberal Arts course in the College course an A.B. degree. And through the years from 1928 onward both Master's and Doctor's degrees were conferred on a carefully chosen and notable series of candidates under the direction of professors eminent in the departments in which the degrees were earned. We owe it to the influence and advice of Payson Smith, one of the great educators of New England's history. We owe it profoundly to the great professors and other leaders who enabled the College to deserve that privilege in that second half of the 4th Decade. We owe it, too, to all those Alumni who were thorough students in those years of advance. All these factors were fused into one event, under such Divine leading as cannot be humanly planned. It was a climax of the process dating from 1910-11 when a program of organization, of admission, promotion and graduation requirements, and of general standards was begun. Equally it was a beginning of any scholastic developments yet to come.
Sometimes a single day or hour in the life of an institution, as of an individual, is as much a landmark as a year might be. At the first two Convocations of the Gordon College year of 1927-28, in October, Dr. F. B. Meyer of London gave his last addresses in America. They were also the last addresses of his world tour, not long before he died. It was a sacred time to the College. It was perhaps sacred to him also, for before his tour, in his old age, he pronounced the benediction at the open grave of his beloved wife, and closed by saying “Goodby, dear wife! I’ll be with you soon,” and in nine months it came true. So those two Gordon College addresses, the first at the College, the second given to pastors of all denominations in Greater Boston at the beautiful Old North Meeting House, widely known as the “Paul Revere Church”, were the last of his long worldwide ministry. Let the fresh impression in the words of the Editor of the *Gordon News Letter* soon afterward bring the scene on the College platform. “The first Prayer-Hour of the College year was made a memorable one by the presence of the great leader in things of the Spirit, Dr. F. B. Meyer of London. Those who heard this venerable man of God felt that they were with one like the Apostle John whose very presence breathed a benediction. There was no sign of age in the strong voice or the line of thought or in the overwhelming sense of power, a power which came from the actual living in the presence of his Master for many years.”

May we add a personal incident? As Dr. Meyer and the writer were in the taxi driving to the Old North Church after the session at Gordon College, the writer said, “Dr. Meyer, I have been waiting for seventeen years to tell you this: — I was seeking a higher ex-
perience. I had had blessing in the ministry, but was not satisfied. I had read leading books which told of that higher experience, but could not get it myself. I could not seem able to surrender my will as I should. Then your small pamphlet 'The First Step Into the Blessed Life' came into my hands. It told that if one could not succeed in surrendering one's will, one could tell the Lord that one was 'willing to be made willing'. And that answered the question, and opened the way. And from that time the Lord has seemed to work in everything we have done, beginning with our leaving the pastorate and my leaving the foreign mission secretaryship, and our accepting the leadership of the Gordon School. It has been one long miracle of his help here at Gordon.” Dr. Meyer said nothing. I turned, and saw tears on his cheeks. Then he said, “The morning I preached that sermon in my church in London, after very earnest prayer about it, I was broken-hearted. It seemed to me an utter failure. No one seemed interested, or spoke to me about it. I wanted to go home and get away from everything. But you are one of thousands, especially of ministers and missionaries, all round the world, who have said or written to me what you have just said.”

That brief speech in the taxi was the shortest of those by which F. B. Meyers influenced many lives in Boston in the last addresses of his world tour. But thousands have been “willing to be made willing” because of him.

Gordon College of Theology and Missions did another great thing when it appointed Professor Edwin H. Byington full-time Professor a year after appointing Dr. Drew. Dr. Byington would have been appointed
at the earlier time if he had been willing to leave his devoted West Roxbury Congregational Church. But finally he had to decide, and Gordon, its wonderful fellowship, its growth and its eager student atmosphere claimed him. Both in his Homiletics and in his History of Christianity he was a class-room genius, brilliant, penetrating, sympathetic and always interesting. Students worked hard for him. He was to stay with the School that he loved and that loved him into his old age when he taught but little compared with his vigorous days of the 20's and 30's.

At the same time with Dr. Byington the School called to full-time professorship Dr. John E. Jaderquist, well known as linguist in Greek and Hebrew, research scholar and preacher, a member of the Christian Alliance and a Ph.D. in his chosen field, New Testament Greek. The Greek New Testament, Old Testament Hebrew, and some expository work in the English Bible marked his scholarly and spiritual stay among Gordon people.

At the time of these appointments, however, the College lost the service of Miss Margaret Slattery. A leading woman speaker of her time, she had been for more than ten years one of the best friends of the School, influencing educators in its behalf, drawing students to it, and giving numerous public and class-room courses of almost unparalleled brilliance. Gordon College owes a permanent debt to her unselfish devotion.

A personal event in an unusual way inspired Gordon Trustees, Faculty and Alumni alike in 1927. Rev. Hubert E. Beckwith, graduate of Wesleyan University and Aviator in World War I, was the first alumnus of the new Gordon to become a member of the Board of Trus-
tees, where his modesty, manliness and good judgment had won the respect and affection of all the members of the Board, and had helped them also to realize what kind of men Gordon was graduating and so had increased their devotion to the School. Of the three men, in 1920, to receive the first graduate degree of B.D. from Gordon, two, Charles Norman Bartlett and J. Herbert Owen, had begun a long and honored service in the ministry, education and literary work of which the Divinity School may be proud. The third, Hubert Beckmith, pastor of the Pilgrim Congregational Church of Cambridge, was stricken in 1926 with long and painful illness borne with heroic Christian faith, and in September 1927 he died at the age of 33. The writer has attended and shared in some remarkable memorial services, but none to that time more remarkable than the service held by hundreds of parishioners and many ministers, business groups, War veterans, Harvard and Technology students, and Gordon Trustees, Professors and Alumni. Most remarkable was the way in which the sorrowing service was translated by Beckmith's own triumphant spirit into unforgettable victory. But parishioners remember a yet more remarkable day six months earlier. Elliot Spalding wrote thirty years later in an editorial in the Cambridge Chronicle, "The one sermon at Pilgrim Church that those who heard it will never forget was preached there on Easter Sunday, 1927. The preacher, Hubert E. Beckmith, had just returned from the hospital. Amputation had failed to cure his malady, and he and most of the others present knew that he was living in the shadow of death. He came to the Church that morning on crutches, and preached on the Resurrection and the promise of eternal life. The young pastor's face was so radiant and his
voice rang with such conviction as he emphasized his certainty of life beyond the grave that none of those who were present will ever forget that hour."

Chairman Rhodes of the Trustees and the two administrative officers of the College, knowing how many hundred men and women were fast becoming warm friends of Gordon College and some of them active supporters financially and socially, felt that something must be done to organize all their friendliness and influence and to recognize these supporters. Mr. Rhodes for a number of years and Mr. Edgar Lane one year had given a great Gordon dinner in Ford Hall, Boston, which had created good will but had not organized it. Now the idea came of two Gordon Councils, — a General Council of Men, and a Women’s Council. Trustees and others were enthusiastic. One hundred prominent Christian women met on January 24, 1928, at a Luncheon at the Copley Plaza Hotel, and in the evening one hundred and forty men met there at Dinner, — both being really distinguished occasions. The two Councils began that day; but, in the mysterious way which women have, the Women’s Council was fully organized and in active work a good many months before the men had finished their enjoyable discussing and planning, all of which however had its promotional value. The Women’s Council, designed for practical work, with Mrs. Wood as Chairman, Mrs. Alton Miller, and later Miss Marion Clark, as Secretary, made itself a power in Gordon affairs and drew a large number of women into happy relation with the College. The Social Committee, with Mrs. Charles Burnham and later Mrs. Harold Major, as Chairmen, conducted the Big Sister plan between Council members and Gordon young
women students, social affairs for members and students in several homes, and annual Commencement and other public Receptions. The Committee on Relations with Churches with Mrs. Wesley Huber, and later Mrs. William Oliver, as Chairmen, arranged a system of many religious and missionary visits of student teams from Gordon to the churches. The Finance Committee was led by Mrs. Samuel Howes and later Mrs. Russell Reilly as accomplished and devoted Chairmen. The Membership Committee under the able leadership of Mrs. Jesse Greer and later of Mrs. George Richter, was responsible for winning many interested women from all the churches. Mrs. Richter's devotion to the School went far back to the opening days when as personal secretary to her father, Dr. A. J. Gordon, she wrote his letters winning friends and influence for the new enterprise.

The General Council, under the leadership of Mr. Rhodes and later of Dr. Robert Watson, pastor of the First Presbyterian Church of Boston, President of the National Reform Bureau and part-time Professor in Gordon College, attempted less detailed practical work, but drew some hundreds of active laymen and ministers into a warm fellowship which rewarded and encouraged their giving to the College, strengthened evangelical loyalty in the churches, opened pulpits and pastorate to Gordon men and, by monthly or less frequent social dinners with fine programs, organized on a large scale the growing feeling of which Gordon College was an interdenominational rallying point. The Honorary Chairmanship of Rev. Gypsy Smith of England and America symbolized the public influence of Gordon College of Theology and Missions, which
the Councils enhanced, in those climactic years of the later 20's.

The warm interest of the students in standards of scholarship expressed itself in 1928 in the idea which came to Chester F. Hanson of an Honor Society based on high standing during the course. At graduation those Seniors whose average standing during the course was above 90 were eligible for election by the Society to permanent membership. It proved to be a much desired honor for which students willingly toiled throughout their course. The name of the Society was Phi Alpha Chi, for Philoi Aletheias Christou (Lovers of the Truth of Christ). With its leading officers elected each year, and a prominent speaker at the Society's annual meeting in Commencement week, Chester Hanson lived to see the Society a quiet power in Gordon College life before he died as an Air Force chaplain in 1941. Its membership has many names now prominent in pulpit, mission field and education.

At the beginning of 1928 the Trustees took up the obvious need of further organization. In five years the total enrollment had grown from 140 to 250, the Graduate enrolment from 13 to 48, the total student representation of colleges, universities and professional schools of college or graduate grade from 86 to 227. The contacts with givers, churches and various organizations had at least doubled. That was beyond the President's capacity. But in the meantime Professor Byington through his Homiletics was personally advising many men in ministerial and other problems. Dr. Drew was increasingly advising and helping Graduate students and Seniors in research and thesis work. And Professor I. W. Wood was carrying a variety of
A GREAT DOOR AND EFFECTUAL

administrative burdens. The President recommended
that Dr. Byington be made “Director of Men” to assist
the President in the direction of the men of the College.
He recommended that Dr. Drew be made “Director
of Graduate Research”. For Professor Wood’s work
he left it to the Trustees to adjust duties and title and
they appointed a Committee of Dr. J. C. Massee, Chair­
man of the Executive Committee, Dr. Harold Major
and Dr. Alton L. Miller, Secretary of the Board, to
suggest a fitting title for her duties. Their suggestion
was, like the other two, a very specific title, “Dean of
the Faculty”. These three were unanimously elected.
And may the writer add that in their loyal and affec­
tionate cooperation with each other and with the Presi­
dent that triumvirate wrought wonders for the School
to which all three were now devoting their lives.

Dr. Harold Paul Sloane of Philadelphia said to the
writer one day after a Gordon Convocation, “Why don’t
you try to get Dr. Campbell Morgan for some lectures?
He’s the best of all.” With prayer and time the idea
grew larger. The writer telephoned Dr. Morgan in
Philadelphia, where he was pastor for some years at
Westminster Presbyterian Church, with constant min­
istry in other cities. The great British preacher replied
courteously but emphatically, “I can see you, but I
ought to tell you that if you want me to speak at a
meeting at Gordon you ought not to waste your time.
I am overwhelmed with appointments for months
ahead.” The writer said, “You will be surprised at what
I want to discuss.” Dr. Morgan said, “I will give you
half an hour at breakfast in New York on Monday, the
only time I can spare, though nothing can come of it.”
They talked at breakfast for a time about Gordon Col-
lege of Theology and Missions, its Christocentric and educational ideals, its growth, and its personalities and Divine deliverances. The talk drifted as Dr. Morgan led it to Biblical and doctrinal matters and his own experiences, and the half-hour became almost three hours. Dr. Morgan refusing to let the caller go. They were praying at home, and the writer prayed as he talked, and never has felt a deeper sense of Divine presence at quiet interview or public meeting than that morning. Campbell Morgan evidently was talking with God, as his constant custom was; for suddenly he said “I will come to Gordon for six class or public lecture hours a week, spending the Sunday half of each week with my Philadelphia church, beginning next fall.” The writer said “Will you come for a Convocation address first, to make sure?” Dr. Morgan said “It’s all settled, as far as I’m concerned. But I will come for a Convocation,” which he did, with one of the most inspired addresses that platform has ever known. He afterwards told us and close friends elsewhere that the clearest Divine leading he had ever felt in all his ministry was that decision in New York.

That leading produced at Gordon some of his greatest work. His weekly Convocation lectures in 1930-31 to the students and Faculty on Christ and the Individual, (with such persons as Philip, Nathanael or Peter or such as Pilate or Caiaphas), the originality, Biblical realism and touches of genius in the sketches of personalities and Jesus’ dealings with them, — and in 1931-32 on “Him who spake as never man spake” in the Sermon on the Mount, — left a lasting impress on eight generations of Gordon students who heard them. He told many afterward that he had never enjoyed any work quite as much as he did that at Gordon
College. He did not trespass on Dr. Byington's brilliant department of Homiletics, or on Dr. Wood's or Dr. Drew's profoundly Christian Theology or Philosophy, but he brought an example of expository preaching with vivid phrasing, logic and diction, and voice ranging from confidential whispers to deep organ-tones, which young ministers never forgot. He was an example too in his putting the same thorough work into his varied class-room courses as into his public discourses. His class-room technique was that of a conscientious educator. He was a happy member of the Faculty, attending Faculty meetings for business and prayer, and deferring to others as much as they did to him. Unlike a Boston preacher and advanced theological leader for many years who told the writer in regard to an enthusiastic young pastor who wanted to consult him, "I never give time to individuals," Campbell Morgan, a far greater and more famous preacher, conferred with students in simple friendliness and always had time for individuals.

Some of us had been praying ever since the added land was secured next to Frost Hall that a new building might come to relieve the crowded condition of class rooms and dormitories. It was possible to call quiet attention to this in reports and conversations, and in social meetings, especially of the Women's Council. But with the absolute need of annual income for the growing School we would not risk a proposal to the Board or an outside movement for a building. The Lord must start it in some way.

The President, talking with Harry L. Jones, a prominent business man just joining the Board, heard himself saying, almost to his surprise, by a sudden inward
impulsion, "I wish you would make Gordon one of your major interests!" The instant reply was "When may I call on you?" He came to the President's office next day, and as we greeted each other he said "What do you most need here?" The answer was "More room for classes and men's dormitories, — endowment, — scholarship funds." He said, "Let's look at the buildings." We looked at classes not only in class-rooms, but in chapel, library, dining-room and even the kitchen; then at the men's dormitory where in many narrow single rooms there was one bed placed above another. He said, "That's enough." As soon as we reached the office again he said "Will you and Mr. Rhodes meet with me here at once to start a movement of Trustees for a building?" Rhodes and the President felt that this new fire was kindled by the Lord. At the meeting, held soon after, the Trustees felt so too, and called a second meeting for final action. At that final meeting their fervor was fanned both by the fact that at the same meeting they were calling Campbell Morgan, — a coincidence not humanly planned, — and yet more by a deeply felt breath of the Spirit which overbalanced the collapse of Inflation and the preliminary tremors of Depression in the world outside. The President presented floor plans based on deepest needs of class-rooms, social rooms and dormitories, and leaving space at the rear of the wide corridors and in an added floor to double the size of the building. Voting to undertake the needed $200,000 (more than equal by present standards to half a million dollars) the Trustees in a series of brief moving speeches pledged a large part of it around the table as in 1923 they had pledged $14,000, and authorized the President to confer with some others who could complete the amount.
5.

IN HIM ALL THINGS CONSIST

1930-1944.

At an adjourned Annual Meeting on June 12, 1930, the constantly increasing percentage of men in the student membership made possible a vote of the Trustees that from that time not more women students should be admitted in any year than would bring the number of such students to one-third of the total enrolment. Since in the graduate theological course, soon called the Divinity School, it would doubtless always be true that a large majority of the students would be men, the new rule regarding the total percentage of women left a more than one-third enrolment of women possible in the College course.

The Trustees at this meeting gave to two younger teachers, Carrie A. Tarbell and Merrill C. Tenney, the rank of Assistant Professors. Both have made so great a mark on Gordon scholastic and spiritual life that more will be said of each of them in the coming part of this narrative. But Gordon Alumni may be proud of such representatives in Gordon educational history.

At that meeting, Mr. Edgar S. Rhodes resigned from the Chairmanship of the Board, which he had held for six years of extraordinarily loyal, constructive, generous leadership. Nothing but genuine concern at that
time for his health could have induced the Trustees to let him resign. But it was a victorious ending of his chairmanship; for the College which he loved was at one of the highest points in its history. He continued his personal and financial devotion. And more than ever he planned and discussed constantly an unparalleled bequest for the future of the School which was so much his.

The choice of his successor, nominated by him, was unanimous. Dr. Alton S. Miller had already been in turn Secretary of the Board and Chairman of the Executive Committee. He had also, as a former member of the faculties of Harvard and the University of Michigan, taught advanced Mathematics at Gordon with remarkable clarity and technique. He had just been President of the Northern Baptist Convention. He was a successful businessman on a large scale. With this unusual background of business, education, the religious world and Gordon affairs, he began his service as Chairman with the deep confidence of the Administration and Trustees.

Almost as widely noticed as Campbell Morgan's coming was the decision of Gordon College of Theology and Missions in the "Andover Case".

We had known of every step in that case. The Andover Visitors, whose duty it was to protect the Andover Seminary endowments and their credal safeguards, had brought suit after Andover, reduced to a handful of students, joined the Harvard graduate department, which honestly made no pretense of orthodoxy. The Visitors had won their case, and had talked with the writer and his and their friend Dr. Francis E. Clarke about an Andover-Gordon, if Gordon could se-
cure the Funds. Several Gordon Trustees, led by Dr. Conrad, became eagerly interested. But when the legal opportunity broke, it meant, not a peaceful application for homeless Funds, but an attack on an Andover-Newton merger, already partly accomplished and awaiting only a Supreme Court permission for Andover to take the Funds with it into the merger. The Gordon Trustees were faced with a confusing question. That great sum of over $900,000 belonged doctrinally to Gordon College of Theology and Missions as the only Seminary in Massachusetts qualified both by doctrinal position and by educational standards to use these funds. On the other hand such a suit, not peaceful, but bitter and violent, would create a cleavage which would reach for a generation into parishes and fields in all New England and in many lands; and not the crusading Gordon Trustees but Gordon Alumni and all the Churches would suffer from it. Moreover winning such a suit against Andover-Newton would not itself bring the Funds to Gordon but would only open the way for a possible and bitterly opposed suit to secure them. Almost all the Trustees and leaders felt that the light must come in the Trustees' Meeting itself. But one Trustee, no longer active in affairs, the beloved second Founder of the School, Nathan E. Wood, spent privately the entire day before that December meeting in continuous prayer.

At the meeting the President waived his right to present the business, in favor of Dr. Conrad who spoke with all his fervent eloquence and emphasis to urge going into the fight to secure those evangelical funds. When he finished, Dr. Wood rose and "knowing not that his face shone" after his day with God he spoke to an almost awestruck audience. When he finished, one after
another spoke briefly in agreement and the surprising vote was fifteen to one against entering the contest. A second but informal meeting, with "three hours of discussion," called at Dr. Conrad's request, and preceded by a marvelous prayer meeting of the whole College, confirmed the first decision.

Nathan E. Wood wrote a "Statement of Facts" immediately afterward. We quote briefly from it because it alone explains the remarkable dissolving of a problem so complex that no one of the group was wrong, but only God was right:—

"A Statement of Facts.

"In the matter of the Andover-Newton merger it seems to me wise to state the exact facts in so far as my own part in them as a Gordon Trustee is involved. I made careful study of every phase of the suit. I gave repeated and prolonged reflection to the matter in all its bearings, but nevertheless I was unable to make up my own mind clearly as to what stand I should personally take. There was all along one condition absolutely fixed in my mind, that I would do nothing or be a party to nothing which in any way would tend to swerve Gordon College from its course of strict evangelicalism.

"To make and keep Gordon evangelical and evangelistic, and to guard it jealously from modernism and so-called liberalism, whether Unitarian or Congregational or Baptist, was my supreme desire.

"The Trustees met on December 18th. The day before that meeting I found myself in an agony of mind which was almost unbearable. I spent the whole day from eight o'clock in the morning until about six o'clock in the evening in careful study of all the facts, and especially in anxious prayer. It was a very heavy bur-
den of prayer, one of the most so I have ever experienced. I felt that a crisis had come. Perhaps I ought not to speak thus openly of such an intimate experience, but in the late afternoon light began to dawn and my burden was lifted. I found that my mind had focussed itself upon a decision which was not what I had expected. I have no words to express my sense of relief, of joy, of thanksgiving that the way was at last made clear to me, and I wondered that I had not seen it all before.

"At last I saw as clear as light that any sort of merger with Andover would inevitably entangle Gordon, that the Andover Trustees, a continuing body, . . . would of necessity always have a voice in Gordon affairs, if not controlling, yet enough at least so as to be an entanglement and hindrance to the free expression of the Evangelical Gospel for which Gordon stands. If their money was invested with us and their Board of Trustees was left a self-perpetuating body, then as Christian gentlemen of honor we were bound to give them a voice in the control and in the shaping of Gordon policies. Andover's thousands of dollars of endowments did not weigh in the scales as against Gordon's evangelical teachings. For this reason, and for this reason alone, I voted against it.

"I am confident that my voice and my vote were guided by the Spirit of God who answered my prayer for guidance in this long day of wrestling with Him and that He showed me with convincing clarity what was the mind of my Master for me."

(Signed),

NATHAN E. WOOD.

Dr. Campbell Morgan's work was at its height in
1931. His extraordinary series of which we have spoken on Christ and Individuals in the Gospels continued to the summer of 1931 and was followed in the fall by a series on the Sermon on the Mount. Classroom courses on Expository Preaching and on the Parables of Jesus, and public Tuesday evening lectures on the Cross and the Resurrection, combined to leave an ineffaceable impression on all who heard them. The entire Faculty met the challenge of the steady increase in numbers, especially of advanced students, by some of the finest teaching ever done in the School. It should be said that while Campbell Morgan's membership in the Faculty naturally attracted an increased enrollment, a rule was strictly enforced that no students could enter simply for Dr. Morgan's courses.

The new building was steadily progressing in the winter of 1930-31. With larger curriculum and membership the classrooms and dormitories were needed more than ever. In the fall of 1930 the Women's Council had met in a special meeting to consider the large problem of dormitory furnishings for seventy students. The Chairman of the Council, Dean Isabel Wood, reported afterward that when with some anxiety she made the appeal, without pressure, for individual members of the Council each to give or raise the amount needed for furnishing a room, "the responses just came floating in" like responses in a spiritual meeting, which indeed they were.

As guests on the Dedication day went down the right-hand stairway from Frost Hall to the Chapel they saw a unique gift. John MacDonald, a leader and teacher among the group of American artists in stained glass, designed two windows which he valued so deeply
that he would not part with them. His widow, and his
daughter, head of the Flora MacDonald Company of
Decorators in Boston, gave the two windows to two
great Christian schools, west and east. To Wheaton
College, Illinois, they gave his fine reproduction of
Millet’s “The Sower.” To Gordon College of Theology
and Missions they gave MacDonald’s original master­
piece of the Apostle John in his shining old age in
Patmos receiving and writing the Book of the Apoca­
lypse. This is to the writer and many others the most
spiritually and creatively inspired of all the depictions
of “the Disciple whom Jesus loved”. The strong and
benign face and the glory of light and color make it
one of the treasures of the School.

The exercises of the Dedication day began with a
crowded gathering of alumni and students in Gordon
Hall fervently in addresses and prayer dedicating
themselves and the new building to missions and evan­
gelism and to Christ. The official Dedication Exercises
took place in the afternoon with an audience of invited
guests and a memorable program, an outstanding Dedi­
cation Sermon by Dr. A. Z. Conrad, the Dedication
Address of high educational vision by Dr. Payson
Smith, and the Dedication Prayer, at once intimate
and exalted, by Dr. Nathan E. Wood. The Dedication
Reception following in the new building with the
Women’s Council as hostesses was the joyous beginning
of a long series through many years of such times of
fellowship in that building. A final session, open to
all the public, in Tremont Temple in the evening in­
cluded an organ recital by Dr. Archibald T. Davison,
Harvard University Organist and Choirmaster and
famous choral conductor, and the signal day ended with
one of Dr. Campbell Morgan’s most inspired addresses.

ROST HALL AND WOOD HALL FROM THE FENWAY
On Commencement Day, May 27, 1931, the Graduate Theological Course at Gordon became officially the Divinity School of Gordon College of Theology and Missions, or, in conversation and publications, Gordon Divinity School. The name prescribed itself. For a graduate theological school organically connected with a college or university is called a “Divinity School”. A Committee appointed at the request of the President to “effect the organization of a Divinity School at Gordon College” at once on behalf of the Trustees endorsed the name and organization. It was a climax of a process going on since 1918 when power was received to confer the graduate theological degree of B.D., and yet more after 1927 when power was received to confer all appropriate degrees, including post graduate theological degrees. A constant series of graduate students of very high grade, with distinguished universities represented among them, had increased so rapidly in the later 1920’s that with Campbell Morgan’s coming it reached an enrolment of 90 in 1931. The Faculty remarkably supported the movement both before and after 1931 not only by their votes but by giving additional advanced and research courses in literature, philosophy, psychology, homiletics, Christian history, New Testament interpretation, theology, the religious aspects of science, and other fields. It was a boon too to graduates of Gordon College holding pastorates in the region of Boston and not wanting to spend several years of graduate study absorbing a non-evangelical atmosphere to neutralize, if not their evangelical faith, at least their evangelical fervor.

No attempt to build a larger graduate enrolment was made during the following years. For with no scholarship funds to aid any large number of such
students, with Gordon's inability to give them free rooms as most theological schools did, we could only help them to secure pastorates, large or small, within reach of Boston, and so could encourage only those of such evident ability, speaking gifts, maturity or experience as would make them successful pastoral candidates. It resulted in a Divinity School student body of compulsory high grade, and it created a confidence among churches and pulpit committees in candidates from Gordon Divinity School.

An unusual testimony to the educational standing and the ministerial standards which Gordon College of Theology and Missions had attained was the appointment of its President, by President Beaven of the Northern Baptist Convention, as Chairman of the special Committee of that Convention in 1930-31 on Ministerial Ordination. This Committee, whose membership included several leading officers of the Convention and State Secretaries with the Presidents of all the theological schools of Northern Baptists, drew up a declaration of standards for ordination which were unanimously adopted by the Convention and were the basis of its present standards. Gordon College and Divinity School have remained steadily loyal to these high standards.

On November 19, 1931, “Chairman Miller, at Dr. Conrad’s suggestion, appointed a committee to consider the denominational and inter-denominational character” of the School. He appointed Dr. Harold Major whom Dr. Conrad especially trusted and suggested for the chairmanship, and for the other members Dr. Conrad himself and Mr. Willard C. Hill, a layman active in national Congregational affairs. The President of the
College and the Chairman of the Board were ex-officio members of all committees of the Trustees, but in this case they had little to do but to concur, after Chairman Major's personal researches, in the following unanimous Report, which, after recounting the history of the Charter, goes on: — "It appears that about seven-eighths of the permanent gifts received through the years have come from Baptist sources, and that approximately nine-tenths of the money raised for current expenses is also received from Baptists.

"The Committee learns from consulting the authorities at the State House that any change in the Charter would require the unanimous vote of the Board of Trustees, and is agreed in view of the history of the Institution, and all the circumstances, that to undertake any change in its Charter would be unwise, if not impossible.

"The Committee finds that the personnel as well as the purpose of the College is a matter of public information, and recommends that Gordon College of Theology and Missions be known as an Evangelical Institution of Christian learning, controlled by Baptists with the cooperation of Evangelical Christians of other denominations on its Board of Trustees. Its faculty, its student body and its financial support are recruited from members of all the Evangelical Denominations."

From this point we must deal briefly with many things to which we would like to devote more record or description. But it is a long period from 1930 to 1944. And it is for instance ten times as full of students, courses of study, incidents, outside contacts of every kind and, of course, Alumni, as the first fifteen years. The vast Depression in the world during much
of the period, and World War again during the last five years brought problems of support, student employment, pressure of many kinds. All this means that events or people after 1931 can receive only a fraction of the space they would have received in the first twenty years or even later.

But after all this is a history and as this period of the 30's grows more and more contemporary it grows less and less history. Shall we by general consent of reader and writer treat similar matters and events in groups, covering the whole period, such as religious work or influence, or educational standing, or the Theological College, or the Divinity School, or finance, or music, or Councils? And shall we devote a phrase or sentence to persons or incidents where in earlier years we would have devoted a paragraph? And may we logically and truly find the unity in so varied and complex a period in the constant controlling fact that it was a School of Christ?

Scholarship and Christian service went hand in hand in the 1920's and 30's at Gordon. In the 1930's the facts were almost unique. At one time in the 30's one hundred pastors of all denominations in Greater Boston were Gordon Alumni or students. In the four Boston Baptist Associations, including all of Boston and nearby cities and suburbs, of 98 pastors 48 were Gordon Alumni or students. What was even more remarkable, at one time in those years every Baptist pastor in Boston proper was a Gordon alumnus, trustee or teacher. At one time also, of 96 Baptist pastors in New Hampshire one-half were Gordon men, and 25 more were close friends of the School. The very active Granite Chapter of over 60 Gordon Alumni of all de-
nominations in New Hampshire was a spiritual and evangelistic power in the State, and its annual conferences were remarkable. The Rhode Island Chapter of Gordon Alumni included 22 pastors beside others. Maine was full of Gordon men and women and Gordon influence. A picturesque coincidence was recorded in the *Gordon News Letter* of February 1933 telling that the Old Colony Baptist Association (just south of Boston), the Boston South Association, the Boston West Association, the Boston East Association, and the Salem Association (just north of Boston) all had Gordon Alumni Pastors as Moderators; and the Boston Baptist Ministers' Conference and the Boston Colored Baptist Ministers' Conference had Gordon Alumni as Presidents. Gordon men were preaching a warm, intelligent gospel, drawing converts and praying weak churches into strong ones, and many churches wanted them for pastors.

At times in the 30's the number of Gordon students holding pastorates of all denominations during the School year (in addition to the many summer pastorates) reached one hundred; and those in salaried religious positions in Sunday-schools, city missions and other organizations (not including the large number in the summer) numbered from over fifty to nearly seventy. An annual report tells that as many as eight evangelistic teams went each week to speak and sing in churches, and many teams sang and spoke regularly in hospitals, industrial homes, asylums, prisons and settlements, and in Chinese, Italian, Syrian and other foreign Sunday-schools. A network of evangelism took charge of fourteen meetings a month in such missions as Dover Street, Merrimac, Calvary and Bethel, and a quartette, a chorus and a group of instrumentalists
broadcast every week over leading radio stations.

Gordon worked in close alliance with local and Worldwide Christian Endeavor, whose President Francis E. Clark and successive Secretaries E. P. Gates and Stanley B. Vandersall taught Young People's Work at Gordon. The Evangelistic Association of New England which sponsored all the great evangelistic movements in New England during this period was strongly allied with Gordon College, its leading Trustees, including its President Allan Emery, were Gordon trustees, its Secretary until 1936, Samuel Russell, was a loyal Gordon Alumnus; and its Secretary from 1936 to the present time, Wesley G. Huber, was and is a leading Gordon alumnus and trustee. As in the 1920's over one-half of all the Student Volunteers for Foreign Missions enrolled in the colleges and religious schools of eastern New England were students at Gordon, so in the 30's Gordon students were leaders in the new Foreign Missions Fellowship. The national League of Evangelical Students had its New England Chapter at Gordon. The National Association of Evangelicals held its first New England public meeting in Gordon Hall as guest of Gordon College, which in that way introduced them to New England. Charles Taylor, a Gordon Trustee, whose evangelistic campaigns electrified New England cities at that time, Harry Anderson, an alumnus conducting citywide campaigns throughout the West, and Edwin Orr, who took advanced theological work at Gordon in that period after his evangelistic fame was worldwide, were among many who counted on Gordon prayers and Gordon Alumni in their campaign. And not least, Gypsy Smith, during that period of his greatest campaigns in many lands, was glad, as continuous Honorary President of the General Council
of Gordon College, to tell everywhere of the extraordinary spiritual work and influence of Gordon College. For all these things the hundreds of conversions in the work of the students each month provided a constant background. “So mightily grew the Word of the Lord and prevailed.”

Gordon finance during the years from 1910 to 1944 in which the writer has known it all intimately at first-hand was more than figures and cold type. It was prayer, sacrifice, generosity, economy, system, faith and miracle. The writer, authorizing expenditures, and negotiating business and perforce responsible for securing income, left all custody of funds, payment of bills and care of financial records to the series of very competent treasurers. In addition to Henry H. Kendall, Charles Burnham, Nathan Dennett and Russell Reilly, of whom we have already spoken as able leaders of large business and devoted Gordon Trustees, Egbert E. Stacpole, comptroller and in charge of accounting at the Massachusetts General Hospital and of other charitable organizations, kept the Gordon Treasury books and records on a special scientific basis for several years until he left to become Comptroller and Auditor of Mount Holyoke College. Prominent firms of accountants in Boston audited the treasurers' books each year; and one, the Herbert E. French Company, further organized them to fit the expanding work of the School. David M. Goodwin, officially connected with one of the leading investment firms in the city and with the New England Trust Company, has served as Treasurer and Trustee since 1936. Whether in pre-War depression times or Post-War boom times he has made Gordon finances a model of accuracy, high credit
standing with the banks, wise investments, and clear reports by which all trustees and supporters could know Gordon expenditures and their classification, income and securities.

A high point in the Gordon finances in that period was reached in the budget of $64,000 for 1931-32. With the change in the official rating of the value of the dollar today compared with the average in the 1930's, this equals about $175,000. But in '31 we began to feel the cold wind of Depression blowing in the business world, and the following years saw smaller Gordon budgets with economies sometimes dangerous to efficiency of the School and health of those who did its teaching and its work.

Singularly the high tide of the work of the School ministered to this impending economy. In the fall of 1931 the steadily growing enrollment, even with the limiting of the number of women students, reached 300, and it was agreed that until further notice it would be limited to that number as the largest that the Faculty and equipment could adequately care for. Both for that reason and for the visible need of economy all advertising for students was given up; the annual catalog, the largest factor in winning students, was omitted in '32, '33 and '34, and a coverless, pictureless pamphlet giving the courses and other needed information was substituted; and entire dependence was placed on prayer, the influence of Alumni, students and friends of the School, the attractiveness of various professors, thorough correspondence, and very deeply the leading of the Spirit. Showing that we were divinely led in this agreement, the numbers remained closely around 300 for a dozen years, — being 310 in 1943-44, the last year of that policy.
The main current of giving for support of the School stood the test of the Depression remarkably. For there had at no time been either individual or organized pressure upon people to give to the School. We made friends by many kinds of contact. We kept them well informed about what went on in the School and gave them the warm appreciation which they deserved. Some such supporters became Trustees. These did not have to give as Trustees, but were Trustees partly because their giving entitled them to a fellowship and voice in the School’s affairs. Some givers who were not Trustees became Directors in the Councils, having the fellowship without the burden of affairs.

Finance of a religious school without great endowments and in Depression times means truly walking with God. The writer remembers, out of many instances, striking or touching, of Divine deliverance or human devotion in those years:

How Frank Burgess and his wife did all their giving as one, among their annual gifts being a generous one to Gordon, whose affairs and doings and especially whose students they loved to talk over with the President; and how when Burgess died, instead of bequests to organizations he left it to his wife to carry on for them both, and she sent $10,000 to be invested and the income to continue his annual gift.

How Herbert A. Bryant, a new but beloved Trustee and a member of the Building Committee of the new building, died before he could complete payment of his subscription for the building, but how his deeply bereaved wife and sons insisted on paying in several installments and with sacrifice the full remainder of his pledge.

How Dr. Arthur T. Brooks, devoted Trustee of Gor-
don, talked about the School with a great philanthropist and friend of his whom he visited each year, and when this friend sent yearly gifts to Gordon, Brooks arranged with him that the writer's letters of appreciation should reach him as few or none of the many hundred letters a day, mostly asking for gifts, did reach him unless he requested it; how one day Brooks's friend said, "I have $50,000 to give somewhere," and Brooks recommended Gordon College and Wheaton College, Illinois; and how after private correspondence which lies before the writer the $25,000 came, on strict condition that it be kept anonymous, and it was used to reduce the debt on the new building to a point which represented exactly a group of pledges cancelled by the business conditions of the 30's.

And how the full-time Faculty members sent word to the Trustees in November 1931 that they were beginning to give one-tenth of their salary to the School above their regular gifts to it, — a pledge not asked of them, but proposed by Dr. Byington and Dr. Morgan.

At the end of 1933 and the beginning of 1934 a number of personal events took place which should be recorded in this history. Charles H. Jones, one of the greatest Trustees in the history of a great Board, passed away after prolonged illness. At the preceding Commencement he had, as few laymen have done, delivered the Baccalaureate sermon-address, a remarkable discourse which manifested, to the glory of Christ, Charles Jones's intellectual powers and his increasing and transforming Christian life in his closing years. It might well be printed, as there is not room here to do it, as a permanent Gordon document. At the same meeting at which this loss was reported, the resignation of
Dr. Alton L. Miller from his brief but notable Chairmanship of the Trustees was regretfully accepted. His far-sighted support of every advance in the years preceding and during his chairmanship was invaluable. But as his personal and official letter to the writer explains, the almost incredible pressure upon men at the head of very large businesses in those deepest Depression years was leading him to drop all outside responsibilities and positions for some time. In January 1934 the important vacancy so created was filled by the election of Edgar C. Lane whose name has recurred more than once in this history, for he was one of those leaders in Tremont Temple whom Edgar Rhodes drew into active support of the School around 1914. His many friendships in the business world of Boston aided the Administration in finding new openings for financial support of the School. He was deeply interested in reducing the debt on the new building and he and his friends the Rhodes brothers joined in a large gift for that purpose. With his gracious wife he was especially interested in helping individual Gordon students in times of need.

The Theological College plan which had made the School’s reputation, or fame, if you will, and under God had produced its growth in so many ways, was rising to its height in the ’30’s. In the first few of those years we discussed among professors and trustees, as indeed we had since 1915, whether the next step in that progress should be to begin a fuller general arts course, open the doors to possible students not called to a ministerial or missionary lifework, and lift the recent restrictions on the number of students. In ’33 it came to a decision. It was recognized that it involved a large
endowment and full college tuition fees. And in those Depression years neither large endowments nor large tuition income could be realistically considered. The President wrote to Dr. Payson Smith, who had helped us in 1918 to get the theological college degrees and in 1927 the power to confer all degrees appropriate to the courses of study, and was still the warmest influential friend the School had in the educational world. Dr. Smith replied in the following four sentences:

“It would seem to me that the trustees of Gordon College of Theology and Missions should understand quite clearly that in the adoption of a general collegiate course leading to the A.B. degree there would unquestionably result a tendency to divert the school from its primary and somewhat technical purpose to the more general objectives of the liberal arts colleges.

“I have not known of any case where a small college had been able to adopt the general collegiate courses leading to the A.B. degree and at the same time conserve the specific objectives of specialized courses. Therefore, in making a decision of the question as to whether or not it is desirable to incorporate courses leading to the A.B. degree, the Trustees should, I think, understand that their decisions to do so would inevitably, but perhaps slowly, change the character of the institution.

“If the Trustees should think it advisable to take steps in the direction of the adoption of courses leading to the A.B. degree, it would, of course, be necessary to establish a faculty to carry the various courses that are incorporated in the course of study of the liberal arts colleges and provide such extensions of laboratory equipment as would meet the requirements of courses of that character.”
It would not be possible to state so far-reaching a situation more authoritatively, moderately or decisively. It settled the question for Gordon Trustees, under the conditions in the '30's when money was scarce, and in the early '40's when War gathered on the horizon, and then broke, and soon depleted all the colleges; until in 1945 the Government crowded the colleges with veterans with their tuition paid, and produced new conditions.

About this time too the writer brought the whole question to a Faculty meeting for prayer and conference upon it. To his surprise he found absolute unanimity among both older and younger professors in favor of Gordon College's devoting itself to being the best as well as the first theological college in America.

So for several years until 1937 the process of perfecting the theological college program continued.

In 1935 there came suddenly one of the greatest losses in the history of the School when on April 16 Dr. Drew died, after a sudden two days' illness. He was in the prime of his career, a Christian philosopher, an ideal teacher, a preacher of rare depth and power and a great Christian. If ever a man was a "pillar in the house of the Lord," Edward Payson Drew was so at Gordon College of Theology and Missions.

His memorial service at the West Newton Congregational Church was conducted by his beloved Pastor Boynton Merrill and by the President of Gordon. But the most ineffaceable memory of that moving service was the final tribute in the organ music, without the words, of Dr. Drew's favorite hymn "Ten Thousand Times Ten Thousand." The heavens opened; the congregation was lifted up and exalted by the supernatural
music. Afterward the organist told the writer that he was so taken out of himself that he had no idea what registration he had used. "The trumpets on the other side sounded" in that closing music.

In the emergency the Administration asked Rev. Ralph F. Palmer, former teacher at Gordon College, who had returned from a few years' pastorate in Vermont to one in Greater Boston, to undertake the main courses in Philosophy and Psychology. While his temperament and technique were different from Drew's, he was a brilliant and forceful teacher, and in the difficult situation kept the department at a high level.

In 1936 several actions of personal interest were taken by the Trustees. At the Annual Meeting Assistant Professor Tenney, whose work in New Testament Greek and Interpretation had become invaluable, was made full Professor. His clarity of mind, thorough technique and warm evangelical faith made it evident to Faculty and students alike that an educator of unusual power was growing up among us, and although Nyack had sent him as the first of a notable line of its graduates to enter Gordon College before Nyack's college course was established, and Boston and Harvard Universities recognized his ability in his study for advanced degrees, he was deeply a Gordon man.

Another consecrated and tested alumnus, Mrs. May C. Orr, able Secretary to the Dean of the Faculty, was appointed Registrar on recommendation of the Administration. She combined with this her work with the Dean, and went forward in a career of intelligent, devoted, unselfish usefulness for the School of which her life has been so vital a part.

At a later Meeting tributes of appreciation were
tendered to Mr. Edgar C. Lane, retiring from his devoted chairmanship of the Board, and to Mr. Russell G. Reilly retiring as long-time efficient Treasurer of the School, both continuing then and now as Trustees. These places were filled in October by two who began long terms of service, Rev. James T. Rider and David M. Goodwin. Rider, under whose leadership Ruggles Street Baptist Church had risen again into perhaps the highest level in its long history, became Chairman by unanimous choice. It was a climax of one of the many Gordon life-stories which sound like something out of the Bible. James and his brother Daniel Rider had left their Free Methodist pastorates in western New York and like Abraham leaving Ur of the Chaldees they came with their families and a few household goods to seek further education at Gordon, trusting for pastorates within reach. Because they were fervent preachers and strong men, and were like Campbell Morgan who was, he said, “a deep-water Presbyterian”, they were quickly installed in good Baptist pastorates, and by 1936 had both been established as eloquent Boston pastors, James at Ruggles Street and Daniel at Clarendon Street. James Rider became an outstanding Chairman, kindly, fearless, full of wisdom tempered with common sense, and an unfailing help to two administrations of the School.

David Goodwin, of whose notable service we have already spoken in our review of Finance, at once established, with the agreement of the Trustees, a banking credit like that of any important business for an annual season of diminished income, which in Gordon’s case was in the summer. He became further a true friend of officers and professors by his invoking the legal requirement that salaries take precedence of other bills.
We have said little about the two Councils of Gordon College since the dedication of the new building. The General Council continued its series of dinners and social gatherings. Edgar Rhodes left his work as social leader of the Council to devote himself, with the President's help, to a campaign of a group of teams to increase the income of the College and steady it in the face of Depression and to interest many new supporters of the College. Much of these objectives was attained. The energies of the General Council returned to their social purpose, though somewhat diminished by being employed in the financial campaign. Dr. Robert Watson, Pastor of the First Presbyterian Church of Boston, and later of the Brookline Presbyterian Church, had become the effective presiding officer, with a strong personality, striking appearance, keen mind, good fellowship and play of humor. As President of the Council for several years in the early 30's and as part-time Professor in Gordon College he was an important figure in the life and affairs of the School, and as sociologist, and President of the National Reform League, and as a remarkable personal evangelist whose famous first question with the unsaved was "Why is it that you are not a Christian?" he is a vivid memory to thousands of Christian people.

Dr. Watson was followed as President by Rev. Daniel Rider of whom we have just spoken and who in the last few years of the Council threw himself with energy into its work. It was a happy thing that after one or two other prominent pastorates he came to preach a stirring and thoughtful gospel in Clarendon Street Church and by his warm heart and high character could contribute so much to the Church which was so long the home of the early School. Equal to Daniel Rider as a power in
the closing years of the Council was its Secretary, Rev. W. L. Hamer who fifteen years before had left a successful business career to enter Gordon and the ministry. Rider and Hamer led the Council in several notable Bible Conferences and in drawing evangelical men of different communities and denominations together in a permanent spirit of fellowship. Rider's ministry was ended in the early 40's by his lamented death. Hamer has continued in his able Boston pastorate and now has been for many years as leader in the Baptist Education Society a strong friend and helper of hundreds of students at Gordon and other theological schools.

Music at Gordon has been an atmosphere, a light, and a glory to God. In the early School they sang with fervor and joy and the course in Music meant training in the singing of hymns. In the new School after 1908, increasing pressure of studies brought no weakening of the spontaneous singing. So many students had good voices that for some years the College sent students in groups of four to the studio of Harvey M. Whitney, Conservatory professor and trainer of prominent soloists. Later the College helped many to study with private teachers, one teacher being a rising young singer named Roland Hayes. In Gordon Hall the Chapel singing became truly radiant. By 1920 a chorus led the singing, and by 1930 three hundred fresh, intelligent, consecrated voices illumined those great years. A College orchestra was formed, with some twenty-five experienced instrumentalists. In 1931 Henri Martin entered the Divinity School. In addition to his general education he was a graduate with a Doctorate in music from the National School of Music in Paris, pupil of the great composer D'Indy, and had even conducted
D'Indy's orchestra. Under Martin's skilled baton the Gordon Choir and Orchestra reached a high level.

Vasil Osepoff took up the leadership in 1934, coming to Gordon after European and American education, to study for the doctorate. He was a remarkable public violinist, and a conductor, and Mrs. Osepoff was a professional choral director. Led by these two for three years the chorus and orchestra, together and separately both in Chapel singing and in a more varied repertoire, not only made the Chapel music memorable but gave delight to many outside audiences. When the Osepoffs went to take charge of the Conservatory of a southern college, a Gordon alumnus and associate professor, Nathan W. Wood, and a student in the Divinity School, Marshall Stevenson, successively trained and conducted the choral music in Chapel and concert. Both were products of Dr. Archibald T. Davison's work at Harvard which has revolutionized college choral work in America and won the ecstatic applause of European critics. In those years two choirs at Chapel with platforms facing each other across the auditorium, and with the orchestra between, led the singing together or antiphonally, and received regular training as a part of the curriculum. Musical History and Appreciation soon became a regular course.

In 1937 three shining Gordon careers were ended. A. Z. Conrad was the first to go, in January 1937. In 1936 he had celebrated his 80th birthday, the 50th anniversary of his ordination and the 30th of his pastorate at Park Street. He had seen that Church come up during his pastorate from weakness and possible removal, to be a power in all the region. He had been steadily a miracle of energy, preaching to his crowded
congregations and conducting his equally crowded prayer-meetings, teaching at Gordon, speaking far and wide, and remembering, as pastors of such churches do not always do, the saying of Thomas Chalmers that “a house-going preacher makes a churchgoing people.” He was a crusader for the Gospel, for evangelical loyalty, and outstandingly at the same time for civic righteousness; and his sacrificial interest in Gordon was largely due to his conviction that the School was a supreme instrument for these things in New England.

In July 1937 Nathan E. Wood’s pilgrimage of 88 years ended. He was leader in the founding of the New School, as A. J. Gordon was in the founding of the earlier School. He had felt all the vicissitudes and the victories, and had been an inspiring influence in the Trustees. For 20 years he was Professor of Theology at Gordon. His devotion to Christ and the Bible, and his kindly but deeply evangelical faith entered there into the ministry of more than a thousand ministers, missionaries and other Christian leaders. His “Person and Work of Jesus Christ” shows why so many recognized him as one of the clearest and deepest thinkers of his time. In all his later years he was a benediction to a multitude of people, and not least in the home of the President and the Dean.

One Sunday noon in October 1937 Edgar Rhodes discussed with the writer after Church, as he constantly did in those days, his great plans, to be carried out that week, for his part in the future of the School which meant so much to him. But that day he became ill, and in a few days was gone. Few loved the School as he did. And no one except Martha Frost gave to it as largely as he did. It was mainly due to him, too, that
Tremont Temple has made itself the mighty financial ally of the School for these many years. His spirit of unselfish brotherhood drew all men to him. His successive pastors made him their most intimate friend. His going was a deep personal loss to this writer. As for the School, humanly speaking it would not exist today if it were not for Edgar Rhodes and his gifts to the School at crucial moments through the years. Another hundred thousand dollars will some day come from him to Gordon, and later still another hundred thousand, and in the distant future, "if the Lord tarries," a far greater sum.

The process of perfecting the Theological College program discussed in 1933-34 went steadily on. As a pioneer program, it involved some pioneer courses and was especially built around several of them. The New and Old Testament, Theology, Homiletics and Church History were essential. The pivotal collegiate pioneer departments were three, Rhetoric and Literature, Philosophy and Psychology, and Science. The department of Literature with its unique and widely-noted courses in Literary Masterpieces of the Christian Era and in Comparative Literature was the first basis of the collegiate program and a chief factor in the securing of the first degrees in 1918. Philosophy with a group of highly original courses had become a full department under Dr. Drew in the 1920's. These two departments had much to do with the College's receiving the power to confer "all degrees appropriate to the courses of study" in 1927.

The department of Science was a long and equally pioneer development, under a series of teachers, of whom we can speak only of three, who taught longest.
Dr. Carl W. Miller, Professor of Physical Sciences at Brown University, conducted at Gordon for seven years from 1929 to 1936 a course in Introduction to the Inorganic Sciences of Physics, Chemistry, Astronomy and Geology. Beside his brilliant gifts as a teacher he did a remarkable thing at the request of the Administration at Gordon in incorporating in his courses the “new knowledge” of atoms and electrons, light and heat, already being accepted in scientific circles but not having penetrated many classrooms as yet. This trial course was so successful at Gordon that he ventured to give it at Brown, where its success led to his embodying it in his “Introduction to Physical Science” which was widely used in universities and colleges. During the eight years from 1930 to 1938 Professor Frederick F. Yonkman of the Boston University Medical School gave annual courses at Gordon in Biology and Zoology, and in Physiology, General and Human, until in 1938 his unusual gifts led to his call to the headship of the research department in Biology at Wayne University in Detroit.

In 1936 Edwin R. Gedney, trained at Brown and Harvard, and with two years as geological expert of great mining companies in the West, then two years in the same work in the heart of Africa, then, with a new and deep religious experience, becoming as a lay preacher the pastor of a church in Greater Boston. He came to study at Gordon Divinity School, and, after a long talk which the writer vividly remembers, to teach science at Gordon, where we all soon realized the truth of what the writer learned later was said of him at one of the universities, that they “regarded his scientific abilities with awe”. With his courses in Physical Geology, Chemistry, and Historical Geology, the latter
soon embodied in a memorable monograph known to many scientists, and the courses of Drs. Miller and Yonkman and one other, there were in 1936 eight full one-year courses in Science in the curriculum. The eighth was applied Science in the strong course in Scientific Hygiene taught by Dr. L. Curtis Foye, Professor in Boston University Medical School, hospital superintendent, staff physician at the Boston City Hospital, and leader in many Christian enterprises, who thus continued a connection made by his beloved father, Otis Foye, eloquent preacher and scholarly Gordon professor of Church History in the formative years of the New School after 1914. These four scientists radiated a consciousness of Divine presence in the physical world and a loyalty to Christ which placed the whole department beside those in Literature and Philosophy as a center of Christian vision naturally to be expected only in religious studies.

By 1937 these and other departments had led the way to a climax. With many more courses than any student could take in four college years, it was time for a more closely prescribed program of comprehensive courses both in "Arts" and in Religion. It was time too to consult the educational world which was so widely accepting graduates of the college course at Gordon as candidates for advanced degrees in graduate schools of theology and of arts and sciences. In extended interviews two official leaders in national collegiate education, two university presidents distinguished in educational theory and practice, and finally the College's closest friend and adviser of national repute, Dr. Payson Smith, approved, with suggestions, the program and the selection of comprehensive courses, and one of the presidents advised changing "Departments"
to the more up to date "Divisions." For those students who wished this college course instead of the predominantly theological Th.B. course the degree became A.B. in Th. The basic proportion of Arts courses became 60% and of religious courses 40%. Those who desired to be recommended to standard graduate schools were required to take 75% in the Arts course.

Evidence of the value of this College program came in unexpected ways. The American Association of Theological Schools, of which Gordon Divinity School had become a member some years before, in its 1940 Statement of Pre-Seminary Studies almost entirely paralleled the Arts courses of the new Gordon program. Harvard University modifying its former highly elective system built its new undergraduate program in the 1940's especially on unified comprehensive courses in the subjects which every student ought to have. The United States Department of Education in its 1940 bulletin of colleges and professional schools listed Gordon College, with its A.B. in Th. course, in the first group, among the Arts Colleges. Best of all evidences was the immediate and growing success of the new program.

The years of the thirties went on, with four of the greatest leaders, Drew, Conrad, N. E. Wood and Rhodes, gone, but with a few from the 1920's or earlier, and others more recently active, to carry on; and with no let-down in the agreed membership of 300 students, or in rapidly rising educational standing, or in keeping out of annual debt. For it was God's work, and it was Christ "in Whom all things consisted". But there were many persons remaining, of whom much might be said, if from this point it were not the case that activities
had grown so numerous, and shall we say so contemporary, that we can touch only briefly on a few of the persons or things on which we would have dwelt longer in the story of the 20’s, and still longer in the simple annals of the early School.

Shall we speak first of Charles Otis, coming from New York to all meetings since 1920, becoming one of the largest supporters of the School, and in the 30’s following Edgar Rhodes as lavish and strategic financial helper of the School in emergencies, and carrying the School as much on his heart in prayer as he did on his tithe in giving.

Of William T. Sheppard, Supreme Court attorney, president and treasurer of a great department store, man of unusual culture, and unselfish, far-seeing religious statesman, in whom the President of the School saw much for its future.

And two more Tremont Temple pastors: — First J. Whitcomb Brougher, Los Angeles preacher transferred to Boston, former President of Northern Baptists, brightening the Depression by his constant humor, and as Gordon Trustee maintaining the Temple interest in the School. And then Gordon Brownville, product of World War I, and the Law and politics, converted to the ministry; accomplishing by his fervor and magnetism the miracle of an evening audience from twenty miles around that filled the almost 3000 seats of the Temple; inheriting also Cortland Myers’ gift of raising great sums of money from the people and making them enjoy it; and not least to the writer, close friend of the administrative leaders of Gordon.

And in 1937 Harold J. Ockenga following Dr. Conrad, whose choice he was, and not trying to repeat Conrad’s ministry, was in his own way building up a
national and international ministry, seeing the church grow to be one of the largest Protestant memberships in New England, leading an extraordinary foreign mission crusade of which we will speak later, spanning the continent back and forth as President of Fuller Theological Seminary, and ready as Trustee and friend to help the Gordon leadership in crucial matters.

And Dr. P. H. J. Lerrigo, foreign secretary of the Baptist Foreign Mission Society, who was at the first organizing meeting of the new School in 1914, and remained a Trustee through 1939, lending the influence of his unsurpassed denominational and missionary statesmanship and his warm personal friendship to the Administration and the School.

And Dr. Elwood T. Easton, former Gordon Trustee in the first years of the century and rejoining the Board in 1925 to be for the remaining twenty years of his life an honored and beloved Trustee, skilled in healing people’s physical vision and himself a man of rare spiritual vision, thoughtful, generous and consecrated.

And Dr. Wesley G. Huber, graduate of Gordon College and of Gordon Divinity School, later earning his M.R.E. and S.T.D. while a successful town, suburb and city pastor, loyal Gordon Trustee since 1933, and above all executive leader of the New England Evangelistic Association for 17 years, with its work doubled and its income trebled and he himself with his gifted wife, also an alumnus, evangelizing in every section of New England and touching the lives of perhaps more Gordon Alumni than any other alumnus.

And Dr. Harold Major, bringing the historic First Baptist Church of Boston, as his predecessor Dr. Austin K. DeBlois had done, into the group of Gordon churches, and among the Trustees and the Instructors
NATHAN R. WOOD
after 25 years of Gordon service
IN HIM ALL THINGS CONSIST

showing a manly, open spirit, a warmly evangelical faith and a common sense helpful in any Christian School.

And Dr. Clarence S. Roddy, Trustee since 1933, who came from New Jersey to set New England churches on fire during his college years at Gordon, then leading Maine’s largest church, the First Baptist of Portland, to victory, then the Brooklyn Temple; and in recent years Professor, first at Eastern Baptist Seminary and then at Fuller Theological Seminary in California, and all the time combining fervor, scholarship and deep Gordon loyalty.

And Edward L. Prescott, former Clarendon Street leader, but later, like Conrad, Drew and Byington an evangelical Presbyterian-Congregationalist, a partner of J. F. McElwain, and a devoted, wise and valuable Gordon Trustee.

And Irving B. Parkhurst, manager of buildings, construction and properties and several thousand employees at Harvard, civil engineer widely known through the Williamsburg and other public projects, leader in Christian enterprises and an untiring help to the Gordon Administration.

And William T. Murphy, graduate of Gordon College and Divinity School, eloquent pastor in Boston suburbs and in Lynn, enthusiast in the advance of the School in the latter 20’s, and as devoted Secretary through the 30’s a fervent factor in the progress of the School.

And Edwin H. Byington, teacher since 1916, Professor since 1926, and Director of Men since 1927. He was hard hit by Dr. Drew’s death. He was well on in his seventies and carrying important courses in two departments. Brilliant and beloved, keen in question and answer, influential by his books, too, which em-
bodied his teaching, it was good that he was still there in that time of so many changes. And though he needed relief from over-burden, the School wanted his presence and his skill while he retained his strength, and kept him as professor and officer for several happy years until his death, and in the meantime gave him the unusual and logical privilege of continuing his work by choosing his own successors in the two departments. This he did by original methods, taking the two men who seemed to him to understand his purposes most completely, — Nathan W. Wood, who had already assisted him for several years, to be Professor in Homiletics, specializing in study of the men and helping each to develop according to his individual gifts and temperament, thus continuing the long series of successful preachers going out from Gordon, — and Harold S. Campbell, whose thorough scholarship, knowledge of general history and fine Christian spirit fitted him to be Professor of History of Christianity.

In 1936 the Trustees and others had celebrated the President's and Dean's quarter-century of Gordon work by a dinner, with generous speeches and letters, and a generous gift for a trip to Palestine, of which both had so long taught but had never had time or money to visit it; and in the summer of 1938 they started. But day after day in Paris the British government said "No", for Arabs and Jews were fighting around Jerusalem and the Sea of Galilee, British Tommies were policing them, and no outsiders were allowed. So the mighty French cathedrals and chateaux, and revisited glories of the Alps, inspired them, and finally a drive with a fearless 12-horsepower Morris car to English and Scottish castles, cathedrals and universities, lakes
Isabel Warwick Wood

after 25 years of Gordon service
and mountains and lovely countryside as yet untouched by coming War. As for Palestine, when they meet the Lord he will not ask them why they never visited his earthly homeland, for he will know that they tried.

To celebrate the Jubilee Year of the School in the year of 1939 Gordon brought Dr. Oswald Smith of Toronto to a joint campaign, with daily forenoon addresses at Gordon, awakening and thrilling almost all of us; with noon meetings at Park Street Church, the greatest in numbers and power that we had ever seen there; and victorious evangelistic evening sessions at the Church, with crowds and converts, and the logical, passionate, original appeal of the sermons moving many pastors and kindling revivals in a number of churches. Perhaps best of all, the deep friendship which sprang up between Dr. Smith and Pastor Ockenga led to the phenomenal yearly missionary conferences, begun by Dr. Smith, but more and more in following years under Dr. Ockenga's leadership, and providing a living demonstration to all New England of loyalty to the Great Commission.

Gordon had in this period of its history an unusual Radio ministry. Several networks in succession, WNAC, WCOP, WHDH, relied on Gordon, each for a year or more, for the opening half-hour of their Sunday broadcasting. In the late 30's Dr. Harold J. Wilson found such response to Sunday speaking by Gordon leaders over his famous all-religious radio station WHEB of Portsmouth, New Hampshire, that the School built studios at Gordon to broadcast by wire via Portsmouth ten times a week, and the School was in-
spired to become the first such institution, so far as was known, to bring its Chapel addresses, singing and atmosphere into thousands of eager homes. All this was manifest Divine leading. We did not ask for those network opportunities. Nor did we ask Harold Wilson for the alliance with his station, or urge R. G. Le-tourneau, after his becoming a Gordon Trustee, for its refunding and magnificent rebuilding, and its continued free Gordon ministry. Gordon officers and faculty, guests and students did their part, but the opportunity came out of a clear Divine sky.

Three young women should be recorded in 1943. Ruth E. Worthington was a graduate of Gordon, and after other study and religious work returned to Gordon for unusual service in two diverse fields. As secretary to the Treasurer and the President she kept all the many-sided financial records with an errorless accuracy which won the praise of auditors and a patience and courtesy which won the friendship of students. But as teacher of Religious Education she showed such originality and such gifts that she was eventually drawn into that as her life profession. Beatrice E. Griffiths, also a Gordon alumnus, returned in the same way to be secretary and receptionist in the general College office, where her constant friendliness to everyone and her special knowledge of the Alumni, her concern for their welfare and her activity in their affairs made her very valuable to the School. We said in the record of 1930 that we would speak again of Professor Carrie A. Tarbell, who is still a member of the Faculty, a trained and gifted teacher, librarian for many years, a great influence for foreign missions, and best of all an untiring power in prayer. Her public speaking and her devoted leadership
in the Chinese Mission of Boston have carried her influence far beyond the walls of Gordon.

The Alumni are the greatest purpose of such a School. Their achievements for Christ are its glory; their failures are perhaps its failures. But a record of them and their achievements would be in itself an entire book, and we can speak of individuals only as they affect the progress of the School itself, or illustrate a theme in its history. They include more than thirty denominations, and more than two-score kinds of service. The writer has before him the names, written from memory, of five college or professional school presidents, seven deans, and between thirty and forty professors; a long list of authors, many of whose books have been conspicuously useful; over a hundred chaplains, including some in high official positions; a long and glorious list of hundreds of missionaries around the world; and many hundreds in the great basic work back of all the others, the trinity of service in pulpit, parish and parsonage.

And hundreds of Gordon men and women are to many of us a miracle, not of themselves, but of God who could say to them “And nothing shall be impossible unto you”, because the things that are impossible with men are possible with Him. The miracle which enabled Lewis and Susie Brown in the heart of Africa, finishing their term of service at Vanga, to leave there 9000 church members, and 12,000 converts waiting to be baptized. The miracle which enabled Signe Erickson to die serenely and fearlessly as one of the “Hopedale Martyrs” in the Philippines. The miracle which enabled Gilbert Johnson in the great metropolis of America to carry at the same time the Tabernacle pastorate in
New York, the direction of men at Nyack, the department of Theology there, and an evangelistic activity over a wide area. The miracle which enabled Gilbert Dodds to run dangerously close to the inside edge of the track to break the world’s indoor mile record, and say when he came to the microphone to speak to twenty million people: “God guided every step.” The miracle which enabled Frieda Bonney, a retiring, timid girl from a remote Vermont village, to become one of the best evangelistic preachers of her all too brief day. And many other things truly Jesus did, through many other men and women in other places, which are not written in this book.

And the writer, who was in a position to know, testifies here that it was Divine miracle in the realistic realm of finance which, by the records, carried the School, contrary to some impressions, through the annual crisis at the end of each year on April 30 without deficit, every year but one from 1935 to 1943, and that year a deficit of $372 was liquidated at once, and before and after that there were annual balances from $522 to $4,784. God made it most Divinely clear of all, lest we should say that we raised the money, by letting us come to within two days of the end of the financial year in ’39 with every door already tried, successfully or unsuccessfully, with $7,500 (it would be $20,000 now), still to be secured, and no method left but prayer; and unexpected gifts came in of $1,000, $500, $500, $250, $500, many small gifts, totalling $500, and in the last hour, as we waited on God, $5,000 from one who had never given before. A Boston firm were auditors of the books. But the auditors of our praises were the angels of God.
In the summer of 1943 Professor Tenney, who had hoped to devote his life, as he had devoted the past 15 years, to his Alma Mater, resigned to take a professorship in Wheaton College, Illinois. He knew from many intimate talks that the President of Gordon intended to resign in 1944, on or soon after his seventieth birthday, and no one knew who his successor would be, while at Wheaton the President, who similarly was Tenney's personal friend, would normally have twenty years of leadership ahead of him. He feared also that the 65% to 75% of Arts in the college course at Gordon might lead to the giving up of the theological college courses, and at Wheaton he had the prospect in the near future of leadership of the graduate New Testament Department, and, as it turned out, the leadership of the entire Graduate School, a happy outcome, which showed that he was divinely led.

It is true that the President and the Dean felt that 70 was the right retiring age. They had borne heavy burdens at Gordon for over thirty years, and had seldom had a complete vacation. But they had not formally announced their purpose, for announcement a year beforehand is an invitation to politics. In November, however, since a good many had learned of their purpose, the President announced it to the Trustees.

The Divine power was shown in nothing more clearly than in the attendance. There was still no advertising for students. The number of women students was still limited to one-third of the total membership. The Great War was drawing men, although exempt, into the Armed Services or War production, and the Chaplaincy was drawing a large number of the Gordon
Divinity School men to notable religious service. In spite of these things the attendance in the first semester was 306 and in the second semester 310, a slight margin above the preferred number of 300.

A time of reconsecration came to many in the School with the preaching of Rev. Harold Warren, a Gordon alumnus, under whose similar ministry the great recent revival at Wheaton had taken place. The weekly Convocations moved on an impressive level all the year of '43-'44, — at one time Dr. E. Stanley Jones, Dr. Richard Day, author of “Bush Aglow” and other biographies, Dr. Payson Smith, and President Robert C. McQuilkin, unsurpassed expositor, bringing memorable addresses in successive weeks.

A deeply felt loss had been approaching in the increasing weakness of Professor Byington through the autumn months, though he still heroically conducted two once-a-week seminar courses in the Divinity School; and it came when in January 1944 he quietly passed away. It was not untimely; but we sorrowed that we “should see his face no more”. But we can see it not only in his portrait but in the Chapel picture where he stands at the desk, not by his own choice, but because we made him do it.

At a Trustees’ meeting in February the President stated formally his and Dean Wood’s intention to resign to take effect on his seventieth birthday on August 13, if his successor had been chosen and was ready to begin at that time, and moved that the permanent and representative Executive Committee be empowered to seek the right man. The Committee discussed not individu-
als, but qualifications. Their choice must be deeply evangelical. He must by the Charter be a Baptist, but should be warmly interdenominational in his sympathies. He should preferably be one not already connected with the School. And he must, many insisted, have had professional experience in theological education. The President was commissioned to suggest a man to the Committee, and after extended search, and finding no one who met all these specifications and was free to come, he cast himself in helplessness on the Lord, and on sudden impulse called up his friend President Koller, of Northern Baptist Theological Seminary, who said, "If I were leaving the presidency, the man I would suggest to take my place is Dr. T. Leonard Lewis, Professor of Theology here for several years, and now Pastor of the First Baptist Church of Hammond, Indiana." After personal and Committee conferences with Dr. Lewis, and much prayer, the Committee and then Dr. Lewis agreed that this was the Divine plan; and at a meeting in May the Trustees elected him to begin as President of Gordon on August 13.

The Commencement in 1944 was on June 6, a solemn day for the world, for it was D-Day in Europe. Seventy-four degrees were conferred, including sixteen in the Divinity School, — much the largest total number in the history of the School until that date. A great company of the Alumni surrounded the outgoing Administrators with their affection, expressing it also in a truly wonderful book of letters, and warmly greeted the Administration-to-be.

Two forward-looking events remained in the summer of '44. In July a bequest of $10,000 came from the
estate of Edwin O. Seccomb, — a generous gift. But that is not all. E. O. Seccomb, as everyone called him, had been for twenty-five years a supporter of the School, and was one of the six who gave for the new land in 1920. We talked once in the 20's about a new building, but he was familiar with two seminaries which had been evangelical and were so no longer, and he felt that a hospital was a safer permanent investment. Later he decided to invest in the far-reaching lives of students, on the plan of the Thing Foundation, helping students of high scholastic standing by scholarships to be earned by religious work, “the fund to be known as the Eben Seccomb and Hannah B. Seccomb Memorial Fund”, in honor of his noble and devout parents. But one time in the later '30's, as we stood at his door after an evening visit, he said “Will you please tell Dean Wood that I have read her tribute to Dr. Drew many times, and I want my life like his to be perpetuated in the lives of future ministers and missionaries, and I have decided, in addition to the fund already planned, to leave a much larger bequest for the same purpose.” That larger bequest, when it arrives after certain annuities are finished, will be in the hundreds of thousands of dollars. When that great fund comes to the School, as the smaller one has come already, the writer wants those who enjoy its benefits to feel that they know the quiet, keen-minded, modest, attractive Christian gentleman, Edwin O. Seccomb.

In that July the other event took place in an Executive Committee Meeting when on the recommendation of the retiring and incoming Presidents a Committee acting with power appointed Professor Burton S. Goddard, fine scholar, teacher, pastor and devoted evangeli-
cal Christian, as acting Dean, thus completing the prayed-for and, as the years have shown, the divinely guided choice of an Administration.

On August 13 the President and Dean, preaching and teaching at Green Lake, Wisconsin, in its first summer of Conferences, finished their long administrative Gordon journey; and the new leadership began; so that there was no interval between. Yet more, there was no interval in the Divine Leadership. As we said at the beginning of this history, “One Life has been truly the life of the School in all the years with which the writer has been most familiar. And in the middle decades of struggle and deliverances one unfolding Plan, found only by prayer, and often not fully seen until afterward, makes the School and its history a Testimony, not less educational or intellectual for being centered in him ‘in whom are all the treasures of wisdom and knowledge hidden’. The School has gone through two beginnings, one transformation, several reorganizations, two great Wars, one great Depression, and many crises and victories of its own. But it has kept its unity in all these changes and in all these human lives by belonging to Jesus Christ.”
6.

IN HIS FAITHFULNESS

1944-1953.

The years from 1944 onward are still a testimony to the “impossible things”, to the “hidden treasures of wisdom and knowledge”, and to him “in whom all things consist”. New Administrators did not mean a new Leader. For they have steadily, in their favorite phrase, put their trust “in His faithfulness”.

This period can be called an Epilog. For, even more than the preceding years, it is so contemporary, and so full of events and affairs, that we can treat them best by broad topics, taken in the order in which they emerged, as they continued past developments and pointed toward the future in a growingly visible pattern.

The new School year went forward with fine spirit. The War pressure was still on, and attendance could not change much. But the general agreement of restricted attendance, and the limiting of women students to one-half the number of men, were dropped. Vigorous advertising began, with reference to prospective students, and active general publicity looking to the future. The religious life was good, and especially the spirit of evangelism.

The Inauguration of the new President in October
was made a notable affair, for it was the first such ceremony in the history of the School. At daytime sessions in Gordon Hall and evening session in Tremont Temple, officials and professors from leading universities and theological schools of the east both by their presence as delegates and by their words brought, as the President has lately described it, “glowing tribute” to the standards and standing which the College and Divinity School had attained, and a cordial welcome to the new President; and the Presidents of Wheaton College and Northern Seminary journeyed to Boston to bring special greeting to him as their Alumnus. The President himself pledged his loyalty to the evangelical faith and the educational standards of the School, and gave informal intimation of a new policy, as soon as war and other conditions permitted, in his desire for “a thousand students”.

In October also the beginnings of a new policy, such as every Administration is entitled to, put the Dining Club and the College book and supply Store, heretofore under their own direction though with School supervision, into the general Budget for ’44-45. This with a few additions to new and old salaries and to the Office Staff brought the Budget to $100,000.

In January the Trustees voted to charge tuition fees in the College course, in addition to the maintenance fees already charged. It was possible to do this because of the large amounts being earned everywhere at that time, and it seemed fair because for several years the course had been rated by the Government and by university and other graduate schools as an Arts College course, majoring in Religion.

A more drastic change came in May of 1945 when it
was voted to amend the Charter and declare the completely interdenominational character of the School. It had been since its incorporation in 1914 interdenominational in policy, but with the provision that 24 of the 36 Trustees should be members of Baptist churches. This was not, as one might think, a turning from interdenominational policy to a more Baptist one. Quite the contrary. The early School was interdenominational only in the sense that like most schools it would take students of any denomination. All its Founders, both ministers and laymen, all its officers, and almost all its teachers, were Baptist. One, James M. Gray, was of the undenominational type of Bible student and lecturer and affiliated during his career with different denominations. One officer, A. T. Pierson, had been baptized at Spurgeon's Tabernacle while candidacy there after Spurgeon's death and shortly before becoming President of the Gordon Training School. The special doctrines which all teachers and committee members were to hold were not denominational, but cut across all denominations. But the School was largely a part of the Bowdoin Square Baptist Tabernacle in its first two years, and after that very much a part of the Clarendon Street Church. A Methodist Committee member was elected in 1903, with the statement that it was hoped that this might aid an interdenominational policy and support, but nothing came of it. When the School was affiliated with Newton Theological Institution in 1908 it became entirely denominational in control; but those at Gordon, the record showed, who objected to the affiliation did so because they feared that the special doctrines might suffer, but made no objection to the impending more Baptist control. If Bowdoin Square Tabernacle was where the earliest
School began, the United Presbyterian Church was where an actual interdenominational policy began. As we have said earlier, it began there in sentiment, began in practice with the coming into the work of Congregational, Presbyterian and Methodist leaders, and began officially with the Charter in 1914. What made it possible was the feeling of the great group of Baptist leaders in Gordon affairs in 1914-1930 that the crusade of the new School far transcended denominational lines, and the feeling of the non-Baptist leaders that since the Baptist was the one denomination at once large in New England and predominantly evangelical, the Baptist majority in the Board of Trustees was a great safeguard of the evangelical character of the School. But the interdenominational growth of the School in the past forty years, apart from any legal aspects of the situation, is a thing Divinely thrilling to any large-hearted evangelical Christian.

At this time too the Administration and Trustees turned their attention to buildings, in three actions.

As the first action, of which it is fitting that the writer speak only briefly, they gave a name to the classroom, dormitory, social and radio building. Though it was the School's newest and largest building, we had known it since it was built simply as the "New Hall". The new name was "Wood Hall", as a gracious courtesy of Administration and Trustees in honor of the President and Dean who together had served the Lord at Gordon for thirty-five years.

The second and third actions were taken a fortnight later, on June 5, when it was voted "to buy 43 Hawes Street and 22 and 26 Evans Way", as the President very simply describes it, 43 Hawes Street for the Divinity
School, and "22" and "26" for both College and Divinity School.

The Divinity School had been flourishing for fifteen years. As the Graduate Course it had been active before that. The B.D. degree had been authorized in 1918-19, and its yearly graduates were of especial distinction in their previous college and university courses, their standing at Gordon, and their careers after graduation from Gordon. At the Divinity School they had their own seminar rooms in the New Hall, their own social room, and of course all the general privileges of classrooms, library, dormitory rooms and dining club. They had too in being there with the College the advantages of advanced general arts classes and seminars, the distinguished visiting speakers at Convocations, who might not have come for the graduate students alone, and of contacts with the constant procession of pastors and other visitors to the School. But it was rightly felt by all that the Divinity School had become worthy of a building of its own when the time should come again for large building gifts. The new Administration shared this feeling about the Divinity School. And suddenly the time came, without waiting for the large gifts.

The occasion was the really magnificent mansion, in an enchanted garden opposite an equally beautiful small park, in the Longwood section of Brookline, across the larger Fenway from Gordon College of Theology and Missions, and known as the Wightman estate, a private residence built regardless of expense in the monumental and almost public style which often occurred in the years before a benevolent but confiscatory Government turned large private incomes into public channels. No one in 1945 was buying such

THE WIGHTMAN ESTATE
homes. The heirs of the family wanted to see the man­
sion possessed and used by some high-grade institution.
A group held it for a time as a social center for soldiers
and sailors. But suddenly, by seeming accidental con­
tact, the property was offered to Gordon at one-fifth of
its original cost. There were various large rooms, a
ball-room spacious enough for Chapel services, a pipe­
organ, and an imposing stairway. The mansion stands,
for all its quiet surroundings, only a block from the
great Beacon Street automobile and street car subway
artery into Boston, ten minutes’ ride from the heart
of the City. At the same time, by seeming coincidence,
the two large apartment buildings at 22 and 26 Evans
Way, next to Frost Hall, were offered to Gordon at a
very reasonable price. They were built at the same time
as Frost Hall, using its end wall as a joint “retaining
wall”, were well-kept, and were of course well adapted
to dormitory uses. Each had ten apartments of seven
rooms each, and could be used for groups of students,
for divided smaller apartments, for professors’ fami­
lies, or for College offices. Like Frost Hall or the New
or Wood Hall, the apartments looked across the nar­
rower Fenway there at the wonderful Venetian Palace
of the Gardner Museum.

The new President is of an acquisitive temperament
where Gordon College is concerned, but these two com­
bined opportunities at one and the same time of mansion
and apartment houses put him in the position of a young
man asking “Which girl do I love most?” He and
others with him could mostly only pray. The decision
must be the Lord’s. And only the Lord could give the
Trustees courage to purchase both the Wightman Es­
tate and the apartment houses. The President came
to the meeting expecting Trustees very naturally to
ask him "Which one do you prefer?" For in every Board there are some who would hesitate to purchase anything for which the means are not all in hand. But at the meeting, when he and a special committee had reported, a Trustee, a prominent business man, rose and moved that they purchase both places, and almost without debate the Trustees voted to do it. Afterward that Trustee said that an entirely unexpected inward impulse, which he could not seem to resist, led him to make his motion.

So both properties were bought, by the self-liquidating or amortizing process familiar to business men, of mortgages on three-fourths of the cost of each property, to be paid off out of income in twenty yearly instalments. The other fourth for the mansion was paid by three $5000 gifts. With the steady stream of students, increased by the new open policy and by the Service veterans, even doubters, if there were any, could see that it was wise and safe to secure the properties in this way, rather than lose such opportunities by waiting to try to find great gifts for them. And the important corner lot next to 22 on Evans Way was secured outright by sale of 66 Louis Prang Street, giving the row of buildings an addition where sometime if necessary a commanding building could be built in line with the Boston Art Museum on Evans Way, and on Louis Prang Street with the Gardner Museum.

Another action, not formally of the Trustees, but of the Administration and Faculty, was also taking place during these beginning years of new Administration. The Administration and Faculty, in conference with many Trustees individually, bound themselves by a more detailed statement of faith. This implied no
disagreement with the more condensed Confession of Faith voted by the Trustees in 1923 and legally protecting all permanent gifts since that time, controlling doctrinally the appointment and retention of all Officers and Faculty members of the School, and still at the present time legally doing all these things. But present members of the Administration and Faculty felt a further advantage in a fuller statement of the beloved and wonderful truths for which the School exists. To make a statement of such things is a joy. So to do it that it includes the things which vitally must be said, and does not include secondary doctrines or those divisive among genuine evangelicals, is no easy thing to do. The first Statement seemed to all to be led by the Spirit. The new Statement is so intelligently, fairly and prayerfully done as to seem also the work of the Spirit, and surely also of the revealed Word. It adds a happy and consecrated safeguard to the work whose administrators and teachers have so bound themselves and so assured prospective students and prospective benefactors. The reader will want that further Statement: —

We Believe That:

I. The sixty-six canonical books of the Bible as originally written were inspired of God, hence free from error. They constitute the only infallible guide in faith and practice. A careful translation, such as the American Standard Version, is sufficiently close to the original writings in text and meaning to be entitled to acceptance as the Word of God.

II. There is one God, the Creator and Preserver of all things, infinite in being and perfection. He exists eternally in three Persons: the Father, the Son, and the Holy Spirit, who are of one substance and equal in power and glory.

III. Man, created in the image of God, through disobedience fell from his sinless state at the suggestion of Satan. This fall
plunged man into a state of sin and spiritual death, and brought upon the entire race the sentence of eternal death. From this condition man can be saved only by the grace of God, through faith, on the basis of the work of Christ, and by the agency of the Holy Spirit.

IV. The eternally pre-existent Son became incarnate without human father, by being born of the Virgin Mary. Thus in the Lord Jesus Christ divine and human natures were united in one Person, both natures being whole, perfect and distinct. To effect salvation, He lived a sinless life and died on the cross as the sinner's substitute, shedding His blood for the remission of sins. On the third day He rose from the dead in the body which had been laid in the tomb. He ascended to the right hand of the Father, where He performs the ministry of intercession. He shall come again, personally and visibly, to complete His saving work and to consummate the eternal plan of God.

V. The Holy Spirit is the third person of the Triune God. He applies to man the work of Christ. By justification and adoption man is given a right standing before God; by regeneration, sanctification and glorification man's nature is renewed.

VI. The believer, having turned to God in penitent faith in the Lord Jesus Christ, is accountable to God for living a life separated from sin and characterized by the fruit of the Spirit. It is his responsibility to contribute by word and deed to the universal spread of the Gospel.

VII. At the end of the age the bodies of the dead shall be raised. The righteous shall enter into full possession of eternal bliss in the presence of God, and the wicked shall be condemned to eternal death.

In every large and complex work there will be many changes of personnel. But in such schools as this of which we are writing such changes are woven into one plan under one Leader. This is not a pious reflection, but a very practical matter, and in these years of which we are speaking there are many instances. The new President came to Gordon in part to resume his
happy and successful teaching of Theology, but found that his new duties of administration, finance and public speaking would not permit such regular classroom attendance; but he found also a man already teaching at Gordon and prepared by notable heredity, European education and Gordon training to bring to Theology an unusual scholarship and fervor combined, and Professor Roger R. Nicole began what seems a lifework in that field, the President meanwhile continuing his entrusted evangelical leadership in a score of strategic ways, and in public utterances. Parallel with this, the other great ministerial field of Homiletics, made renowned by Professor Byington, and conducted by his former pupil and chosen successor N. W. Wood, was still sending out a stream of successful ministries in pulpits and mission fields; but the new Professor's distinctive method of blended expository and topical preaching which he taught to others led to such pressure, from a remarkable Church growing under his interim ministry into one of the New England strongholds of intelligent evangelicalism, that it became his duty to accept that pastorate; and as final result one of his pupils, Lloyd Perry, after further advanced preparation, successful pastorates, and strong professorship in the new President's own former seminary, was led to come home to Gordon for what should be a victorious lifework.

In the Trustees, too, Curtis Lee Laws, national editor, preacher and statesman, is gone, after a great record in all these things, but is still followed in all three by one of the most active, influential Trustees, John W. Bradbury. And John S. Pendleton, also eloquent pastor, State Secretary-statesman in Maine, and honored Trustee at Gordon, is also succeeded in all three by Elmer
N. Bentley, already a Gordon Alumnus.

In this list of "Divine continuities" two others are especially striking. Lately translated from us, Allan C. Emery, Boston business leader and captain of evangelistic crusades, thirty years a devoted Gordon Trustee, is now as it were still present among us through his son, of the same full name, some years a Trustee, with the same business and evangelistic leadership, and an unusual and unselfish judgment of his own, already much honored among his Gordon colleagues. And with an equally striking and equally Divine continuity all in himself, Arthur E. Winn, pupil in the earliest years of the early School, devoted through further education, Christian service and success in the Lord's and his own business, friend of all the School's leaders, is still as longtime Trustee deeply trusted for his spiritual and practical vision and his love of this which is so much his School.

Seeming in this narrative to be soon after the moving of the Divinity School to its new Brookline home, but actually more than two crowded years afterward, was the action of the Gordon Trustees on October 7, 1947, in voting "to purchase the Prince Estate at a price of $150,000". The Prince Estate was one of the show places of the famous Massachusetts "North Shore", a few miles from the ocean front, covering more than a thousand acres, with some hundreds of acres of polo and other fields, fitted for all kinds of athletic sports, scores of acres of open woodland, hundreds of acres of rougher forest, four small lakes within the estate and much shore of a fifth larger one, some miles of roads, and many miles of forest bridle or foot paths. It lies some twenty-five miles north of Boston, and now near
The Abbie Norman Prince Chapel
the great 128 highway, which soon will cross the corner of the estate. This is not the place for a biography of Frederick Prince, renowned and multimillionaire business and railway magnate. But in his old age this was, among his American and foreign estates and chateaux, a favorite residence, and he wanted it to be in the hands of a high-grade institution and one which would make it permanent. Harvard and the United Nations were successively unable to use the opportunity. Friends of Gordon learned that the estate was for sale. Friendly contact with Mr. Prince brought the action recorded above. An unfortunate rumor spread widely in the press and the public, making it difficult to raise needed funds for the project. We will let the Gordon President's statement, published at the request of Mr. Prince, tell the actual story: — "The facts are: Gordon contracted to purchase the property at the seller's price. It did not come to us as a gift. Gordon did not receive any grant of money with the purchase of the estate and no promise of any kind that money will come to us has been made." Mr. Prince remitted $25,000 of the purchase in the form of a gift to reduce the cost to a point below the very low assessment valuation. All of these details are of interest because many question about them, and because it seems likely now that the development and use of the property will go forward soon. Possession of the property is secure, for four Gordon Trustees hold the mortgage notes on the property to ensure its safety. Because of Mr. Prince's affection for Princemere and his desire for its usefulness, he began the construction and paid one-half the cost of a Chapel and named it as a memorial to his wife Abbie Norman Prince; as one of the Chapels around the Apse at Washington Cathedral is their memorial to their son.
Norman Prince, American aviator in the Lafayette Escadrille in the 1st World War and killed in that service; and as the large business empire is the living heritage of their son William Wood Prince.

Chief asset of the estate, next to its landscape, is the Mansion House, not homelike, but powerful in outside design, dignified and spacious within. Its very large entrance hall, with its central pool and fountain, and courtyard, its drawing rooms, library and other rooms, so large and lofty and lighted by great windows as to seem halls rather than ordinary rooms, are distinctly a public building, and therefore better for an important School than, for instance, the Wightman mansion was. The building could defend a Scottish mountain pass, or crown a crag on the Rhine, or yet more adorn a Florentine hillside. It stands at the edge of the great playing-fields, as they would call them at Eton or Oxford, in the midst of a grove of truly magnificent pines, and overlooking one of the smaller lakes, of a quiet classic beauty.

On June 28, '48, the Trustees voted to add to the statement of purpose in the Charter the words “and to provide a Liberal Arts education for qualified persons”. This was no sudden idea. On the day that the new President accepted the call his predecessor had said to him at Atlantic City that it might be his duty, when the War ended, to lead in a general Arts College plan to which the A.B. in Th., the tendency of many Gordon College students to go on in Gordon Divinity School, the growth of the Divinity School, and the transfer of so much of the theological curriculum to it, might all be leading. And when the new President had said at his Inauguration a few months later that
he wanted a thousand students he already realized that this was not a feasible number of ministerial and missionary students of college and graduate grade in a theological school in the North, and that it could be accomplished only in a College receiving also students not preparing for professional Christian service. Nor was this number a visionary idea; 1000 students in a general college was no more visionary than 300 students in a theological school, and much less unusual. The President himself graduated from a deeply Christian college which by 1948 had 1500 students. As for degrees, Gordon already had had authority since 1927 to “confer all degrees in harmony with its courses of study”. It had chosen to give the A.B. in Th. rather than the A.B., had carried since 1937 a well-recognized Arts course majoring in religion, but had realized that a great Depression was no financial time for new expansion, or a great War an enrollment time for secular students, and had embraced an intensive plan rather than an expansive plan. Now the Depression was over, and the War was over; the Government had already begun its vast program of educating the veterans, and colleges and professional schools were being besieged and crowded by them; Gordon had been already for two years full of them, bringing fine added seriousness and maturity into Gordon College work and life; and the Divinity School was receiving a growing number, as later it would receive the majority. The Government paid their bills. And it seemed a patriotic duty to open the doors to as many of these men as possible. To schools with ambitions for enlargement this seemed a heaven-sent opportunity. And if Gordon was to add a general liberal arts and non-vocational college course, this was, numerically and financially, the time to try it.
In this process the combined comprehensive college course completed in 1937 underwent some changes. The required 70% of liberal arts courses remained, but Bible and Speech took the place of the more professional Theology and Homiletics. Added emphasis was placed also on degrees in Christian Education for those aiming at that lifework. The new policy, with more electives and fewer comprehensive courses, started, not perhaps a spiral, but a sequence, of more courses, more students, more classes, more teachers, more salaries, and hence more expenditure. But tuition income handled that problem, and Government payments for veterans aided.

This program involved from the beginning extended advertising and much general publicity, instead of the almost non-existent advertising and almost too reticent publicity of the preceding ten years. The new advertising may have been a little original about the early and middle history of the school, for its authors had little to go by, but its vigor and picturesqueness were in the best American style, and brought Gordon to the eager attention of many possible students and contributors who had not known it well before.

The most picturesque publicity was not in print but in sound. A common and very effective method of publicity for colleges and professional schools is the concerts and tours of their musical organizations, especially their singing organizations. Except for its wide broadcasting over several networks and from the Gordon studios and Chapel, Gordon College of Theology and Missions, even in its finest musical days, had not utilized this attractive means of public relations. There is great advantage in people’s seeing the students. The musical department now in charge of Professor Charles D. Matheson has among its other
activities developed a very efficient company of singers in the Gordon College Glee Club, and now for several years has not only given concerts in the Boston region, but has toured each year as far as the Middle West and eastern Canada. Their precision and dynamic shading under his magnetic leadership have been unusually fine, and their tone excellent. Matheson’s warmth has infected the audiences. And the light that shines in the faces of people at Gordon shines in the faces of those singers in their concerts. Palestrina and Bach, Schubert and Handel alike are sympathetically evoked in those cultural, religious and promotional tours. Administrative courage has been rewarded. New students, contributors and churches have been attracted. And the tours have themselves been successful financially.

A group can only be named in all this work. First, one not an officer, but by helping her husband the President in his constant courage and good cheer, brightening Trustees and other gatherings by gracious hospitality, in the Women’s Council and many personal friendships, an indispensable part of the School life; then William L. MacDuffie, as honored Secretary of the Trustees holding their affectionate confidence as he does his Brookline Presbyterian parish; then Edwin K. Gedney as Dean of Men and Director of Guidance turning his gift of scientific research into a new field of Christ-centered psychology concerning lives and lifework instead of rocks and stars; and with the separation of the Schools, Hudson T. Armerding, drafted from his professorship to the new position of Dean of the College, and combining “gifts of government” with spiritual vision; and William B. Wood, also recruited to organize professionally the twofold Library, and
diffusing the spirit of Christian kindliness which he
does now in a distant city library with a Staff of four
hundred instead of four; and James V. Palmer, called
from executive position to be the right hand of the
President in the many-sided business of Gordon Col-
lege, and a Christian influence on it all; and Mary
Warren Maxim, brought now, by unselfish loyalty and
service, to the double task of Dean of Women and
Director of Admissions; and Stanley H. Washburne,
Secretary, friend and helper of Alumni, drawing them
to the School in a loyalty which is truly loyalty to
Christ.

Much of the future policy and work of the School
turned, as God's way so often has been with the School,
not on a formal action but on a gathering called to-
gether for fellowship and conference and much prayer
for the Divine will. The Administration and Faculty
and such Trustees as were able to come met on May 22,
1951, in a very realistic spirit, and face to face with
the Divine Leader, to discuss in a truly Christian and
democratic way the whole situation in regard to the
moving of the College to Princemere. As discussion
went on a Professor rose and modestly made a sugges-
tion which had occurred to him. He had made it to the
President before the meeting, and the President told
him to bring it to the meeting himself. It was that
instead of attempting to move the College to Prince-
mere at once, the Divinity School instead should go
there the following autumn. It could "possess the land"
without delay. It could try it out as an advance force.
It would not, like the College, be far too large for the
accommodations already there. Manifestly by no con-
certed action, one after another of the younger and
newer members of the Faculty spoke in favor of the idea, then others longer in the work. Two or three years before this the Trustees had voted to try the Freshman class of the College there for a year, but many things had prevented. Now suddenly the way seemed open for a safer "expeditionary force". And on May 31 the Trustees voted to move the Divinity School there. There were still practical problems of many kinds, but no longer seemingly insurmountable ones. Devoted work on the part of a number of people, and remarkably on the part of Dean Goddard and of one who has become not formally but vitally a part of the School's life, Mrs. Goddard, overcame every obstacle. The School has prospered in its new home, and has remained victoriously a School of Christ.

By this time the reader will not be surprised at a meteoric series of annual budgets. Beginning quietly in 1944-5 with a $100,000 budget by adding dining club and college store, and new or increased salaries already voted, the new leader said in effect, though in educational language, "You ain't seen nuthin' yet!", and in 1946 to 1951, with a hypnotized Board of Trustees, there began a dazzling series, in round numbers, of $195,000, $292,000, $330,000 and $350,000. But it may all be seen, if one will, in a clear business and spiritual light. Following the added dining club and college bookstore in both income and outgo, there began on the one hand the cost of the enlarged college program, and on the other the new collegiate income from an increasing body of students. And with 22 and 26 and their maintenance and instalment payments, there were their more than equal added rentals. Above all, the meteoric rise during those years in all prices paid by the School, balanced by the same rise in prices paid to
the School, has wrought the same inevitable change in Gordon's budgets that it has in countless other schools and colleges. The significant thing is that at Gordon in all those years except '50-51 and '51-52 there have been, contrary to some impressions, no operating deficits,—the deficits in those years being not in the operating budget, but only in the large unbudgeted expense found necessary in the work of a devoted special Committee at Princemere, and now proven strategic by the success of the Divinity School there and the plan to move the College there in the approaching future. It has been business. And it has been the Lord's business. For all these and other factors could somewhere have failed but for "His faithfulness".

The success of the Divinity School at its Princemere location so that at the Commencement just past in May 1953 it graduated almost half as many students with its B.D. as the College with its A.B. in Th., A.B., B.S. in Ed., and B.R.E.; the profitable sale of its former Brookline home on Hawes Street; the steady advance of Route 128 to the corner of Princemere where it would soon cross, bringing Boston nearer; the sale of timber, gravel and house lots; all these added to the impetus begun by the Divinity School's pilgrimage to that promised land. So in the beginning months of 1953 (the closing months of this history), a definite movement started, gladdening the hearts of the devoted and growing group to whom the picture of an evangelical Christian college there glowed unquenchably. Trustees Sheppard, E. Joseph Evans, John G. Talcott and Allan C. Emery had made it possible by their taking upon themselves the obligation to the Prince estate until it is lifted. E. Joseph Evans had also invested both money and personal effort in improvements there. Albert O.

GORDON DIVINITY SCHOOL
BESIDE THE PRINCE MERE MANSION HOUSE
Wilson, President of the steel construction company which has built the record-breaking shopping center at Framingham, Massachusetts, recent President of the Cambridge Chamber of Commerce and leader in civic enterprises, and a Gordon trustee, now in 1953 as Chairman of the Gordon Executive and Princemere Committees leads in a highly organized movement to raise three-quarters of a million dollars, to be followed later by more, but now to build two main buildings and adapt some others at Princemere. With this accomplished, the School in 1954 can safely sell and vacate the buildings in Boston, and find a place ready for it. Thus, by a prudent as well as courageous policy, it can eliminate the risk of making a great established work homeless. So Wilson, consecrated organizer and planner, Sheppard, long a wise and generous Christian statesman, first of the Executive Committee, then of the Board, and Lewis, indomitable, persistent, cheerful in delays, in season and out of season the man with a vision, and around these three a strong group of several others, are trusting to prove yet again, in His faithfulness, that the things which are impossible with men are possible with God.

Since this history of a School of Christ has now progressed out of the past, through the present, into the future, it is time for it to end. Hitherto hath the Lord helped us; for this God is our God forever and ever; he will be our guide.
INDEX to
A SCHOOL OF CHRIST
by
Nathan R. Wood
Prepared by
John Beauregard
With technical support by
Jackie Hodge

Abbie Norman Prince Chapel, See Prince Chapel
Alexander, Charles, 95
Alumni and their activities,
29, 71, 165, 166, 169, 191, 192
American Association of Theological Schools, 184
American Baptist Foreign Mission Society, 52, 186
American Baptist Missionary Union, 9, 11, 13 (A. J. Gordon, Chairman)
American Bible Society, 131
Anderson, Dr. Galusha, 52, 62
Anderson, Harry, 167
The "Andover Case," 156, 158, 159
Andover-Newton (merger), 157, 158
Andover Seminary, 156, 157, 159
The Andover Visitors, 156
Arakelyan, J.J., 79, 87, 112
Armerding, Hudson T., 213
Baptist, 112, 122, 136, 137, 163-166, 200, 201
Baptist Association, Boston, 185
Bartlett, Charles Norman, 147
Beckwith, Rev. Hubert E., 146, 147
Beecher, Henry Ward, 95
Bentley, Elmer N., 208
Berkeley, Prof. James P., 51
Bertholf, Mrs., 31
Bible Colleges, 110
Blair, Rev. John A., 12, 13
Blight, Myrtle, 76, 81
Board of Trustees (major references, decisions)
78, 84, 89, 100, 103, 106-108, 110f, 130f, 137, 154, 155, 156-19, 164, 194, 199-202, 208, 210, 215
Boggs, Dean W.B., 49-52, 56
Bonney, Frieda, 192
Booth, Carleton, 95
The Boston Missionary Institute, 26
Boston Missionary Training School (1889-1895), 12, 17-19, 26, 29
Bowdoin Square Baptist Tabernacle, 10, 12-14, 16-17, 94-5, 200
Bradbury, John W., 207
Breed, W.H., 12, 13, 51
Bridgman, Bertha, 76, 81
British Congo Mission, 8, 11, 12, 23, 139
Brooks, Dr. Arthur T., 170
Brougher, Rev. J. Whitcomb, 185
Brown, Lewis and Susie, 191
Brownville, Rev. Gordon, 185
Bryant, Herbert A., 170
Budget, 30, 115, 169, 215, 216
Building Committee, 87, 91
Burgess, Frank, 170
Burnham, Charles A., 65, 77, 82, 168
Burnham, Mrs. Charles A., 148
Burtt, Joseph M., 71
Director of
Men 1927
Campbell, Prof. Harold S., 188
Campbell, John L., 74, 82
Carey Home, 18, 33
Catalog, 17, 62-3, 69, 74, 101, 121, 189
Centenary Conference on Foreign Missions, London, 1888, 11
Hancock, Miss May E., 125, 126
Hanson, Chester F., 150
Haskell, Col. Edward H., 98
Headland, Isaac Taylor, 98
Herr, Dr. J.D., 34, 37, 38, 40, 41, 42
Hilt, Willard C., 163
Honor Society, See Phi Alpha Chi
Horr, Dr., 37, 51, 52
Howard, E.O., 85, 86, 130
Howes, Mrs. Samuel, 149
Huber, Dr. Wesley G., 167, 186
Huber, Mrs. Wesley G., 149
Hunt, Dr. Emory W., 34, 36
Huston, Miss May, 77, 120
Hymns, 15, 20, 22, 23
Hypernikon, 125
INDEX OF ILLUSTRATIONS
Adoniram Judson Gordon, 12
Bowdoin Square Tabernacle, 14
Clarendon Street Church, 14
The King in His Beauty, 15
F.L. Chapell, 16
John A. McElwain, 32
Nathan E. Wood, 48
W.B. Boggs, 50
J. Franklin McElwain, 63
Edgar L. Rhodes, 66
James A. Francis, 78
Frost Hall, 97
Martha Dodge Frost, 99
A.Z. Conrad, 107
Charles Otis, 118
May E. Hancock, 126
Frank W. Wyman, 130
Edward Payson Drew, 141
Edwin H. Byington, 146
G. Campbell Morgan, 153
Frost and Wood Hall, 161
David M. Goodwin, 168
Edwin K. Gedney, 182
William T. Sheppard, 185
Nathan R. Wood, 187
Isabel Warwick Wood, 188
Chapel, 192-193
T. Leonard Lewis, 199
The Wightman Estate, 202
Burton L. Goddard, 204
Arthur L. Winn, 207
Abbie Norman Prince
Chapel, 209
Hudson T. Armerding, 213
Gordon Divinity School, 216
Innovations
Scholarship plan, 88
Architecture in Frost Hall, 90
First theological missionary college, 101
Offering undergraduate theological degree, 105
First to broadcast chapel on radio, 190
Interchurch World Movement, 122
Jaderquist, Dr. John E., 146
Johnson, Gilbert, 191
Jones, Charles H., 106, 122, 131, 132, 136, 171
Jones, Dr. E. Stanley, 194
Jones, Harry L., 153
Jubilee Year (50th), 1939, 189
Kelley, Dr. L., 122
Kelso, G.R., 12
Kendall, Henry H., 51, 77, 89, 98, 168
Kendall, Taylor & Co., 89
Koller, President, 195
Lane, Edgar C., 79, 148, 172, 176
Laws, Curtis Lee, 207
League of Evangelical Students, 167
Lerrigo, Dr. P.H.J., 77, 186
Letourneau, R.G., 190
Lewis, Pres. Dr. T. Leonard & Mrs., 195, 198, 199, 203, 206, 209, 210, 211, 213, 214, 217
Liberal Arts, 172, 183, 199, 210-212
Livingstone, David, 8, 59
Lombard, Rev. William E., 51
Louis Prang dorm, 120-122, 135, 204
MacDonald, John, 160
MacDuffie, William L., 213
McElwain Company, 63, 4
McElwain, J. Franklin, 24, 83-5, 112, 197
McElwain, John A. Dr., 25, 6, 9, 31-4, 41-3, 48, 50-3, 56, 9, 60, 80
Wilson, Dr. Harold L., 189, 190
Winn, Rev. Arthur L., 19, 207, 208
Witter, Dr. William E., 50
Woman's American Baptist Home Mission Society, 120
Women, enrollment, 16, 27, 155, 169, 193, 198
Women's Council, 148, 149, 153, 160, 161, 213
Women's Dorm, 160
Wood Hall, 108, 161, 201-203
Wood, Dean Isabel Warwick
(Mrs. Nathan R.), 53, 76, 83, 5, 6, 90, 1, 8, 104, 8, 111, 120, 5, 138, 9, 148, 150, 1, 160, 188, 193, 4, 5, 6, 7, 201
Wood, Dr. Nathan E., 14, 37-9, 42, 7, 8, 51, 4, 5, 65, 73, 4, 7, 80, 2, 7, 97, 104, 115, 130, 140, 153, 8, 9, 161, 180, 184
Wood, Dr. Nathan R.
(Fourth President), 51, 2, 4, 6, 60, 3, 5, 6, 9, 71, 7, 81, 3, 5, 6, 8, 91, 2, 3, 100, 106, 7, 8, 110, 119, 122, 130, 7, 9, 140, 4, 150-4, 163, 173, 4, 7, 180, 188
Wood, Nathan W., 179, 188, 207
Wood, William B., 213
World War II, 132, 165, 193, 198, 211
Worldwide Christian Endeavor, 80, 81, 83, 167
Worthington, Ruth E., 190
Wyman, Frank W., 79, 82, 108, 112, 126, 7, 9, 130, 3, 4, 140
Wyman, Mrs. Frank W., 119
Yonkman, Prof. Frederick F., 182, 3
Young, Dr. Clarence A., 79, 107, 112, 134