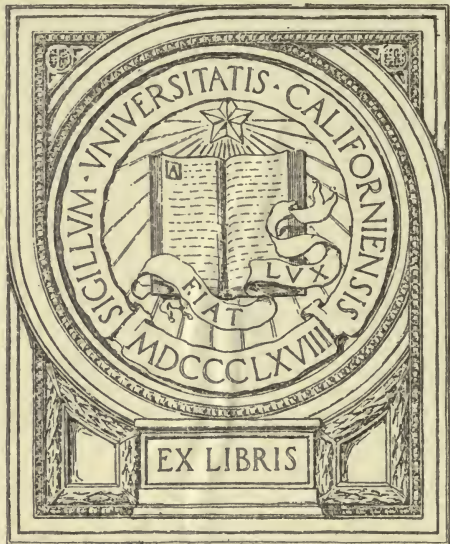


The
Educational-Jubilee

John W. Hancher



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BISHOP WM. F. MCDOWELL
President, Jubilee Commission

THE
EDUCATIONAL-
JUBILEE

A Chronicle and a Forecast



JOHN WILLIAM HANCHER
COMPILER AND EDITOR

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ASSOCIATE EDITOR

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TO THE
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C. B. I.

Dedicated

TO

THE BOARD OF EDUCATION OF
THE METHODIST EPISCOPAL CHURCH

AND TO

THE EDUCATIONAL ASSOCIATION OF
THE METHODIST EPISCOPAL CHURCH

515702

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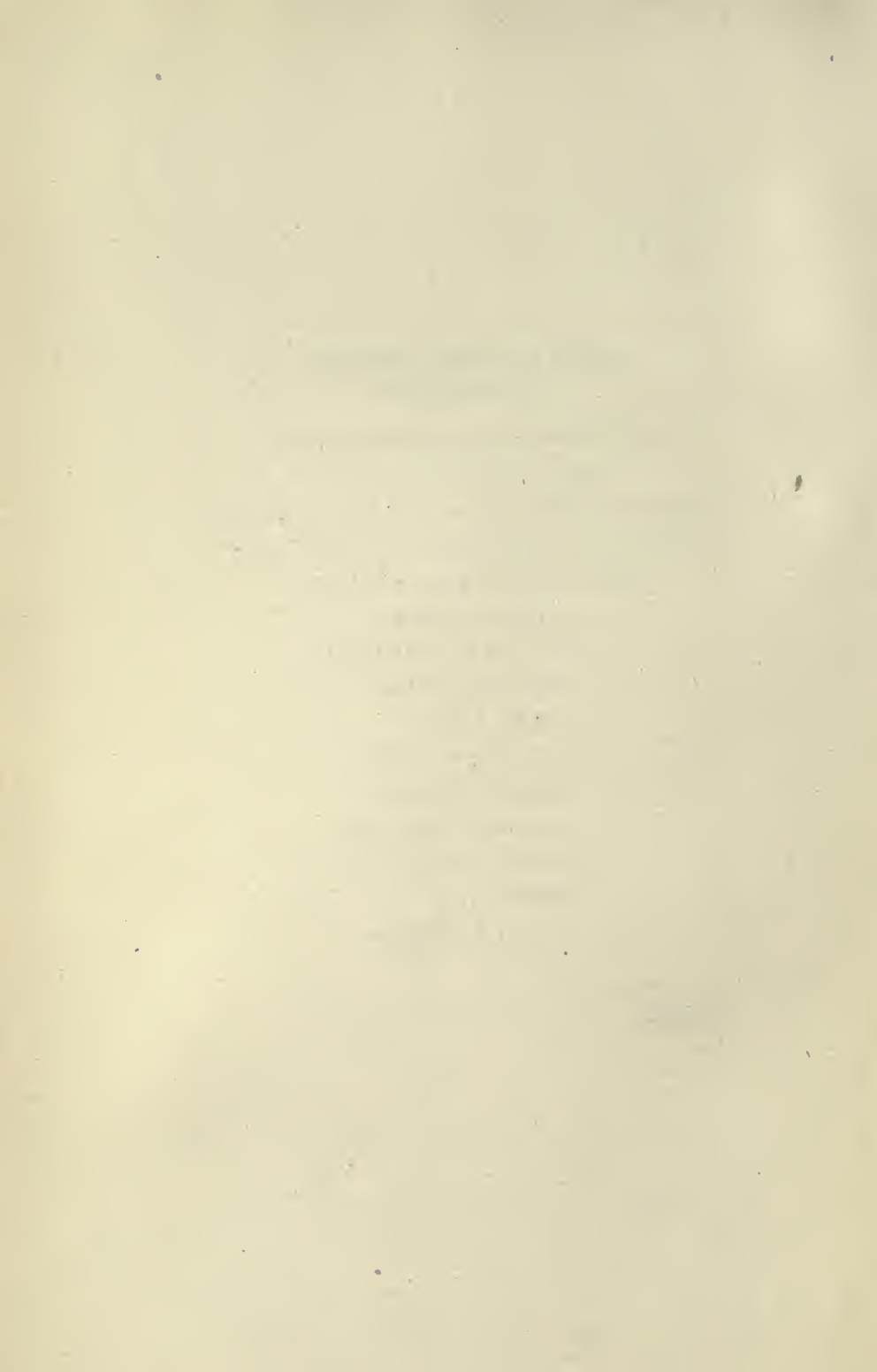
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FOREWORD

THE announcement of thirty-five millions of resources added to the treasuries of the academies, colleges, universities, theological schools, and Wesley Foundations of the Methodist Episcopal Church is the formal message of this volume. The development was in progress for nearly two quadrenniums. However, fully sixty-two per cent of the total, or twenty-two million dollars, is comparatively new. The gifts, pledges, properties, probated bequests, et cetera, representing it have been realized since the General Conference of 1916.

**The Total
Result**

The movement was named the Educational-Jubilee of the Methodist Episcopal Church. Because the name of the movement and the name of the Educational-Jubilee Commission of the Church were used interchangeably, there has been some confusion in the public thought. The Commission has dealt with the propaganda that looked to this large increase in our educational resources. To this end it conducted many "Jubilee Campaigns." This message deals with the Jubilee as a whole, and reports returns to the treasuries of our institutions from every kind and type and form of development.

Essentially, this is a composite volume. The writer of this Foreword is its compiler and editor. He has been assisted most ably by the regular Jubilee workers and others whose names appear in various capacities on the title pages. He has been assisted also in no small way by the greater company of men and women who were associated in the Jubilee service, and who have responded cheerfully and happily to requests for incidents and experiences on the field, which could not have been known to the editor otherwise.

**A Composite
Volume**

Many of these we have used verbatim. Some we have condensed. In other instances we have joined two or more together. Sometimes we have used them without quota-

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tion marks. Besides these, there remains a goodly supply not used in any way. This does not mean that we think we have selected the best from the splendid accumulation of matter sent us by the Jubilee workers. It means only that we have selected the materials that have seemed to us to fit best into the general plan, purpose, and mission of this volume. All these good folks have placed the editor under obligations, and he here and now makes grateful acknowledgment.

Special acknowledgment is due The Reverend Clarence E. Flynn, associate editor. To his loyalty, devotion, skill, acumen, and keen discernment the Educational-Jubilee, the Board of Education, the Educational Association, and the Church are under obligation.

**Wider Ac-
knowledg-
ment**

It is the aim of this volume to present the faces of the members of the Commission, the Episcopal Advisory Committee, and the Jubilee workers who were employed more or less permanently through the Central Office. This Central Office force numbered forty-two people. It would be a pleasure to our constituents to see in this book the faces of that multitude of other folks who gave of their time, strength, devotion, and efficiency as helpers in bringing the Jubilee task to successful issue. Their name was legion, for they were thousands. Nearly all of them served without money consideration. What need I say more? Their faces are not here, but the best blood of their hearts and the best faith of their lives are embodied in the achievements of which this book is simple story.

In addition to the faces which do appear, we have undertaken to carry in halftone one building or campus scene of each one of our institutions of every grade. These have been selected without reference to whether they are represented in the financial returns.

Without economy of time, expense, or personal comfort, the group of people responsible for the compilation and presentation of this volume have toiled that it might be accurate as to statement of fact, and competent as to presentation.

**Possible
Errors**

In dedicating it to the Board of Education of the Methodist Episcopal Church and to the Educational Asso-

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ciation of the Methodist Episcopal Church, we crave their indulgence. We know full well that notwithstanding the oft-repeated checking and comparing, some errors will have escaped us.

We present it to the Church and to the general public with no little concern that it may be pronounced worthwhile—the story, not the millions; of course the thirty-five millions are worthwhile.

The task was tremendous. It looked impossible. But **A Large Task** God was on His throne; His generous folks got busy; and all His people seemed to grow interested. The prayers of the multitudes were unbottled; the hundreds grew into thousands, the thousands into millions, and the millions multiplied until they were five and thirty. To God be all the glory. To His Church be the greater opportunity. To His folks be everlasting gratitude.

Faithfully and sincerely,

JOHN W. HANCHER.



PRESIDENT SAMUEL PLANTZ
Secretary, Jubilee Commission



BISHOP THOMAS NICHOLSON

Chairman, Executive Committee

BOOK I

ORIGIN AND DEVELOPMENT

CHAPTER I

PIONEERING

THERE have been a good many significant and striking hours in the history of our Church. One of them was the hour when the Bishops adopted the appeal for the Twentieth Century Thank-offering. They had not been of one mind as to the amount they should ask, though they were wholly united in their recognition of the mercies of God through the years. They finally adopted the sum of twenty millions, because they were coming to the beginning of the Twentieth Century. But they were almost overwhelmed by the size of their own conclusions when they did it.

**A Telling
Hour**

Quite as significant as the offering itself was the proportion of it which these leaders of the Church decided should be given to Christian education. They were not professional educators. They were not college and university presidents supremely interested in their own institutions. They were general superintendents of the Church, charged with the duty of "overseeing the spiritual and temporal business of the Church." With the whole church and the whole world in their view, they decided to ask the Church to give ten of these twenty millions for Christian education. It is doubtful whether a more hopeful thing has happened in our recent history than that.

**Ten Millions
for Christian
Education**

All that was twenty years ago. The movement itself has pretty nearly become ancient history. The triumph of the Educational-Jubilee has been so marked as to make the Twentieth Century Thank-offering seem comparatively small. Nevertheless, the test of every movement is a two-fold test at least. First, does it succeed in itself? Second, does it make possible something larger? This double test the Twentieth Century Thank-offering Movement fully meets. This double test the Jubilee Movement must meet. The vision which was in the minds of men twenty

**The Present
Achievement**

THE EDUCATIONAL-JUBILEE

years ago concerning Christian education must now be tremendously enlarged. The magnificent thing we have just done must be followed early by achievements much more magnificent even than this.

Remaking the World Mind

For no lesson is more clear and compelling in these tragic days than that the education of the world, and of the whole world, must be Christianized. A careful English writer declares that the religious education of the so-called Christian nations has to be done all over again. The Church of Christ must "make the mind" of men and nations. The Church of Christ must make the mind of men for the things that are true, honorable, just, pure, lovely, and of good report. The Church of Christ must make the mind of the world for humanity as God's family. The Church of Christ must make the mind of the world for the things and the Kingdom of Christ. Christian education is not just a small matter of furnishing a denominational institution where denominational boys and girls may be sheltered by denominational influences. Christian education is the movement that proposes to take the youth of the world who are "the trustees of posterity" and create in them what Arnold called "the inquiring love of truth and the devoted love of goodness." The mind of the world must be made to harmonize with the mind of Christ, the spirit of the world to work in and with the spirit of Christ.

That we have done wonderfully is occasion for thanksgiving; that we have not done better, an occasion for humility; that we must do immeasurable more, an occasion for devotion.

WILLIAM FRASER MCDOWELL.

CHAPTER II

BEGINNINGS

THE year 1900 was marked by a genuine effort to make adequate provision for our colleges in the way of endowment and equipment. Dr., now Bishop, William Fraser McDowell, Corresponding Secretary of the Board of Education, 1899-1904, with the assistance of Dr. Edmund M. Mills, of the Central New York Conference, organized and conducted what was known as The Twentieth Century Movement.

**Pioneering
Work of
Secretary
McDowell**

This was the first organization to attempt to secure co-operation among the colleges and co-operation between the colleges and the Board of Education, in a comprehensive plan for securing adequate buildings, equipment, and endowment for our entire system of institutions. The pages of *The Christian Student* show the amounts raised for each college. A comparison of these tables with the results of the recent Jubilee Movement forms an interesting study. The Twentieth Century Movement also included the raising of funds for new churches and parsonages, the liquidation of church and parsonage indebtedness, new equipment, and any other necessary funds for capital account. This movement was an outstanding achievement. It is questionable whether the Church has ever realized its full value. Too much cannot be said for the leadership of Secretary William F. McDowell during that period. Neither can too much be said for the efficient co-operation and support of Dr. Mills.

**The Twentieth
Century
Movement**

The amounts secured in this movement were comparatively small. Many of the colleges were skeptical, and others lacked courage. However, a considerable number took the movement seriously and made a solid advance. Examination will reveal the fact that there is a very noticeable parallel between the movement in 1900 and the

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campaign of the Jubilee period. It is a noteworthy fact that the colleges which took the earlier movement most seriously, and achieved most in that period, are those which have entered most heartily and successfully into the greater campaign, the chronicle of which is here written. The Twentieth Century Movement was therefore a pioneering enterprise. It suggested the spirit which made possible the more recent achievement of the Jubilee campaigns.

1904 to 1908

The legislation of the General Conference of 1904 more nearly eliminated the Board of Education than was intended. That Board was practically amalgamated with the Board of Sunday Schools, the Freedmen's Aid Society, and the Tract Society. Therefore it was impracticable to plan or conduct any large forward movement for education during that quadrennium. The Board of Education was little more than a custodian for the Student Loan Fund.

There should be a permanent and appreciative record of the great service rendered to the cause of education and to the Church during that quadrennium by the Corresponding Secretary, Dr., now Bishop, William F. Anderson. With consummate tact and skill, and despite almost insurmountable obstacles, he maintained the identity of the Board of Education. He also helped to create the sentiment which resulted in its restoration, and he secured the co-operation of a small group of very influential men who put themselves back of the movement at Baltimore in 1908.

Work of the
General
Conference
of 1908

The result of this action was a revised charter for the Board of Education. The new authorization greatly broadened the scope of that Board and opened the way for a larger movement than any before undertaken. Under the new charter and the consequent legislation enacted by the General Conference at Baltimore in 1908, a constructive policy was inaugurated which made the Board of Education of the Methodist Episcopal Church the recognized leader among the Boards of Education of all Protestant denominations. This prepared the way for the great Jubilee Movement.

The first difficult task was to secure unity and co-opera-

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tion among the individual colleges and between the colleges and the Board of Education. This was done largely through the medium of the Educational Association, popularly known as the College Presidents' Association. This organization is not one of men but of institutions—the academies, colleges, universities, and theological schools of the Church. There was also developed a close co-ordination between the University Senate and the Board of Education on the one hand and the Educational Association on the other.

**Unification and
Co-ordination**

The Educational-Jubilee Movement was based upon an accurate estimate of the needs of the individual colleges, as indicated by the investigations of the University Senate. The close co-operation of the University Senate, the Board of Education, and the Educational Association enabled the movement to save many schools in the Church, and to contribute valuable service to fortifying and solidifying practically all the others. An examination of the earlier records will show that shortly before the Jubilee Movement began, and when the schools of the Church first began to realize the necessity of some sort of concerted and far-reaching action, only four schools in the entire list could speak of their endowment in terms of as much as a million dollars, and not as many more could speak in terms of a half million.

**The Basis of
the Jubilee
Movement**

Early in the quadrennium of 1912-16 the Corresponding Secretary submitted a preliminary study to the Board of Education, the University Senate, and the Educational Association. This statement was based upon a careful study of the cost of education in the state institutions and in denominational colleges. It indicated that if the colleges of the Methodist Episcopal Church were to have a working income on a par with that of the state institutions, they would need to add at once \$167,000,000 of productive endowment to their permanent assets. This statement showed the actual cost of education in the schools of the Church to be less than one-half that of the state institutions, that they occupied a narrower field, and that they could be fairly well equipped to meet their immediate obligations by the addition of \$30,000,000 to \$35,000,000 of productive endowment.

**The Task
Outlined by the
Corresponding
Secretary**

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Agitation and Discussion

The whole subject received the most careful treatment in the annual reports of the Corresponding Secretary to the Board of Education. It was the topic of many discussions during the quadrennium of 1908-12. In the earlier of these discussions the need seemed so great and the task so stupendous that it was regarded as impossible. The proposition for an adequate forward movement received little encouragement. A small group within the Board, however, had the vision of faith, and responded sympathetically to every paper presented by the Corresponding Secretary and to every appeal made by the small group of men in the Educational Association who believed that so great a thing ought to be undertaken and could be done.

Chief among these in the Educational Association were Presidents Joseph R. Harker, of Illinois Woman's College; William H. Crawford, of Allegheny College, and Samuel Plantz, of Lawrence College. The reports of the Corresponding Secretary, filed in the office of the Board of Education at New York, will show reference in one way or another to the subject in substantially every annual or semi-annual report.

General Con- ference Action Recommended

The result was that at the annual meeting of the Board of Education, held in December, 1911, the chairman of the Board's Committee on General Conference Legislation, Mr. John A. Patten, presented a report in the form of suggested legislation for the next General Conference. This was unanimously adopted by the Board. The second part of that report suggested that the problems of our denominational colleges were different from and more complex than their problems in any former generation. It compared our denominational colleges with the institutions receiving vast appropriations from state legislatures and large sums from great philanthropic boards, and therefore enjoying advantages which can only be provided by great expenditure of money. It closed with a resolution that the General Conference be asked to urge the raising of a general fund for the aid of institutions by the Board of Education of the Methodist Episcopal Church, and expressed the hope that there should be planned and prosecuted a scheme for securing such a fund, without undue

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competition with or injury to the individual colleges in their financial efforts. This general educational fund of the Board of Education was urged upon the attention of all our people and commended as one of the worthiest objects of their benevolence and a provision capable, under the wise administration of the Board of Education, of producing a maximum of results for the Church and Nation. This resolution was presented to the General Conference of 1912, at Minneapolis, with the request that it be adopted and passed down to the Church.

The *Daily Advocate* for May 25, 1912, published a report adopted by the General Conference, calling attention to the fact that the One Hundredth Anniversary of the founding of Methodism was observed by placing special emphasis upon the importance of education, and that the One Hundred Fiftieth Anniversary of the organization of Our United Societies in this country would fall upon the last year of that quadrennium. It was therefore suggested as entirely fitting that emphasis should again be placed upon our educational activities.

Action by the
General
Conference

It recalled that the University Senate had recommended that no school of our connection which had a smaller endowment than \$200,000 over and above all indebtedness and special liabilities at the close of 1915 should be recognized as of college grade, and proposed that the members of our Church be urged to round out the coming quadrennium by freeing all our educational institutions from debt and assuring to each institution of college grade a sufficient endowment to meet the conditions imposed by the University Senate. The year 1916 being the One Hundred Fiftieth Anniversary of the organization of Our United Societies was suggested as an Educational-Jubilee year, and all our people were urged to unite in making that year a great educational anniversary.

Not only was this report adopted, but other very important legislation was enacted. Toward the close of the session of the General Conference of 1912 Secretary Nicholson announced to the General Conference that the Honorable W. A. Rankin, lay delegate from the Central Illinois Conference, had become deeply impressed with the

Generous Pro-
posal of Mr.
W. A. Rankin

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great need for an adequate educational fund to be administered by the Board of Education for the aid of institutions, and that he had authorized the announcement that, if the General Conference approved, he would start such a fund with \$25,000, the same to be paid on condition that the total fund should become not less than \$500,000. This announcement was received with great enthusiasm. Not only was the offer accepted, but appropriate resolutions were passed by the General Conference in appreciation of the generosity of Mr. Rankin.

**The Program
Considered by
the Board of
Education**

The minutes of the annual meeting of the Board of Education, held in December, 1913, contained the following record:

“Corresponding Secretary Nicholson presented an important paper entitled ‘Some Suggestions for a General Program for the Aid of Institutions by the Board of Education.’

“Dr. John H. Race moved that this report be received, and that the recommendation of the Corresponding Secretary be referred to a special committee to be appointed, to give them more careful consideration, and to report at a subsequent session of the Board. The motion prevailed, and the chair named as this committee: President Joseph R. Harker, President A. W. Harris, President William F. King, Mr. Charles Scott, Jr., Mr. W. A. Rankin, Dr. John H. Race, and Dr. W. V. Kelley.”

At that meeting President Harker reported for the special committee which had been created on a General Program for the Aid of Institutions, to the following effect:

**Report of the
Special
Committee**

1. Upon the basis of the authorization by the General Conference of 1912 of an educational campaign to be inaugurated in 1916, the One Hundred Fiftieth Anniversary of the founding of Methodism in America, for the purpose of standardizing all our institutions as to educational efficiency and religious activity, the suggestion of the Corresponding Secretary that this campaign begin definitely December 1, 1916, and that the Board of Education proceed at once with definite plans in preparation for it, was approved.



· CHANCELLOR I. B. SCHRECKENGAST
Secretary, Executive Committee



ABRAM W. HARRIS
Corresponding Secretary, Board of Education

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2. The appointment of a committee of five from the Board of Education, to act together with a committee of five to be appointed by the Educational Association at its meeting in January, 1914, was recommended, the President and Corresponding Secretary of the Board of Education to be additional members *ex-officio*. It was also recommended that this Joint Committee be authorized to arrange the details of the campaign, and also to make all preliminary plans to insure its successful operation.

3. Commendation was given the efforts of the Corresponding Secretary to secure an apportionment for a public educational collection of not less than \$675,000, and the Commission on Finance was requested to put that apportionment as one sum in the General Benevolence Budget of the Church.

4. It was recommended that, as preliminary to the more intensive movement of 1916, the Board of Education undertake a survey of the entire educational system of the Church, by sections or by General Conference Districts or Areas, and also the preparation and distribution of an adequate literature of information, including leaflets, pamphlets, maps, charts, etc., with a view to obtaining and distributing the information relative to our educational situation, needed by the Church in order to insure sympathetic co-operation with the plans of the Board.

5. It was recommended that the Board prosecute with vigor plans for securing an invested fund of a half million dollars, of which a hundred thousand was at that time conditionally subscribed.

6. It was recommended that the Board make financial provision for the lines of work herein suggested, all expenditures to be approved by the Finance Committee.

On motion, the report was adopted. The chair named as this committee President Joseph R. Harker, Dr. John H. Race, Mr. W. A. Rankin, President A. W. Harris, and Dr. E. S. Tipple. Bishop McDowell and Corresponding Secretary Nicholson were members *ex-officio*.

Members for
the Board

In accordance with this request for the appointment of a committee of co-operation by the Educational Association of the Methodist Episcopal Church, that body, at

Members for
the Association

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its meeting held in Appleton, Wisconsin, in January, 1915, appointed a committee consisting of Presidents Herbert Welch, of Ohio Wesleyan University; William H. Crawford, of Allegheny College; A. E. Craig, of Morningside College; Lemuel H. Murlin, of Boston University, and Samuel Plantz, of Lawrence College. These educators at once entered into the most active co-operation with the movement.

Secretary
Nicholson
Addresses the
Educational
Association on
the Movement

At the request of the Association, Corresponding Secretary Thomas Nicholson occupied the evening of Tuesday with an address on the Educational-Jubilee Movement. The records of the Association contain a reference to that address and a brief summary of it.

They state that he gave an outline of the growing needs and multiplying opportunities of our educational institutions; of the attention given to and the development of plans looking toward the meeting of these needs and opportunities by the Board of Education during the four or five years previous; and of the plan for a more intensive focusing and prosecution of the Educational-Jubilee Movement from December, 1916, to June, 1918.

This plan had been carefully wrought out by a joint committee of five from the Board of Education and a like number from the Educational Association, and had been unanimously approved by the first-named body. It provided for the survey suggested in the report of the Special Committee on a General Program for the Aid of Institutions; determined the field which each institution was to occupy, the amounts for which it was to ask, and the purpose to which they should be applied; and prescribed the general features of a nation-wide campaign to secure the amounts necessary for each institution.

Continuing, the records state that the Corresponding Secretary also gave an account of the interdenominational features which should be emphasized in the year 1917, as outlined and approved by the Council of Church Boards of Education. He stated that the time was opportune because it was the Four Hundredth Anniversary of the Protestant Reformation, out of which sprang all our Protestant institutions of higher learning. He then dis-

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cussed the question of a central fund for the Board of Education as necessary to this movement, giving reasons why all the colleges should favor such a fund and promote methods which should help to secure it.

This address also gave some attention to the question of retiring allowances for college professors, and briefly outlined a plan by which the Board of Education might assist, from this central fund, the individual schools in the provision of retiring allowances.

At the conclusion of the address President Joseph R. Harker led in the discussion, which was joined in by President A. W. Harris and other members of the Association. President Frank E. Mossman then moved the endorsement of the plan, as outlined in Secretary Nicholson's presentation, and the pledging of the Association to cordial co-operation with the movement. In the unanimous passage of this motion the members of the Association rose to their feet and expressed their approval with genuine college enthusiasm.

The Association Pledges Its Co-operation

In accordance with the foregoing action, the Educational Association re-elected President Joseph R. Harker, Dr. John H. Race, Mr. W. A. Rankin, President A. W. Harris, and Dr. E. S. Tipple a committee of five to continue to act jointly with a like committee from the Board of Education as the Educational-Jubilee Committee. This joint committee, or commission, consisting of the five elected members, with Bishop William F. McDowell and Secretary Thomas Nicholson, members *ex-officio*, from the Board of Education, and the five elected members from the Educational Association, was subsequently increased to fourteen. This body, being a committee with power, was known throughout the campaign as the Educational-Jubilee Commission, and is so treated in this story.

The Educational-Jubilee Commission

This joint committee met willingly, and with reasonable frequency. It worked faithfully toward the achievement of its task until the policy was well outlined and the program determined somewhat fully. Its meetings were held in New York or Chicago, and it did an immense amount of hard work. It held two regular meetings during the year 1914, one on January 26 and one on December 7. At these

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sessions the actions and resolutions of previous meetings of the Board of Education, of the University Senate, and of the Educational Association were ratified and confirmed. The secretaries of the Board of Education co-operated with the Educational-Jubilee Commission, and as a part of it, in carrying out the spirit and intent of the General Conference and of the three educational organizations named, under the direction and leadership of the Commission.

Recommendations of the Commission to the Board

The work done by the Commission in its meetings in 1914 resulted in the following recommendations to the Board of Education:

1. That the Board make immediate provision for the educational survey previously mentioned.

2. That it definitely decide to enter upon a more intensive and farther-reaching campaign, to cover the period from December 1, 1915, to June 30, 1918, using the first year for preparation and organization, and devoting the remainder of the period to the canvass for funds and to the advancement of all our institutions.

3. That the final asking of the campaign include \$1,000,000 for the Board of Education, of which \$500,000 should be set aside and designated as The Aid of Institutions Permanent Endowment Fund, the income thereof to be used for the aid of institutions. The remaining \$500,000 was to be set aside as a Permanent Retiring Pension Fund, and the income used to pay retiring pensions. The asking was to include this amount, together with whatever sum might be finally agreed upon as the total of the approved askings of the institutions, as their needs might be determined in the survey. The object of the campaign was to bring all our approved small colleges up to the required standard, and at the same time to equally advance the interests of the larger institutions.

4. That immediate steps be taken to secure the permanent endowment of \$500,000 mentioned above for the Board of Education, \$100,000 of which had already been pledged, and that the active canvass for the remainder be vigorously pushed during the ensuing year.

5. That the Board of Education continue its committee of five, in addition to the President and Corresponding

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Secretary, members *ex-officio*, acting jointly with the committee of five from the Educational Association of the Methodist Episcopal Church, this joint committee to have executive charge of the entire campaign.

The above recommendations were accepted, adopted, and made a part of the policy and program of the Educational-Jubilee by the action of the two bodies at interest as follows: the Board of Education at its annual meeting in December, 1914; the Educational Association at its annual meeting in January, 1915.

The General Conference of 1916 made Secretary Nicholson a Bishop, and elected Dr. A. W. Harris to succeed him on the Board of Education. Thereupon Bishop Nicholson's membership on the Commission automatically ceased, and Secretary Harris, who had been an elected member, became a member *ex-officio*. Upon the election of President Welch to the episcopacy and his assignment to Korea, he resigned his membership on the Commission, and Vice Chancellor I. B. Schreckengast was elected his successor. The Commission appointed the following Executive Committee: Bishop Thomas Nicholson, Chairman; I. B. Schreckengast, Secretary; Joseph R. Harker; A. E. Craig, and A. W. Harris. Upon the recommendation of the Executive Committee, the Commission elected W. H. McMaster and John W. Hancher to membership on the Commission, making them members also of the Executive Committee.

**Membership
Changes: The
Executive
Committee**

The Survey Department of the Board was organized, and a study of the entire field made according to modern scientific methods. Charts and maps were prepared, and the educational exhibit became a feature of the work, which attracted wide attention. At the General Conference held in Saratoga Springs in 1916 this exhibit was most attractive and informing. In June immediately following the General Conference an inter-denominational convention was held at Wilkes-Barre, Pennsylvania, where for three days the exhibit of our own church, together with similar materials gathered by other churches, notably the Presbyterian and United Presbyterian, attracted much attention from the press.

The Survey

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**Action of the
Board, 1914**

At the annual meeting of the Board of Education in December, 1914, the Corresponding Secretary made a full report of the progress of the Jubilee Movement. Much attention was given to it, and various items of detail were adopted. One of the most important was the following:

"On motion, it was ordered that the whole subject of the Retiring Allowance Fund be referred to a committee consisting of Bishop McDowell, Corresponding Secretary Nicholson, President A. W. Harris, President L. H. Murlin, President Samuel Plantz, President J. R. Harker, and Mr. W. A. Rankin."

**Action of the
Association,
1916**

At the meeting of the Educational Association held in Chicago in January, 1916, the Jubilee campaign was the subject of much thought, and the following report of a special committee was adopted:

"The committee appointed to consider further the salient features of the Jubilee campaign respectfully submits the following:

"The wise and judicious plans outlined for the educational advance of the Methodist Episcopal Church, June 1, 1916, to February 28, 1918, are big with promise. In the judgment of the committee, these plans forecast the greatest advance in Christian education ever made in a like period of time by any branch of the Christian Church.

"Notwithstanding the splendid organization already worked out by the joint committee, we believe that the sympathetic co-operation of the schools engaged in the Jubilee Movement and the Board of Education is absolutely essential to success. The spirit of cordial co-operation which now prevails must be encouraged and fostered with jealous care.

"It should be the aim of every member of this association to actively promote the success of the campaign now proposed by the Board of Education."

**Necessary
Adjustment
of Dates**

The above will suggest a conflict of dates. This results from the fact that the dates originally set were December 1, 1915, to January 1, 1918. Various changes of dates were suggested at different times. The growing and successful activity of the Board of Conference Claimants in raising an endowment for our retired ministers led the Commission and the educational organizations at interest to devote the first year, December 1, 1915, to December 1, 1916, to surveys, preliminary publicity, and other like preparation for a formal launching December 1, 1916.

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However, there had been a previous agreement to a change of dates, as follows: Opening day, June 1, 1916; closing day, February 28, 1918.

Toward the close of 1915 the movement had gained such headway, and the plans had enlarged to such an extent that a longer time seemed necessary for the completion thereof. The Board decided to fix the time for the closing of the campaign at June 30, 1918, and to ask the General Conference to approve this action. We must not lose sight of the fact that all this question of dates, covering a period of a year and a half or two years, refers to the intensive Jubilee period only. The movement really reckons from the middle of the year 1912 to June 30, 1918.

Early in the development of these plans it became clear that the movement could not be managed by the Corresponding Secretary alone. Its success necessitated an assistant of skill, vision, tact, and executive ability, who could co-operate with Secretary Nicholson and the Joint Committee, and who was fitted to be the Director-General of the movement.

**The Enlistment
of Dr. Hancher**

For a year and a half the Corresponding Secretary scanned the field for such a man. His attention had been repeatedly called to the Rev. John W. Hancher, S. T. D., LL. D. The Secretary had known him as a college president in Iowa where he had displayed notable skill in financial administration. Previous to that he had done an outstanding piece of work in the presidency of a western college, covering a period of eight years. In addition he had successful pastoral experience, and during an enforced vacation he had shown effective business ability as a member of a corporation operating on a large scale in Mexico.

On the restoration of his health he had turned again naturally to the educational field, and the Corresponding Secretary found him studying plans for publicity and organization looking to such work. At the same time he was successfully directing a campaign for a couple of far western colleges, as well as for more than one in the Middle West. After careful consultation, the Secretary recommended to the Board of Education that Dr. Hancher be enlisted in its service under the direction of the Correspond-

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ing Secretary. After further months of deliberation the engagement was consummated.

With true devotion to the task, and fully appreciating the magnitude of the service to be rendered, Dr. Hancher at first undertook the work without special title. In mutual co-operation with the Secretary and Joint Committee, he began working out plans. It was but a few months until it was generally recognized that a master was at the helm, and the direction and guidance of the Jubilee program became his primary responsibility.

At the next meeting of the Board he was elected Assistant Secretary, in which capacity he served faithfully and efficiently in co-operation with the Corresponding Secretary. Soon after the next General Conference in 1916, in recognition of his superb service, he was elected Associate Secretary of the Board of Education.

To his untiring energy, his genius for organization, his unfailing courtliness and courtesy, his knowledge of men, his ability to direct forces, his wisdom in counsel, his insight, and his Christian devotion to the high purposes of Christian education, as well as his sense of official and personal responsibility for the success of the Jubilee, more than to any other single factor, is due the triumph of the movement.

Increasingly did he become the inspiration and organizing genius of the Jubilee. His vision of publicity values was outstanding, and his methods of attracting the attention of educational Methodism, and indeed of all Methodism, to the great Jubilee opportunity were unique and commanding. Prior to the launching of the Jubilee the word publicity was almost a stranger to Methodist literature. Dr. Hancher and the men whom he associated with him in the Department of Publicity have given that word a permanent place in our nomenclature.

For many months he has been the recognized leader. The mutual confidence between the Secretary and Dr. Hancher was such that from the day he entered the office to the close of the campaign there was perfect harmony and co-operation between them. It was a "David and Jonathan" combination and fellowship.

THOMAS NICHOLSON.



ADDITIONAL COMMISSIONERS FROM THE BOARD OF EDUCATION

PRESIDENT JOSEPH R. HARKER

PRESIDENT EZRA S. TIPPLE

MR. W. A. RANKIN

DR. JOHN H. RACE

SECRETARY ABRAM W. HARRIS

CHAPTER III

TOUCHING THE GOAL

THE Board of Education of the Methodist Episcopal Church was established in 1866, so that it was fifty years old in 1916. This anniversary was made the occasion of a general Forward Movement for the better endowment of the educational work of the Church. Now that movement is completed, and in the period extending from June 30, 1912, to June 30, 1918, our colleges and schools have gained in equipment and endowments more than thirty million dollars.

**The Jubilee
Celebration**

This thing was not accidental. It did not come about without careful planning and hard work. The General Conferences of 1912 and 1916 ordered the Educational-Jubilee, and authorized a campaign to obtain for the educational institutions of the Church, including the Board itself, improved equipment and increased endowments. The period of the Jubilee was about six years, but the Jubilee organization, or, as it is often called, "The Jubilee," entered upon its most intensive activity under the methods of what came to be known as the Jubilee system about June, 1916.

The outcome is worthy of the Church and of the cause represented. The conception of the plan was a piece of daring that has justified itself. Its execution was a marvel of efficiency and economy, and the results—not only financial results, but others to be pointed out later—are of vital significance.

The Jubilee organization and the Board of Education will be anxious to disclaim credit for the full result. Many of the millions raised were gotten through the customary and ceaseless endeavors of the colleges to increase their foundations without any aid of the Jubilee organization, other than the furtherance and inspiration which the move-

The Credit

THE EDUCATIONAL-JUBILEE

ment gave through its general propaganda; but when all discount has been made, the successful outcome remains very largely the achievement of the Jubilee organization of the Educational Association and of the Board of Education, which together created the Jubilee Commission. It is not possible to distribute in any accurate and complete way individual credit. A multitude of devoted men and women gave themselves to the cause; the organization included a long list of men who proved themselves masters of difficult problems. It is impossible even to mention their names, but it would surely be amiss to omit reference to the great part taken by two men who proved the truth of the statement that great achievements and great leaders come together; or it would perhaps be wiser to say that great achievements follow great leaders. It was Corresponding Secretary Nicholson who had the vision to conceive the plan, the daring to launch it, and the persuasive ability to bring people to support it. He is a man never without a program. He is always going somewhere. Who else could have dreamt such a big undertaking as his program for the Jubilee, and then have undertaken to make his dream come true?

**The Services
of Secretary
Nicholson**

Beginnings

The charter of the Board of Education of the Methodist Episcopal Church contains a provision authorizing it to aid institutions; but there was little activity of this kind until 1908; indeed, until 1912 practically all the aid the Board did give was rendered to its special charges in the South. The first documentary evidence of Secretary Nicholson's idea is contained in his annual report to the Board of Education in 1911, in which he said:

"The plan of bringing our whole work to a system and of raising a general fund for the aid of institutions is not only wise, but its need is imperative. There are problems and competitions which, in many places, local colleges cannot meet. The General Education Board has done nobly for us, but we have a group of institutions which we ourselves must bring up to a place where they can attract the attention of this Board. The work is difficult and requires tact; local authorities at times get fearful and suspicious. They talk about an 'Educational Trust,' and they see bogies. They get afraid that if we invade the field their provender will be consumed. It is sometimes hard for them to see that our business is to extend the acreage and the yield of wheat,

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and actually to share the increased production with them. If the policy of isolation and entirely local appeal continues, we have numerous institutions which cannot survive for ten years, but I am inclined to think that we have scarcely a single college or academy in all the Church which cannot be saved and made an instrument of very great usefulness, if we can bring men under the dominance of the idea that institutions must be adapted to the changing needs of their day and generation. That they must, for humanity's sake, for the sake of the Church, and for the Lord's sake, change, differentiate, articulate."

This communication was received with enthusiasm by the Board of Education and referred to the Committee on General Conference Legislation. That Committee drew up and submitted to the General Conference of 1912 resolutions which embodied Dr. Nicholson's idea. The General Conference adopted these resolutions and ordered that the year 1916 "be made an Educational-Jubilee year and that all our people unite in making said year a great educational anniversary."

In 1913 and 1914 the Board of Education and the Educational Association of the Methodist Episcopal Church renewed approval of the plans for the enlarged educational program, appointing each five members, who, with the addition of the President of the Board and its Corresponding Secretary, became a Joint Committee to have charge. The Committee held two meetings in 1914 and outlined the plans to be worked out in detail. Preparations went quietly forward. At an exceedingly important meeting of the Committee, held in the autumn of 1915, it was thought best to postpone the more intensive movement until the General Conference should have met. That body, at Saratoga, on May 27, 1916, adopted resolutions of the most generous character commending and re-emphasizing the educational appeal, and in June of that year the movement was fully launched.

One of the chief problems usually faced by the organizers of a campaign of character and importance is the selection of a leader. In this instance fortune was favorable, for in Dr. John W. Hancher, then Assistant Secretary of the Board of Education, the Committee found a man of statesmanlike ability and practiced hand, fully capable of

**Launching of
the More
Intensive
Movement**

**Selection of the
Director**

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guiding the course of the campaign through what promised to be swift and constantly-changing currents of peril and difficulty. National conditions threatened to accentuate already uncertain conditions arising from the problems created by the Great War.

Dr. Hancher was appointed Director by the Educational-Jubilee Commission in June, 1916; and from that time until its close in June, 1918, his course continued to demonstrate the wisdom of the choice made by the Committee. To organize and successfully administer a campaign fraught with such grave and great responsibilities would be, under the most favorable circumstances, no slight achievement; but to do so in the face of the discouragements and difficulties of the past two years, is evidence of commanding judgment and a full mastery of organization.

The
Co-operation of
the Board

Despite the fact that the Educational-Jubilee has been conducted under the supervision of a Joint Committee representing the Educational Association of the Church and the Board of Education, the enterprise has been in an important sense a Board activity. The first conception was in the mind of the Board's chief administrative officer; from the Board's meager funds have been donated the salary and traveling expenses of the Director—approximately \$15,000—a not inconsiderable sum when the amount the Board had available is considered. Furthermore, the Board has thrown itself into the work with complete abandon, in many cases forgetting its own asking; surrendering its claims whenever the case of the local colleges was in straits.

It was expected that the campaign would bring the Board of Education \$1,000,000 for endowment purposes. In so far as this expectation is concerned, the result has been a disappointment, inasmuch as the sum raised for Board purposes will hardly reach \$125,000. The disappointment naturally felt from the failure to achieve the hoped-for endowment is assuaged by the knowledge that the Centenary, recognizing the aid which every church agency owes to its educational forces, will co-operate in securing this general fund so vitally needed by the Board

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of Education. In this endeavor the Board counts with confidence upon the help of the colleges. The importance and imperative demand of this enterprise are brought out when it is remembered that the Board is only a distributing agency, and its million was to have been practically the only benefit for the Southern schools included in the Jubilee plans.

The raising of more than \$30,000,000 is in itself an undertaking that challenges attention, but this sum is by no means the only result which has been attained. The educational standards laid down by the University Senate have been made more effective by the increased financial strength. The team work which characterized the entire campaign has brought Methodist schools and colleges more closely together than might have been expected from any other activity. The possible disintegration which threatened certain institutions as the result of rulings of the Carnegie Foundation and other similar organizations has been warded off—it is to be hoped—permanently. The negative effect to be expected as the result of placing so-called "sectarian" institutions beyond the pale of assistance from such sources has been largely reduced.

Other Results

A marked increase in the student enrollment at Methodist institutions and an awakened educational interest in territories contiguous to the areas involved have demonstrated the publicity value of the campaign to the Church, to the colleges, to the Board, and to education in general. The financial stamina acquired has made our institutions more effective in their work of preparing men for the service of their country, both as civilians and as soldiers.

We say the Jubilee period covered some six years, but in reality no important social movement can ever be thus chronologically marked off with mathematical precision. Such movements represent a gradual growth and an inner transformation of public opinion, and it may well be that factors vital to the successful issue of the Educational-Jubilee Campaign of 1916-18 are to be discovered in the quickening power generated by the educational awakening begun during the secretaryship of Bishop McDowell, known as the "Twentieth Century Movement." In like

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manner, it may not be unfair to say that the broadened scope of the Centenary program is in no small part due to the enthusiasm aroused by the intensive cultivation of the field by many faithful workers during the Jubilee era.

The results thus far enumerated are evident. But it is quite possible that the most far-reaching result is one not yet apparent, one whose full influence will not be felt for many years. The Educational-Jubilee Campaign was a campaign of education. This is not a repetition. It means that the campaign has been a school. Vast endowments are usually acquired through the gifts of a small number of individuals. The raising of more than thirty millions as the aggregate of the gifts of many hundreds and thousands of interested persons is significant both as a fact and a prophecy. A multitude of small givers is a greater asset to any cause than a handful of large givers, first, because it is a happy omen to have many friends, and second, because some of the small givers will in time enter the other class. Large donors almost always began to give in their day of small things, and many a philanthropist found it harder to give his first thousand than his latest million. Large givers die soon; many small givers live long enough to become large givers before they go. The future may be confidently expected to hold in store larger and more generous subscriptions for Education and other Church benevolences than any yet received from those whose interest was first stirred by the Educational-Jubilee Campaign.

**Added
Responsibility**

It must be borne in mind that the results of the Jubilee effort have also brought added responsibilities. An educational structure has been erected which must be adequately maintained, a standard has been set which the Church cannot afford to see lowered, and everywhere the public interest and enthusiasm awakened by the recent campaign must be fostered and increased. Great things have been accomplished; let us highly resolve that the future shall see "yet greater things than these."

As an official representative of the Board of Education and as one who did not have the privilege of any im-

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portant active part in the Educational-Jubilee Campaign, I feel at liberty to express to the men who have done this great thing the earnest and whole-hearted gratitude of all the educational interests of the Church, and to voice the widespread appreciation of the splendid service rendered in one of the noblest achievements of the Methodist Episcopal Church.

A. W. HARRIS.

CHAPTER IV

PRIMARIES AND FUNDAMENTALS

THE Educational-Jubilee had its conception in purpose, its birth-throes in conviction, its development in idealism, and its climax in holy triumph. Perhaps we may be pardoned for introducing this chapter dealing with the primaries and fundamentals with a bit of experience.

Through the
Flood

Seven inches of snow melted and ran away from the surface of Southern Indiana on a January Sunday in 1917. The Jubilee Director spoke at Seymour, Indiana, that morning and at Moores Hill in the evening. He was due to speak the next day, Monday noon, at the Garrett Biblical Institute Alumni luncheon, Great Northern Hotel, Chicago. He was driven from Moores Hill to Milan, three miles distant, to take a train. The agent had telephoned President Hughes that the train would go at 10:30. When Secretary Cissna landed President Hughes and the Director at the railway station, the train had gone at 10:20. "But," said Dr. Hughes, "I thought you told me 10:30." "I believe I did," replied the agent, "but I made a mistake of ten minutes."

The thaw had been taken with a hard chill; a keen wind was blowing from the northwest, and the world of Southern Indiana was freezing again. The local garage man said that the next possible thing, a drive to Greensburg, thirty-one miles distant, was utterly out of the question; that no car could live and run in that weather. But Cissna thought he knew a thing or two on his own account. We let him have his way. It is well to do that with Cissna. He has the habit.

Back he took us to Moores Hill, and at five minutes past midnight sallied forth with us in District Superintendent Murphy's Ford for Greensburg. The train was due at 2:15. We arrived at 2:30, chilled to the marrow,



EPISCOPAL COMMITTEE FROM THE BOARD OF BISHOPS

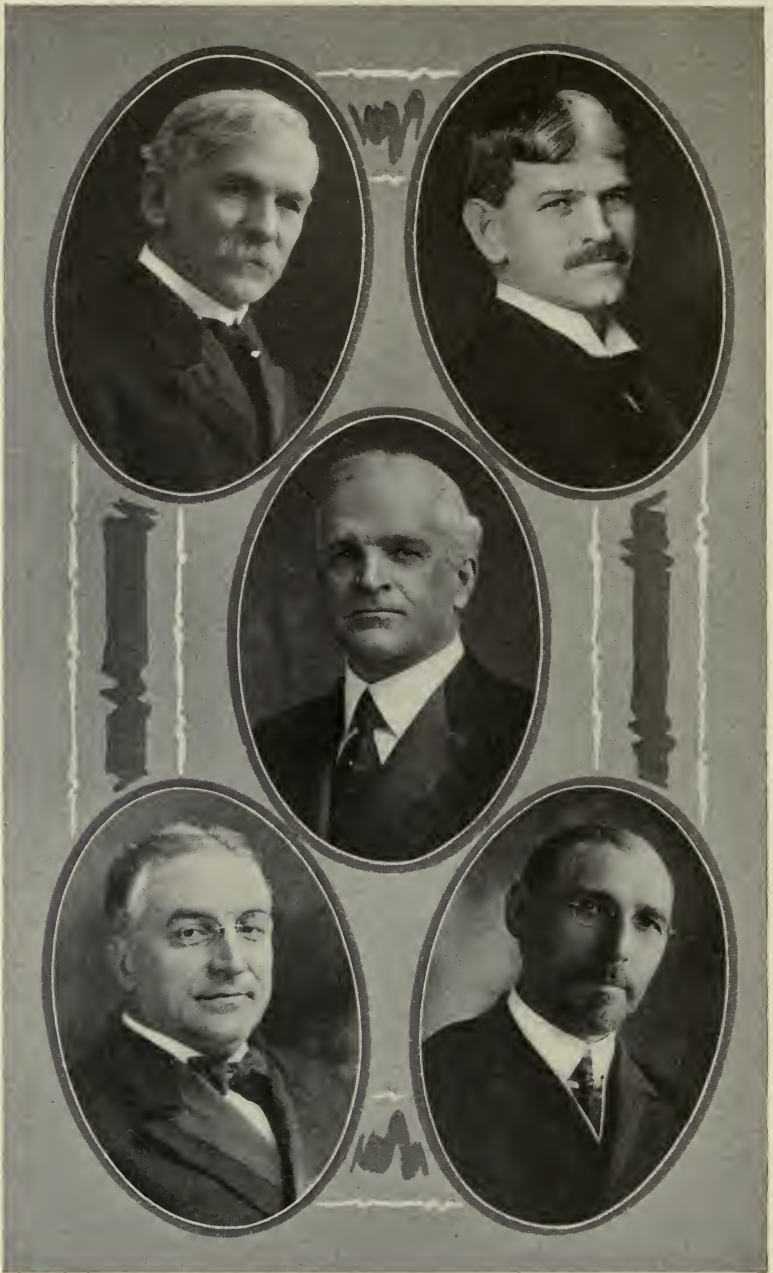
FREDERICK D. LEETE

FRANCIS J. McCONNELL

FRANK M. BRISTOL

WILBUR P. THIRKIELD

CHARLES BAYARD MITCHELL



EPISCOPAL COMMITTEE FROM THE BOARD OF EDUCATION

WM. F. ANDERSON

EDWIN H. HUGHES

WM. F. McDOWELL

THEODORE HENDERSON

THOMAS NICHOLSON

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only to learn that the train had gone on time. It was a Big Four train, and of course it had gone on time. A cup of coffee, a sandwich, a temperature of seventy-two degrees for twenty minutes, and again we took the road, this time for Shelbyville, Indiana.

Some four miles out we had a puncture. The wind was at a half gale; the temperature was dropping enough to make us wish for the "droppings of the sanctuary" instead; the Director held the flashlight; Hughes jacked up the car, and Cissna had the wheel off in a jiffy. In twenty minutes we were again en route.

Two miles farther we crossed a bridge over a small stream, and two rods down the approach on the far side ran into water. The engine went dead. Cissna said, "One of you fellows will have to get out and crank the car." There are times you know when the chauffeur is willing for the other fellow to crank the car. The Director said never a word. He was afraid he would have to do it; but Hughes suggested that he would explore. He climbed out onto the running-board, took a ventral horizontal position atop the hood, hung head and shoulders over its front end, and cranked that car. Then he managed to get hold of a floating bit of brush from which he stripped the twigs and smaller limbs, converting it into a pole for taking soundings.

The Director always had a good night-eye. There was a splendid moon, and he could see through the water, which varied from four to sixteen inches in depth, the reflection of the beaten tracks of the road. Hughes took the soundings. The Director located the route. Cissna drove. Sometimes we made an advance of four feet without a stop. Occasionally as much as fourteen feet. Thus we got on fairly well until we came to a place where the roads forked. Conditions were worse now; two roads were under water instead of one. The vote as to which direction to take stood two against one. The majority ruled, and within three rods we found ourselves on the wrong road. Cissna reversed the engine, and tried to keep in the road, running backwards. Here the Director's night vision failed. The moon was in the wrong place, and it

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was more difficult for him to tell where the tracks were. Nevertheless he did pretty well; the fact is, he did better telling where the tracks were than Cissna did keeping the car in the tracks.

Just when deliverance was at hand, the right rear wheel went over the bank, and the engine stopped. Hughes, still riding the hood, soon had the engine cranked again, and Cissna, master chauffeur that he is, pulled us out of that dilemma. A few rods farther and we confronted an ice floe. The Director took heart, for to him an ice floe meant shallow water. There was a disposition to argue that, but a suggestion that that was a time for experiments and not for arguments prevailed. Fifteen minutes more, and we were in shallow water, with the ice floe all around us. Hughes got down on a big cake of ice with his pole to clear the tracks for the car. Presently he had the way fairly well opened, and was steering a big cake of ice between the front wheels, when out on the atmosphere of the wee sma' hours of the morning came, "There, Doctor, goes the best hat I ever had." Hughes listened to counsel, steered the big cake between the front wheels, climbed over the hood, and stood on the running-board until the car had advanced so that the big cake was now protruding from between the hind wheels.

Again the President made a flatboat of that cake of ice and started for his hat. Arrived at its vicinity, he stooped over to pick it up. The ice boat careened, the hat dodged again, and Hughes landed in ice water above his belt.

It was twenty-seven miles to Shelbyville. He rode in the car with the chauffeur, to be close to the engine, until he was very cold; then he got out and ran for some hundreds of yards. Again he rode and again he ran, and yet the third time, after which we landed at the Methodist parsonage in Shelbyville at 4:55 o'clock in the morning. The pastor was hospitable; so was his wife. They did everything possible to help their unbidden guests recover from their discomforts.

At 5:15 the Director took a trolley car for Indianapolis, thence a train for Chicago, and made his date. Hughes

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rubbed his body, then dried his clothes, pressed his trousers, took a later trolley, and made his date at the Indianapolis preachers' meeting at eleven o'clock that morning. The Director landed a first-class cold, enamored of its own long-continued endurance; Hughes landed on crutches a short while afterwards; Cissna landed a pastorate in Indianapolis. However, all have recovered, and the eventful night, which was the beginning of activities looking to the removal of Moores Hill College to Evansville, Indiana, is a sacred memory.

But why all this, and many other experiences equally trying, if not equally graphic? Cannot the Republic educate its own youth? Why does the Church not stick to its one great business of saving souls? These and similar queries meet us oft and again. With your permission, we will assemble a company of witnesses whose testimony shall constitute our answer to such queries.

**The Why of
Christian
Education**

"If Christian education fails, democracy will be but the dream of dead soldiers." That's the message that accompanied the voluntary Jubilee subscription of a young soldier, an alumnus of Mount Union College, to President McMaster a few months after America had entered the great war. The young soldier's sentence is pregnant with life and meaning. The junior officers of the entente armies bear loftiest witness to the man-awakening possibilities, the man-making values of our educational institutions. The students and alumni of Oxford and Cambridge, of Edinburgh, Glasgow, and London, of the universities of France, Belgium, Italy, and the Entente World testify the foregoing thesis. By thousands and tens of thousands the universities of Great Britain and Europe have sent their products to the front; out of those products have come, in no small way, the officers of their armies. Out of those products more largely has come the brilliant and intelligent sacrificial support of their military leadership.

**A Conservator
of Democracy**

America has been no whit behind them. True, America was not in the war until the over-seas forces had begun to grow veteran by three years of service. If, therefore, this western ally has not yet made such far-reaching sacrifice, it remains that out of America's colleges and universities

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have come very largely the junior officers of her defending forces of air and land and sea.

Let none ever attempt to gainsay that the brilliant achievements of the armies of the Entente Allies place their educational institutions upon acknowledged pedestals of prowess and power. Let none refuse to recognize their assets as primary and fundamental in the democracies of the world. Never before in the world's history was democracy so prominent in the thinking of its civilization as to-day. It is well that we have come to recognize democracy's place and power.

**A Fitting
Paraphrase**

Mr. Woodrow Wilson, President of the United States, is author of utterance immortal. Outlining the duties of the Entente Allies in the great war, he said, "We must make the world safe for democracy." Scarcely was the ink dry on the sheets on which was printed the Associated Press dispatch quoting Mr. Wilson until another man, less widely known, but no less interested in the fundamentals of civilization and government, wrote, "We must also keep democracy safe for the world." This utterance was born of the vision of the ideals entertained, and the civilization and government taught by the first great democrat of the ages, Jesus of Nazareth.

The essential fundamentals of His constitutional government are contained in the Beatitudes of the Sermon on the Mount, and the statutes are detailed in the development of the sermon following those Beatitudes.

It is no fault of democracy that Mexicans, Chinese, and other peoples of large illiteracy fail to develop governments republican in form and democratic in principle. The determining power of democracy is the ballot. The ballot is a personal expression of the opinion of the sovereign of a republic as to the principles that ought to obtain in government and the men who should be selected to administer those principles. How can a sovereign who can neither read nor write, nor his wife, nor his father or mother, nor his father-in-law nor his mother-in-law, nor anybody back of them for a thousand years or more, have an opinion about the principles of government or its administration? There is an occasional exception; for instance,

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a man born to think, who, despite his illiteracy, absorbs enough to qualify him to some extent for sovereignty. In such cases, the exception but emphasizes the rule.

The democracy of the Nazarene is safe and dependable. The trouble with the republics which fail is that they do not follow the model, the great example. The primary asset of democracy is the Church. The mission of the Christian Church is the Christian State. Since the author of democracy is the Nazarene, it is pre-eminently fitting that the Church accept democracy's idealism and undertake the responsibilities of its safekeeping.

In our conception and thesis, the primary asset of the Christian Church is the Christian school. It is fundamental and essential. Hear the cry of the missionaries to the foreign fields, or the missionaries to the home fields, after making their first explorations and completing their first surveys. Uniformly and everywhere it has been, "Send us money and teachers that we may start schools."

**A Support to
the Work of
the Church**

The mission of the Christian college to the individual is triune: a well-developed body, a cultivated intellect, a sanctified heart. All that means a consecrated life. The mission of the Christian college to American democracy is likewise triune: independent individual sovereignty, cooperative statesmanship, the idealism of the Nazarene. All that means the freedom of sovereignty and the sovereignty of freedom. We are not saying that these should not be the mission of any standard educational institution of high grade in a republic. What we are saying is that this triune education is peculiarly the mission of the Christian college, the Christian university, the Christian secondary school. In saying further that there is no serious debate about this question, we here introduce a line of educators high in authority in the service of the State. Hear President W. O. Thompson, of the Ohio State University, who says:

**The Necessity
of the Denom-
inational
College**

"The functions of the State University and of the Church college are incompatible, not antagonistic. They are mutually complementary. The Church college has a great, a vital, and a permanent function. It should not allow the alluring gifts of any great board or educational foundation

**A Group of
Testimonies:
President W.
O. Thompson**

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to induce it to forsake its real mission." Again the same educator says: "I am in no way untrue to state institutions when I say that in our day a boy might become a Bachelor or Master in most any of the best of them and still be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended and their nature and value to society as if he had been educated in a non-Christian country. Who is to supply this lack if not the church college?"

**Bishop Thomas
Nicholson**

Bishop Thomas Nicholson, of our own denomination, is always resourceful and fertile in thought and utterance. He is particularly so in matters educational. The following is a selection at random from his many valuable epigrammatic deliverances in the hearing of the writer: "We believe the denominational college is here to stay, and that it would be an unspeakable calamity to drop it out of our national life. It should make religious thought and teaching modern and vital for the next half dozen generations. It should make Mathematics, History, Chemistry, and Literature of as sound educational value as they can be made anywhere; but its Department of Religion, including all the social implications of Religion, should be equally strong. And there should be no apology for the emphasis."

**President
E. J. James**

President Edmund Janes James, than whom there is no more distinguished or widely-known educator in this country, has spoken. President James has been quoted repeatedly as saying the strongest things about the value of denominational education, such as, "Our civilization would be unfortunate indeed were it not for our institutions of Christian learning"; "Practically three-fourths of the undergraduate students of this university—Illinois State—ought to be in our denominational colleges; they ought to stay there until they graduate and then come to the university"; "Education without religion is unnatural, abnormal, and dangerous"; "Our people ought to take our denominational institutions to heart, and support them with a liberal generosity never before known." Having seen many of these quotations in print, the writer, some

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four years ago, addressed a letter to President James, asking whether he was misquoted. His reply came promptly. It was not only confirmatory of the spirit and interpretation of the alleged quotations, but emphatic of their importance. Within a month, Dr. James has reaffirmed his former statements to the writer in a personal conversation at the University Club, Chicago.

Instead of assembling testimonials from like educators in tax-supported institutions throughout the country, we offer below a group of witnesses, all prominent educational officials of one great state university. Dr. J. C. Baker, University Pastor at Urbana, Illinois, has assembled for us these testimonials from educators high in authority of the Illinois State University:

Witnesses
from the
University of
Illinois

Dean Harker, of the Law School: "Since coming here I have observed that the strongest men in our department are men who have come from the smaller colleges in the State. I can say to you frankly that if a young man desiring both the A. B. and LL.B. degrees should advise with me, before registering, I would recommend that he secure his A.B. degree at a well-equipped small college."

Professor Ward: "The denominational college has a peculiar opportunity for exercising a wholesome influence and can do it effectively in connection with a general training. The atmosphere of the small college is, I believe, on the whole more favorable for general education than the atmosphere of a great university, where successful achievement in scientific and technical fields irresistibly attracts the attention and fires the imagination of the beginner, with the result that he is prematurely drawn into technical studies."

Dean Davenport, of the College of Agriculture: "The very conditions which make the State Institutions great in their relation to subject matter will prevent their being able to give first attention to the individual student as a human being. [We need both the state institution and the so-called small college, and each will sacrifice itself by attempting to imitate the other. I do not believe the small college can afford to undertake the expensive business of research, nor the costly undertaking of high specialization,

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but that its province is to remain well within the limits of approved knowledge and produce men and women."

Professor Moss: "I believe now, and believe more strongly every year, that, given a proper faculty, the small college can meet the general needs of students in some important ways that the large universities do not and probably cannot meet them. There cannot be too much emphasis placed upon this fact. The reasons why I am heartily in favor of small colleges are these: 1. They supply a local need. 2. They stimulate and keep alive the college idea. 3. They supply, and ought to supply, more of the graduate students of the great universities. Here is a peculiar and noble field."

Dr. Greene, formerly Dean of the College of Liberal Arts: "The danger of the denominational college lies in its tendency to restrict inquiry within the limits of a previously accepted system. The state institution, on the contrary, sometimes fails to appreciate adequately the spiritual values conserved in the old traditions. Through friendly competition and mutual criticism we may work out for our plastic American society a healthful balance between two different but permanently valuable points of view."

Dean Townsend: "It seems to me that the prospect for the small college is much brighter now than it ever has been, and that important as has been the educational function which it has fulfilled in the past, its opportunities in the future are much greater. In my estimation, it is not so much what the small college can do that the State University cannot as it is what the small college can do to relieve the State University."

The Late
President
Harper

Any assembly of evidence on this witness stand would be incomplete if we did not include the testimony of the late Dr. William Rainey Harper. That distinguished educator was one of the founders of Chicago University, and its first president. In his primal days he made an address before the National Educational Association at Charleston, South Carolina. His thesis was "The Importance and Value of the Small College." He emphasized ten outstanding facts. We summarize them as follows:

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1. Prevalence of belief in the advantages of smaller colleges.
2. Higher rank of instructors.
3. Contact with Professors.
4. Loyal support of faculty and alumni, in closer relationships.
5. Larger sympathy of men of means in the vicinity.
6. Adaptation to the need of certain individuals; to many individuals in the vicinity.
7. Economic advantages; more people can pay the price.
8. Educational tradition. The nation has been educated in the past by small colleges; they are good enough for the future.
9. Religious affiliation and support—denominationalism.
10. An expression of the American spirit. More democratic than the powerful college.

The president of one of the greatest state universities in the nation delivered a recent address on the permanent necessity of the denominational college, in which he made the following points of convincing argument:

**Another State
University
President**

1. The Christian college is the only one which can protect the nation against the growing danger of secularism.

2. The Christian college is vitally necessary to the training of the active membership of Christian churches and to the preparation of the Christian ministry.

3. Only the Christian colleges now maintain that wholesome discipline which is necessary to the formative period of youth.

4. The Christian college is one of the most vital channels through which the Church may make the contribution of ideals and leadership to the enrichment of the state.

5. The Christian college provides a most fitting outlet for the benevolent impulses of Christian people, because it is in harmony with their ideals of service and influence.

6. The Christian college is best adapted to the needs of many in its spirit of democracy and in the privileges which it makes possible to the young people of small means.

7. The Christian college has the permanent geographical value. It is always near home. Ninety per cent of those who attend college attend an institution less than a hundred miles away.

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8. Finally, instead of the state schools displacing the denominational schools, the real situation is that unless the denominational schools continue and maintain their service of culture and inspiration in higher educational ideals, the state institution must inevitably suffer loss. The Christian college is a permanent necessity to the highest and best in our Christian and civil life."

The following are winged from the flights of progress and opportunity in the thought world. Another of our educators, who writes over the *nom de plume* "Ione," says:

Ione

"Whether the interpretation of our national constitution is right or wrong, the interpretation stands, and religion in education is the function of the church only. The great state universities of the country recognize this. Like us, they deprecate it, but we all halt before it. The denominational school alone has the opportunity of the altar. We must be true to our trust."

A Leader

A wise leader says: "If Methodism were to-day to abandon its colleges and to leave this work to the state, within ten years the Church would be wholly without an adequate ministerial force, and would be smitten with paralysis in all its great religious enterprises."

James J. Hill

Dr. Fletcher Homan, speaking of the late James J. Hill, the great railroad builder, said: "I shall never forget the impressive, earnest way in which he declared that the world is going to need in the future better trained men, with greater character, and that the Christian college is the institution that must produce them. He said, with evident happiness: 'I have eighteen colleges on my list to which I have given as generously as I could.'"

An Educational Organizer

A clergyman from New York, not a Methodist, representing an organization which knows more about American colleges than any other office in the United States, after looking over the plant of one of our strong colleges, said: "The Christian college is the strategic point of effort for the Christian church; more so than missions or philanthropic work. Here you are dealing with the creative forces that make the future. To help endow such an enterprise and place it on a firm foundation so that, once and for all, its future is assured, is the certain road to enduring



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fame, unfailing immortality, and is the most efficient use a Christian can make of his time, strength, and money."

A retired missionary, who had spent almost a lifetime in the foreign field, while walking across the campus of Boston University with President Murlin, said: "Do you know what I'd do if I had a million dollars?" The president replied: "I suppose you would establish missions all over the world." "No," said the missionary, "I'd found and endow a Christian college for the education and training of missionaries and teachers for the mission field, for this is the vital point in world evangelism."

**A Retired
Missionary**

In harmony with this is the opinion of the Nestor of education in our own denomination, Dr. William F. King, for the last fifty years officially connected with Cornell College at Mount Vernon, Iowa, for three and forty years its president, and now president-emeritus. Dr. King says: "To plant and nourish properly a Christian college is one of the highest privileges of Christian men and women. If blessed is the man who plants a tree, then a hundred-fold more blessed is he that planteth a college, for there is no soil so productive as mind, and no seed as fruitful as ideas. He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than granite monuments."

**Dr. Wm. F.
King**

It will have been noted that the majority of the educators quoted above have emphasized the importance of both the tax-supported institutions of learning and the denominational institutions of learning. The essential fundamental, as we see it, is education under the auspices of the Church for physique, culture, and spirituality; education under the auspices of the State for research, experiment, exploration, and especially in graduate work, or what is frequently called "post graduate study." From this viewpoint, the two are reciprocal. Perhaps no clearer deliverance on this question has come from one brain and pen than the twenty theses of President-Emeritus William F. Warren, LL.D., of Boston University. Dr. Warren has been kind enough to forward these theses, with permission to use them:

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Dr. William F.
Warren's
Twenty Theses

1. In every Christian land the three primary institutional authorities in education are the Family, the State, and the Church. Each of these has rights and duties which in the ethical order of the world the others are bound to respect.

2. Of the three the first is nearest the basis of human society; for it alone can exist and maintain an educational function in the absence of both the others.

3. Of the three the second is nearest the periphery of human society; for it alone extends its constraining arm around every family and every child in the total body politic.

4. Of the three the third is nearest the summit of human society; for it alone possesses the supreme ideals of human character, and it lifts its subjects toward these ideals by motives that far transcend the life-sphere of both Family and State.

5. Universities, colleges, and schools of all the various grades and kinds are the agencies, comprehensively styled scholastic, by which, with varying degrees of co-operation on the part of Family, State, and Church, the respective educational functions of the three are carried on.

6. The scholastic agencies of our own country may best be divided according to their ownership and aim. They then fall into three main classes: First, those privately owned and conducted primarily for the pecuniary benefit of their proprietors; second, those owned by the body politic, and conducted at public expense primarily for the promotion of the well-being of the body politic; third, those whose ownership is vested neither in private hands nor in the body politic, but in state-established and state-protected fiduciary corporations, created for the one purpose of promoting "good learning, virtue, and piety," by the teaching of some or all of the arts and sciences of our Christian civilization.

7. Whenever the scholastic agencies of the country are spoken of as consisting of but two classes, the "private" and the "public," it is manifest that the latter should be understood as including both the second and third di-

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visions in the classification just given. The classes, if but two, really stand as follows:

I. Class First.

"Private." Those owned and administered by private persons acting in their individual capacity or in that of co-partners in a business.

II. Class Second.

(a) "Public-in-fee-simple." Those owned and administered by the body politic. In the American Union these political schools or scholastic agencies may be roughly subdivided into communal, state, and national, according as the local community, the state, or the nation is the primary authority in charge.

(b) "Public-under-perpetual-trust." Those existing for the public, but owned and fiducially administered by corporations created and protected by the state for the scholastic purposes specified in their charters.

From this it is apparent that the ordinary use of the terms "Private" and "Public" in this connection is lacking in clearness and exactness of meaning.

8. In the absence of simple and well-understood terms to designate the three main classes defined in Paragraph Six, it is proposed to employ for them in the remainder of this paper the letters A, B, and C—a procedure conducive not only to brevity, but also to that entire fairness in terminology desirable in such a discussion.

9. The strength of a school of Class A, whether it be literary, scientific, or technical, is its responsiveness as a privately-conducted enterprise to varying parental tastes and requirements, and the adjustability of its instruction and care to the differing personal needs of the individual pupils. Its weakness is its liability to be undertaken and carried on by persons more interested in the money that can be made from the business than in the learning, or skill, or character that can be imparted to the pupil.

10. The strength of the schools of Class B, whatever their grade or kind, is the prestige they derive from public law, the power of those in charge to secure attendance, uniform administration, and adequate pecuniary support.

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Their weakness is their exposure to disturbing influences from ignorant or unprincipled politicians, their inability under American conditions to deal with the child's religious nature, and the consequent lack of full confidence and co-operation on the part of many conscientious parents.

11. The strength of institutions of Class C is their freedom from disturbing private and political interests in matters of administration, their adaptation and call to deal with every power and aptitude of the pupil, their unconstrained relation to all freely patronizing or non-patronizing parents, and finally, their honored record as effective historic nurseries of wise and noble leaders in Church and State. Their weakness in the past has been their frequent lack of adequate financial resources, and in some instances charter provisions, or conditions of trust, too narrow to favor the highest educational efficiency.

12. In proportion as a people in accomplishing its social aims is accustomed to depend upon the political arm, in like proportion (other things being equal) will be the tendency to provide for the education of the young through scholastic agencies owned and administered by the body politic. On the other hand, in proportion as a people is accustomed to depend on free individual initiative, there will be a tendency to leave this provision to the business enterprise of individuals so far as it may promise to be lucrative, and for the rest to the initiative of philanthropic and religious citizens, who, living or dying, may desire that their property shall be devoted to the improvement of coming generations.

13. Since the highest welfare of every political community is dependent on what is called the public spirit of the individual citizens, and this in turn on a happy adjustment of the civil government to the free initiative of the citizen, both in the acquisition of wealth and in its employment for beneficent social ends, it is evident that the ideal adjustment of the fundamental educational authorities and agencies is approached, if not attained, in every commonwealth or nation in which freedom for legitimate business enterprise in the educational field is legally protected; public spirit socially and legally encouraged to manifest

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itself in the founding and support of useful educational institutions; and, finally, such compulsory taxation levied upon the citizen—and such only—as may adequately supply, by schools belonging to the body politic, any lack due to insufficient educational provision in the methods of business enterprise or through spontaneous public gifts.

14. There are political communities in which this ideal order is so far reversed that the main dependence for educational provision is placed upon compulsory taxation enforced by the body politic. This is the ideal of those political philosophers who advocate "paternalism" in government aims, bureaucracy in administrative method, and the supremacy of the State in Religion. It is un-American, or rather anti-American, in each of these particulars.

15. In view of the growing urgency with which certain representatives of American universities and colleges of Class B are advocating state or national leadership in all ranges of education, and pressing our legislators, state and national, to assume such leadership, it behooves all intelligent patriots to throw their influence openly, strongly, and persistently against a policy so contrary to the ideals of our American civilization.

16. The National Bureau of Education, especially under its present administrative head, is entitled to hearty commendation for the philosophical comprehensiveness of its past work, and for the appreciation it has shown of all the educational factors of American society. We sincerely trust that it may never fall into the hands of those who seem laboring year in and year out to narrow its function to that of a nationally-supported propaganda of the principle of aggressive state or national leadership in the educational life and work of the Republic.

17. In view of the admitted incapacity of the State to conduct the religious education of our youth, and in view of the manifest inadequacy of schools of Class A for such a function, it behooves all American Christians and all American churches to rally as never before for the reinforcement of those universities, colleges, and schools founded and administered for religious in addition to secular ends. These in the nature of things represent the

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highest possible type of religion, the most inclusive, the type most essential to the well-being of all three of the primary authorities of education—the Family, the State, and the Church.

18. A national association of representatives of these institutions with stated annual sessions, and with a periodical organ, would be a valuable safeguard for our educational ideals as a nation. It would include representatives of most of the oldest and strongest of our American universities, from Harvard onward. It would enrich the educators of every church with the experience and the wisdom of every other. It would stimulate gifts and legacies for educational purposes, and that public spirit which alone makes states and nations great.

19. Pending the formation of such a national association, state associations of administrative and teaching representatives of all institutions of Class C in particular states might serve important local purposes and hasten the advent of the broader national organization. The states naturally called to begin this movement are those in which under the influence of powerful state universities the body politic has been urged or led to arrogate to itself an undue leadership in all ranges of educational work.

20. Finally, in thankful recognition of the immense power of the press in the defense and reinforcement of the best American ideals, appeal may well be made to all journalists to aid in keeping before the public mind the legitimacy of all three classes of our educational institutions, and the importance of such adjustment of the three as, under varying historic and social conditions in different states and national dependencies, may, from generation to generation, most conduce to intelligence, to freedom, and to genuine public spirit in Family, State, and Church.

The Better Monument

A traveler was a guest in a strange city. His host took much pride in showing him both the living witnesses and the silent witnesses of their refined and cultured life.

“Where are the monuments of your citizens?” asked the visitor. He was taken to a beautiful cemetery.

“Is this how you remember them?” he asked.

“Yes. Isn't it beautiful?”

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Farther on the visitor found a college. There bronze titles and inscriptions carried evidence of lasting remembrance of honored givers to the college.

The visitor sat and smiled at the happy, eager faces of the thronging youth.

"When I build a monument," he said, "it will be put where life is and where the future, not the past, is ever in the thoughts of those who will see it."

The above story is reminder of the well-known, though mayhap not too oft-repeated, story of "Cornelia and her Jewels." And that story in turn, even though not necessarily reminder of it, is fit setting of its long-ago model, given us by the world's first great democrat when He placed a little child upon the stool of inspection, pronounced His blessing upon it, and said, "To such belongeth the kingdom of Heaven." That being true, it behooveth the Church, the Master's medium of interpretation, expression, and progress, to see to the righteous and spiritual supervision of the culture, development, and preparation for citizen sovereignty of them of whom it was said. There is no other way in which the Church may justify itself in education apart from the State. A denominational institution of learning, be it academy, college, university, or theological school, that fails of the idealism of Jesus, fails of its mission to the Kingdom. The contra is equally true that the educational institution of the Church which wholesomely, safely, sanely implants and exalts the idealism of Jesus justifies itself and its supporters, helps to "keep democracy safe for the world," leavens the whole system of national education, and enriches and fortifies the national life. Such an institution is medium, both intellectually and spiritually; sweet, pure fountain from which flow out the sentiments of democracy and brotherhood to the ends of the earth. It is a primary spiritual asset, fundamental in the plans of both God and His folks.

**A Primary
Spiritual Asset**

To the propagation and promotion of this idealism the Jubilee was ordained. To it, the Jubilee organization devoted itself to the last man and woman. That was why prayer had large place in the program. That was why, morning, noon, and night, always and everywhere, the

**The Jubilee
and Christian
Idealism**

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Jubilee workers sought guidance, fellowship, and communion of Him who answers prayer, before going to their collective or individual tasks for the day or the hour. Therein is explanation, too, of why they relate so confidently the stories of their many answers to prayer.

Defeats It must not be understood, however, that there were no defeats. Take this from New England:

The Principal of the Seminary and the District Superintendent were interviewing a prospect in one of the small towns. They were standing in the prospect's yard. While the Principal held out the advantages of contributing to the Jubilee campaign, suggesting various attractive forms of contributing, the District Superintendent noticed that the prospect was muttering something under his breath. He stepped nearer to him, and heard him reiterating to himself these words: "I won't bite, I won't bite, I won't bite, I won't bite." He was fortifying his own courage against the allurements of the Principal.

And this one from Indiana:

A Bishop of the Church, urbane, polished, courteous, diplomatic, and the Jubilee solicitor, with well-known powers of persuasion, called upon a midland farmer.

The Bishop made the talk and closed with a tremendous appeal. The solicitor said, "He did it well."

The farmer seemed impressed, but presently straightened himself to his full height, looked the Bishop in the eye, and said, "If I gave money to every bloomin' idiot that comes around here beggin' for it, I'd soon be without any for myself."

The solicitor took to the woods—the Bishop went to Europe.

Experiences and incidents like the above had their values. They served to keep alive the gospel of good cheer, the motor power of laughter. They did not hinder or interrupt the serious phases of the work. Rather did they contribute thereto through their relaxing, fellowshiping values. The Jubilee forces were human. Otherwise they had not been qualified for Jubilee service.

The Spiritual Side Above all, the emphasis has been placed upon the spiritual side; spirituality for humanity's sake, spirituality

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for the sake of the human. The spirituality of the human is the *ultima thule*, the great objective. It is 'this or these or this and these that make worth while these Primaries and Fundamentals.

The heart of the American patriot, and especially of the war-mother, its evident inspirer, will respond to the following gem received in to-day's mail from Sergeant-Major Henry W. Jordan, Headquarters 90th Division, American Expeditionary Forces. This seems to us fitting close for these Primaries and Fundamentals. It is from the brain and heart of Mr. R. E. Vernede, and was translated into English by a general of the American Army, commanding the Ninetieth Division. Mr. Jordan is an alumnus of Southwestern College, and was for some fifteen months prior to his enlistment Jubilee traveling secretary and stenographer.

A Gem from
Over-Seas

"Little you'd care what I laid at your feet,
Ribbon, or crest, or shawl—
What if I bring you nothing, Sweet,
Nor maybe come home at all?
Ah, but you'll know, Brave Heart, you'll know
Two things I'll have kept to send:
Mine honor, for which you bade me go,
And my love—my love to the end."

CHAPTER V

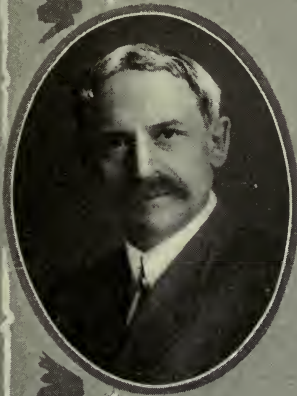
PATH-FINDING

What Sent the
Director Back
to the States

It was mid-December of Nineteen Hundred Ten! Harbingers of war were abroad! Thirty days before an unhappy incident had occurred on Calle de San Francisco, in the capital city of Mexico. The National Univerity, which had been closed for a term of years, had reopened the September previous. The event was momentous. Educators had assembled from universities and colleges all over the world to participate in the opening festivities. The reopening had occurred in connection with the Centennial Celebration of the Republic of Mexico. A student body, creditable in numbers and representative in personnel, had been assembled. These students had become well enough acquainted with one another and sufficiently adjusted to their new environs to make a demonstration.

At midday they filled the time-honored San Francisco street of that splendid capital city—not from curb to curb, but from water-table to doorsill. The date was November 16. In the natural scramble of effervescing youth out for a lark and a half holiday, some faded American flag bunting, relic of the Centennial Celebration of the preceding September, was accidentally loosened from its hangings and trampled underfoot in the street. The hour was a quarter of twelve. Sixty minutes later a group of Americans, among them the writer, was gathered about the luncheon board of the University Club, discussing the situation. That afternoon a representative of the group sent letters to the American Embassy, reciting the incident (one of our number had seen it) from our viewpoint. We recommended caution, and assured Ambassador Wilson of our loyal support in any steps he should think the incident justified his taking.

That night there was an involuntary demonstration in



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the street, from which practically all Americans sought cover. Some incendiary fires were started. A bullet, whose responsibility never was located, sped death to a Mexican civilian.

Felix Diaz was Chief of Police of the city. Sr. Don General Porfirio Diaz was President of the Republic. The next morning he called upon the Chief of Police, his nephew, to know why the riot had not been quelled the night before and the mob dispersed. The reply was, "Impossible!" President Diaz answered, "Para Vd imposible? Para mi mui posible." (For you, impossible? For me very possible.) Like Roderick Dhu of "Fair Ellen's Isle," the great soldier-statesman, Porfirio Diaz, gave single signal and 500 mounted rurales, Mexico's bravest and best, paraded the streets of the city, and order followed their coming.

The next day, November 18, a little squad of gendarmes called upon a representative citizen of the city of Puebla, capital of the state of Puebla, 120 to 130 kilometers from Mexico City, as the crow flies. They explained in the name of the law that that citizen was believed to have arms and ammunition in his home beyond the legal limit. They asked him, in the name of the State, to surrender such unlawful holdings. His reply was a volley from eight repeating rifles, one in his own hands, the others in the hands of four mozos and three mozas, his serving men and serving women.

In less than ten minutes a company of Federal soldiers surrounded his residence and demanded his surrender. He and his servants resisted to the last. At the end of an hour's battle there were fifteen dead soldiers; all the servants were dead, both men and women. The military official report stated that the master of the house had secreted himself in a trench under the tile floor, and that when they got him out he too was dead. I have been present a great many times when this official report was quoted, and never yet have I heard anybody who was familiar with Mexican life, civil or military, either or both, raise any question as to the probable verity of that official statement. That was the beginning. The battle was on.

The long-laid plans of Francisco I. Madero for the over-

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throw of President Diaz and rebellion against the government of the Federal Republic were in operation. The administration of General Diaz, who had served his country as its president nine and twenty years, was sorely challenged. Six months later he and his household became voluntary exiles. After a few years sojourn in Europe the expatriated President of the Republic of Mexico was so far forgotten or neglected that the Associated Press did not require a "stickful" to tell the story of his death and funeral.

Thus passed Porfirio Diaz, octogenarian, brave soldier, loyal patriot, true friend, lover of his country and of his people, and who ruled them sternly for their good. Men tell us he was dictator. So he was. So, too, was Cromwell, "the Uncrowned King of England;" Washington, "the Father of his Country;" Jefferson, "the Extender of his Country;" Lincoln, "the Saviour of his Country."

Perhaps the reader will be good enough to pardon the prophecy until its time for acceptance shall have ripened, that this quartette of immortal statesmen should be quintette instead, and that the newcomer among them, peer by demonstrated right, is named Porfirio Diaz.

The student demonstration on the streets of Mexico's capital city, November 16 and 17, 1910, was the fore-runner of the Madero Rebellion. It was not planned, but it was incidental; it was also accidental. That rebellion of Madero had its baptism of fire at Puebla.

Within a month many thousands of American citizens sojourning in Mexico had returned to the United States, among them the writer. His family had preceded him by some months.

**A New
Beginning in
Educational
Work**

Arriving at Kansas City, I met Dr. Claudius B. Spencer and Bishop Quayle. We had conference together as to my best opportunity for service. I was at home from Mexico after three years' absence, in which my health and vigor had been restored, and I was ready again for the public service of the Church. They recommended that I turn Church dedicator and counsellor in finance to church enterprises, especially schools and hospitals, and Dr. Spencer wrote an announcement which was published in a half-dozen *Advocates* the next week.

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In a few days I was called to Ohio Wesleyan University by telegraph to confer with Dr. Welch, President of the University, and Mr. D. S. Gray, President of the Board of Trustees. At that time they were in a campaign for \$500,000. The General Educational Board had pledged one-fourth of it on the usual conditions, that the total be pledged by the 1st of April, 1911. They had secured nearly twice as much more from 56 subscribers. To be exact, they had 57 subscriptions which aggregated \$371,500. They were proceeding on the theory that the entire amount must be pledged by comparatively few people in large sums. I spent four days making a survey of the field, and then outlined to President Welch and Mr. Gray my conception of the possibilities.

**The First Ohio
Wesleyan
Campaign**

They had nearly exhausted their prospects in four figures or more; but eight persons remained from whom they hoped to secure subscriptions in such amounts, and their total anticipation from the eight was \$25,000. It is interesting to recall that that is about what they realized finally from the eight additional prospects. My survey showed an army of 21 District Superintendents, 784 pastors, 1,698 Churches, and nearly 250,000 members among their constituents. I recommended a popular movement. President Welch was reticent but brotherly. Together we went to see Mr. Gray, before whom we laid the matter in detail. He thought a popular movement would fail, and President Welch feared Mr. Gray was right. We came near to the parting of the ways. I said, "Well, Brothers, if you decline the popular movement I will go to Chicago to-night." Mr. Gray replied, "Why, Doctor, you wouldn't forsake us like that?" I said, "I never would forsake you. I came at your call, I am giving you my best judgment after a careful survey at your request. It does not meet with your approval. To go is all that is left me." President Welch asked for a few minutes private interview with the President of his Board, after which we came together again, and Brother Gray said to me, "Well, Doctor, there seems no way except to try your plan, but I shall be prepared for defeat." I answered, "Well, Brothers, with that encouragement, I am ready to begin." That was

**A Popular
Movement
Recommended**

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Saturday afternoon, and in thirty minutes President Welch and I were en route to Sidney, Ohio, where we were to spend Sunday, presenting the matter publicly and privately to some Ohio Wesleyan constituents.

Earlier Jubilee Methods

In those days we took public subscriptions every Sunday, and as many times a Sunday as we could get opportunity. It was not the best way, but was the only way we knew then. That Sunday was fairly fruitful. President Welch wrote one of his trustees for \$3,000. They were reasonably generous in the public congregations, and on the Monday following we had some fairly good results—from private interviews.

The next week I visited Bishop Moore. The result of our interview was an official call from him for a meeting of the District Superintendents of the patronizing Conferences of Ohio Wesleyan University. Through these a central organization was effected, and many of the districts were divided into two or three or more subdistricts for closer and more detailed team-work.

Many of the experiences of those early days seem juvenile and crude now. I planned a publicity régime. President Welch suggested that he might spare his private secretary part of the time to carry it forward. Three or four weeks later he looked in upon our mailing force at eleven o'clock one night, and was greatly surprised to find eleven people busy with the publicity end of his campaign. The difficulties were many. It took five or six weeks to begin to get any harvest from the proposed popular movement. In the meantime expenses were piling up. President, Trustees, Faculty, and Alumni were wondering whether we would ever get enough money out of the new order of things to pay expenses. I had the confidence born of faith. In the later days and years experience was added to my faith, which made my confidence doubly sure. But in that beginning day it was faith only, and for several weeks my faith seemed lonely.

The Result

There is an end or turn to every lane. So was it there. Returns began to pile up by and by, and when April 1st drew nigh I seemed, to President Welch, so self-possessed that he said one day, "I am afraid you are not enjoying

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the finish." I replied, "No, it's entirely too tame." We were practically out of the woods then, and had no justification for putting pressure on the tardy ones. The success of the undertaking was celebrated on the night of April 1st, and the story heralded to the public that \$523,000 had been pledged. A little later it was discovered that a pledge had been misread, the correction of which reduced the total to \$503,000. Less than \$4,000 of that failed of collection under the Ohio Wesleyan's efficient Treasurer, Mr. Cartmell.

There were always amusing incidents in connection with Jubilee campaigns. Among those of that campaign was one that reacted upon the Director. A good team-worker is not apt to hide a joke because it is upon himself.

Some Amusing
Incidents

One day in 1911 President Welch related to the Director that one of the professors of Ohio Wesleyan University had been out over Sunday, spoken three times, and had not gotten enough to cover his street-car fare; in fact, he had not gotten a cent.

The Director replied, "Given intelligence, efficiency, earnestness, and consistency of appeal, and such a defeat is utterly impossible. The man who meets it is not worth while."

President Welch said, "Well, Doctor, that is pretty hard on me. I had exactly such an experience last Sunday." "That being true," answered the Director, "I must modify my judgment, but it does not seem possible."

In less than a month thereafter the Director himself had exactly such a Sunday—not a cent subscribed.

The Jubilee demonstrated in many fields the value of laymen when they become really interested and join the working forces. An outstanding example is Mr. D. S. Gray, president of the Board of Trustees at Ohio Wesleyan. He gave time, thought, prayer, energy to the campaign. He traveled, telephoned, telegraphed, wrote letters. The telegraph and telephone he used toward and during the closing days. Not much can be done by wire in the way of closing large prospects until the pressure is strong and the hazard great. Mr. Gray used the wires at the right time and efficiently.

Co-operation
of D. S. Gray

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Publicity Letters

Letters are good any time. We do not recommend letters as media through which to close subscriptions. Our letter expert advised always that the letter be so written as not to indicate to the party receiving it that an answer was expected. It is not the purpose of such publicity letters to get answers. The business of the letter is to arouse interest, make sentiment, set people asking questions, set them talking.

Of course, some people do answer. Occasionally they are critical. Sometimes they are exceedingly trying. Even this day that these words are dictated a Centenary letter passed over the writer's table from a firm mostly Methodist, strong in the financial world.

It was intended to humiliate the Centenary leaders and reveal them to themselves as ignoramuses. What it did reveal was that the writers had assumed to pass final judgment without digesting the service or informing themselves of the facts. Later a telegram from a church leader, high in position and authority, courteous but final revealed an unfortunate conclusion without consideration or full knowledge of the facts. It was the custom of the letter specialist whenever such letters came to his table to answer them at length with specific care and much detail. He ignored personalities, treated the critics as seekers after truth, consecrated citizens of the Kingdom and subjects of the King, and tried to throw light upon their inquiries. In most instances where criticisms arise it is because of lack of information. Indeed, in nearly all instances that is true.

Frequently we appealed to the Faculties, Student Bodies, and Trustees to begin writing letters to their folks and to their friends. We asked them to tell about the Movement, the program, and how things were getting on. We asked them to follow up the first letter with a second, and sometimes a third. We placed a basket at the official headquarters, where such letters might be brought and deposited without postage, the writers knowing that the Campaign Committee would stamp their letters and send them to the post-office. While many scores of thousands of such letters were written during the Jubilee period, not

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a thousand, all told, not even a hundred, were placed in such baskets for postage.

The optimist who wrote "most of our troubles never happened" was not far afield. The following examples may justify such optimism. They are from the pens of regular Jubilee workers, whom we quote just as they have written:

Unexpected
Successes

The pastor of a church met two Jubilee workers, and said: "I have just seen Sister ———, and she does not think she can do anything for the Seminary. It will be of no use for you to call on her. Of course you can go to see her if you wish." This kind permission was accepted, and within fifteen minutes the lady had made a subscription of five thousand dollars.

Sometimes people closed their doors in anticipation of our coming. One such had to be interviewed through a screen door. The District Superintendent and her lawyer persuaded her that the Seminary was not a piratical organization, and she finally capitulated to the amount of \$5,000.

Often money is found where no one suspects it to be. A pastor was with me in a canvass, and after we had gone through the entire village, he said, "We will go in here and see this lady. She is a widow that always gives a little to every worthy cause."

We went in, and after the case was presented, she went into an adjoining room and brought out two bonds of \$500 each as her offering.

Too many times the pastor fears his people may be offended or oppressed, and withholds their names. A worker writes: "A prominent pastor at Y—— had not mentioned the name of a certain young woman. Through another party it was suggested that I would better see Sister M——. As other duties called us to her neighborhood that Saturday afternoon, I did not lose the opportunity to call. After spending an hour carefully explaining how she might help our campaign one thousand dollars' worth, this faithful woman, who held a good position as stenographer and bookkeeper, said to me frankly as I was leaving:

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"Well, Brother Empey, I am very thankful you called, for I believe God sent you. I shall probably give the thousand dollars, but I want to pray about it to-night. I will report to my pastor to-morrow before the morning service." You may imagine the surprise of her pastor when this faithful stenographer reported her decision to give one thousand dollars.

Other campaigns followed hard after Ohio Wesleyan's first in 1911 and 1912. Some of them were hard-fought battles, like Pennington Seminary and Upper Iowa University.

The Uncertainty of Bequests

In those early days many people thought we ought to count wills. The Jubilee never counted the proposed legacies of living people. So long as the legator lives and keeps his normal mental state, he may change his will legally and without a challenge. A prominent layman made many addresses and gave much time to the campaign for a seminary, of which he was a graduate and of which he had been trustee many years. His subscription was generous, in five figures. At least twenty times I heard him tell public audiences when he was pleading for his seminary what his own subscription was, and that he had covered it in his will.

On the afternoon of the day that layman died he added a codicil to his will, canceling the provision for his seminary. He was unable to affix his signature, but he made his mark. He had paid half the amount provided in the will, and his family subsequently and without undue pressure made satisfactory settlement of the balance. There is no criticism about this legacy or its annulment, nor was there. It is simply a graphic illustration of the importance of our warning. What we are trying to emphasize is that nobody is justified in counting the provisions of a will until it has been probated without challenge. There is some danger until the expiration of time under the statute of limitations. Even after that we have known wills to be set aside.

A New Kind of Immoral Conduct

A pastor in Central Pennsylvania thought the allotment of five thousand dollars to his church by the General Campaign Committee was entirely impossible. He was a

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strong leader. His church had a large membership. Many of his people were prosperous and most of them well-to-do. He was a minister with a sense of the importance of Methodist connectionalism, and wrote his Bishop to know what to do. The Bishop requested him, as a personal favor, to organize his church and do his best. His report was well toward nine thousand dollars.

Then we asked him to go into another Conference and represent the Jubilee as a campaign solicitor. He was greatly surprised when a District Superintendent to whom he was sent as a Jubilee helper raised an ethical question and finally accused him of immoral conduct for being away from his charge on such a mission while receiving his salary from the home church. He explained that he was there with the unanimous approval of his official board; a board so delighted with the results to the Jubilee from their own church that they were eager to make further contribution through the efficient services of their pastor elsewhere. Notwithstanding this happy explanation, the accusation was not withdrawn.

A "Good Minister of Jesus Christ," pastor of a weak church, was told by the group committee that no canvass should be made among his people. They were considered too poor to do anything. This seemed appropriate, but the pastor was not satisfied. He became burdened about the matter. On Saturday night preceding Gleaning Sunday, he entered the secret chamber and wrestled with God in prayer. He asked that his people might be inspired to do their part in the great campaign. He told God that he wanted them to reap their harvest of spiritual reward.

On the morrow as he stood before them to preach, a flood of divine inspiration fell upon speaker and people. When the moment came for subscriptions, the pastor began by asking for five dollars per year for five years. Immediately a dear old saintly crippled watchman, who upon the weekday could be found at the nearby railway crossing, responded. The pastor was confused. "You mean, Brother, five dollars; not five dollars per year," he called. "No, Pastor, I mean twenty-five dollars. Five dollars per year for five years. I can do that all right."

**Not to the
Strong the
Battle**

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The people caught the inspiration. One after another they subscribed in quick succession. God's presence filled the house. A sacred hush fell upon the audience. People wept for joy. When it was all over and the happy workers had totaled the lists, that little group of faithful disciples had laid pledges aggregating six hundred and five dollars on God's altar for Christian education.

A Beautiful Benefaction

A pastor who gave considerable time to Jubilee service in the campaign for schools in his own Conference, as well as in other campaigns, writes the following. We agree with him that it is entitled to "honored place:"

"One experience, which was not mine personally, but was related by two of the ministers who were on the same local drive that I was that day, is worthy of an honored place in the Jubilee story. Two maiden sisters said that they could not do much, then asked to be excused a moment. When they returned, they each had a five-dollar gold piece, and this is what they said: 'When our mother died she gave us each a gold piece, and we have always kept them until such time as a very worthy special cause should seem to claim them. Somehow it seems that the time and cause are here, and we give these, our mother's dying gift, to this special and God-inspired cause.' The ministers said that the moment became very sacred, and that the presence of the heavenly Father was very real."

A Little Nonsense Now and Then

The Jubilee service, especially in the Path-finding days, was exceedingly trying. It tested men's bodies as well as their souls. The team workers sometimes kept up their spirits through wit and humor; sometimes through practical jokes. When the strain was too taut they even joked at the team-work. Jubilee jokes are like other jokes, in that they react sometimes. The following reacted on the Jubilee expert:

It was hot. The day had been wearisome and not very productive. The imported helper and the visiting pastor were somewhat distressed in spirits. They came to the last man on the list, a rich old German and somewhat close, to put it mildly. "Here, Davis, you take this man," said the expert, as he passed over the card on which the pastor had written "Ask him for \$25." Presumably the

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inexperienced pastor could not do much harm with such a prospect. Nothing daunted, the pastor approached him, talked crops, found out he had two farms. Then he waxed eloquent as he expatiated on the possibilities of laying up treasure in heaven via the educational route. "Why, Brother, you ought to do something generous and large on this," he remarked to the man. To the consternation of the expert, he landed him for \$500, the largest haul on the charge. And he was not even a member of the Church, either.

The days were growing tense in the campaign for the College of Puget Sound. President Todd was anxious and at times distressed. You can keep that jolly brother anxious for some considerable period, but you can't distress him very long. His sunny nature reacts. Todd "stands four square to all the winds that blow." He is particularly susceptible to the breezes that blow from the mountains of God.

**A Work of the
Brooding
Spirit**

One morning he was impressed that he should visit a certain prospect in the city of Tacoma, the seat of his college. It was one who he had reason to believe would give generously. The impression became a conviction with him. It increased all through the morning, until at last he telephoned the party for an interview. He received a cordial invitation to make the call immediately. For some reason he was in utter anguish. But he felt that he was driven and must not resist.

He was welcomed at the home with evident pleasure. He stated the case briefly and asked the party for a fulcrum subscription of \$25,000. The answer was immediate, quiet, cordial. "Yes, I will give \$25,000 toward the endowment of the College of Puget Sound. Upon what conditions are payments expected?"

After these things were talked over, the party asked the president if he would like to hear a letter which was being written when he phoned for the interview. The explanation of the compulsion he had felt to make that visit was apparent. This friend, his prospect, had been writing to a business associate, asking for a gift of \$25,000 to the endowment of the College of Puget Sound, and offering to

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equal it, making \$50,000 for the two; and that at the moment when the president telephoned requesting the interview.

The president is fully persuaded that it was the Spirit of God brooding over him which compelled him to go that day and that hour to meet that good friend.

The Gain of Selflessness

The campaign was on for Willamette University at Salem, Oregon. We had opened headquarters at Portland, Oregon's seaport city, ninety-nine miles by the Columbia's waters from the Pacific; a city at which ocean-going vessels of twenty-seven feet draught make safe harbor. Portland is a Methodist city. President Homan and Vice-President Todd were supported by a strong group of interested laymen. Several of them were trustees. For six weeks we had been organizing and campaigning, and the development had whipped into good form. Generous subscriptions had been made, but we needed something big; something that would startle Oregon. When the Director first went to Willamette some organizations of long standing, thinking to try his metal, asked him, "Are you from Missouri?" He replied, "No, but I used to live in Missouri; I was a pastor once at Kansas City." "Well," they said, "in Oregon you have to show us twice." The spirit of the Forty-Niner abides in Oregon. They like it; they are proud of it. We did not dissent from it. We encouraged it. But we needed something to "show" them.

Just when our campaign seemed to hang hardest on the hill, Vice-President Todd came into the office one evening and told me he had found a new prospect. He described him as a most unassuming, quiet, courtly, courteous gentleman, living simply within a mile and a half of the city headquarters.

He recited the conversation and asked me to go with him to see the man. I declined to go. I told him I agreed with him that he had located a good prospect. My judgment was that any outsider would hinder rather than help in cultivating that prospect. Not only did I decline to go, but I urged him not to ask anybody else to go with him. He took my advice. He made several visits during the next fortnight. One day, when practically all terms

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had been settled, that client said to Dr. Todd, "What would you think of giving some money to the Young Men's Christian Association?" The reply was, "I would not know where you could place it for better service." His new-found Swedish friend seemed surprised. Then he asked, "What about the Young Women's Christian Association?" The Vice-President replied, "That is equally good; I shall be glad to see you do something generous for them." "Well," said the client, "you are a new kind. Five college presidents have solicited me. All of them have advised me not to give any money to either of the Christian Associations, but to give it all to their colleges." The college man then told him that he wanted him to give money to the college if he could, but that he did not want him to give a dollar to the college that he felt he would rather give to one of the Christian Associations.

The venerable gentleman of eighty-two told the college Vice-President that night what he would do. The second morning he did it. Edward H. Todd found Peter J. Severson, retired wagon and carriage manufacturer, on the 7th day of March, 1912. He was a prospect absolutely new. None of us had ever heard of him before. Sixteen days later, on the 23d of March, he passed titles to income property to the representatives of the three institutions which he had selected to enjoy his beneficence. Fifty thousand dollars went to the Young Men's Christian Association of Portland; fifty thousand dollars to the Young Woman's Christian Association. Willamette University was beneficiary in the sum of one hundred thousand dollars. We had found the path in that campaign. We had blazed the trail for the future. From that day it moved forward with stately stepplings until Willamette's asking was met.

Good friends have intimated that when Willamette asks again they will set a pace worth while.

CHAPTER VI

THE FARTHER REACH

Ripening Plans

THE Jubilee days had become months, and the months had multiplied into years. It was now 1915. That was the year selected and announced for launching the formal and intensive Jubilee Movement. It was to have begun early that year, and to have closed in 1916, that being the real Jubilee year—anniversary year. Preliminaries were well under way. Individual campaigns were being launched, carried to successful issue, and closed one after another. The Corresponding Secretary of the Board of Education and his assistants were growing in courage and renewing in hope with every successful victory.

On a day announcement appeared in the Church papers that the Board of Bishops had approved the extension of the campaigning time of the Board of Conference Claimants for another year. Notice was given, quoting the approval of the Bishops, and all other interests were requested to give place to the Board of Conference Claimants for the year 1915. That made necessary the deferring of the intensive program and popular appeal of the Jubilee Movement for another year. At least, so it was interpreted, and so it was done.

A Daring Call

Remembering that "time spent at the grindstone is never lost in the field," two things were continued: campaigning for individual schools here and there, one at a time, and planning "The Farther Reach" of the whole great movement. Those were the days when the Jubilee authorities startled both the Church and themselves by issuing the final Jubilee call for thirty to thirty-five millions of money. The approved askings of the various institutions, including the asking of the million for the Board of Education, aggregated thirty-five million dollars. The secretaries, fearing that some schools might not remain in



SOLICITORS—II

REV. JOHN O. BOLTON

DR. LEVI KIRKE BILLINGSLY

REV. A. H. RUSK

REV. O. B. CHASELL

DR. F. F. CASE



SPECIALS

DR. S. L. PARRISH
REV. J. A. RINKEL

DR. L. B. BOWERS

DR. ENOCH PERRY
REV. S. H. TURBEVILLE

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the movement and that others might fail to raise their total asking, always used the phrase "thirty to thirty-five million dollars" in announcing the appeal. Public prints called the asking thirty-five millions. The confident people who believed in the movement and expected it to succeed, called it thirty to thirty-five millions. The cynics, the critics, and the pessimists called it "the folly of asking for thirty-five millions."

During that year the Board of Education was busy with the surveys referred to in Bishop Nicholson's chapter on "Organization." The Director also made some surveys on his own account of a different type. Each worked to the advantage of the other, and for a common interest. After the summer vacation of 1915, campaigning was resumed with the dual purpose of caring for those schools that were ready to have their campaigns put on, and of caring for enough schools to sustain the general interest and challenge the General Conference.

Corresponding Secretary Nicholson made a report to the General Conference at Saratoga Springs in 1916. His report covered gatherings and gleanings from the beginning of the Jubilee period, running back to 1911, and aggregated thirteen million dollars. That announcement gave great encouragement to the General Conference and to the Church. The Jubilee campaign was ordered continued. Following the General Conference, intensive organization began at once, and the asking of "thirty to thirty-five millions for education" became the slogan not only of the folks especially interested in the Jubilee, but of many other people of the Church. "Thirty to thirty-five millions of money" seemed a far cry. Now that a grand total of \$35,002,691 has been pledged, it seems fitting to call it, as we do in the caption of this chapter, "The Farther Reach." The details of composite campaigns will appear in a later chapter, and the resources to individual schools will appear in the chapter following that.

It is the further mission of this chapter to give to the public a little closer glimpse of the actual development. "The Farther Reach" applies not only to the amount of the asking, but the scope of the movement, the widespread

**The Movement
Encouraged
by the General
Conference**

**Non-Metho-
dists Reached**

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interest, the vision of faith, and the integrity of service. The following incident will serve to emphasize the grasp the Jubilee had in one city upon folks other than Methodists. What was true of the particular city here referred to in that respect, was true—mayhap to lesser extent—in other cities. There the people of various faiths and no faith made common cause in the name of our common Master.

In a very important Jubilee campaign for a million dollars, one-half of the amount was to be raised by the home city and the local community. All of their subscriptions were conditioned upon a grand total of \$500,000, to be pledged by midnight of a given day.

The organization consisted of three hundred people, divided into thirty teams of ten members, each in two divisions, each division having one captain. It was afternoon of the last day. The load hung heavy on the hill, and the outlook was not promising. The Bishop of the Area, the President of the College, the local Jewish Rabbi, a Presbyterian minister, and a prominent woman of the Christian Church all went to a Roman Catholic layman and asked him for a \$25,000 subscription. He had that much money for educational purposes, but he wanted to give it elsewhere; yet when they assured him that the campaign could not be closed without it, he said, "Well, I will give it upon condition that Trinity Church pledges another \$25,000 before midnight to-night."

Trinity Church had given one-fourth already of the \$450,000. However, the pastor of that church gave every encouragement. His active telephone put other telephones calling representative members; the church took on the additional load, and before midnight that night laid down a new pledge for \$25,000, which the Roman Catholic layman covered with his own pledge for a like amount.

**The Human
Appeal**

The Jubilee revealed the many-sidedness of humanity; it beautified sacrifice, it emphasized integrity, it magnified grace, and glorified our common Lord. The following tender and pathetic story bears witness:

Gilmore D. Swayne graduated from Iowa Wesleyan College, A. B., in June, 1915. He married an alumna of

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the same class. He became superintendent of the public schools at Brighton, Iowa, and she became principal of the high school in September after their graduation.

A year later, in the summer of 1916, he had finished paying his college debt, and so subscribed one thousand dollars to the Jubilee campaign of his alma mater.

His obligation was signed July 5, 1916. Two weeks later he, with many friends, attended a picnic. It was late afternoon, and all had gone home but Mr. Swayne, the Rev. Vernon Pike, pastor of the local church, himself a product of Iowa Wesleyan, and one other friend. They stood visiting when one of them called attention to a heavy cloud and an approaching storm. However, no one was alarmed, and they still tarried. Presently Mr. Pike remarked that they should be starting home. He did start. The others continued to tarry. In a few seconds the lightning flashed and the thunder roared, startling the heavens and shaking the earth. Pike was rendered unconscious, and when he recovered he found himself alive, but badly "damaged."

Swayne was dead. A bright and promising young life had gone out in a second.

Iowa Wesleyan College immediately returned his subscription to his widow. After mature consideration and much earnest prayer, she voluntarily renewed the subscription and sent it forward to the college. She is now making the payments as they mature.

Many good people, scrupulous in their integrity, people who pay their debts as faithfully and as promptly as they take their meals, and even more so, fail to recognize any obligation to God or the Church beyond voluntary choice. In such cases God is apt to get what is left. The boys visited one of this kind, a farmer, one day, confident that he ought to do something and would if they could show him his duty. That farmer was ugly when the Jubilee folks called. He said he was a Methodist, but wanted nothing to do with the college or the Jubilee. He gave the solicitors their choice of leaving his premises or talking about something else than the campaign. It was one thing to give the Jubilee bunch such an alternative, but

**A Giver
Blessed**

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to get them to accept it, that was the rub. They did not leave his premises, nor did they stop talking until the farmer, fully convinced, had apologized and signed a subscription for \$50. He then and there testified the blessing received from his surrender, but that was only the beginning. The payment of his \$50 gave him a vision. He developed a warm spot for Missions, and now he contributes annually \$300 to the Foreign Board.

Large Conceptions

The Jubilee program was so big that even college presidents at times were unable to keep vision at even pace with need. One of them recited an incident that showed his own tremulous fear lest he might overstep the proprieties, as well as the ability of two of his alumni, but a short while out of college.

They were farmer folk, these alumni. Their home was on the great American desert. I know that is right, because that is what the geography taught me when a lad in the public school.

The president of the college went to see them in the fall of 1916. They had graduated from the same college, this young farmer and his sweetheart, in June, 1911. Immediately thereafter they had married and gone out on to the lands of the wheat belt.

The president told them of the good cause for which the Jubilee workers were striving. He had hoped to get \$250 from them, but did not dare name so extravagant a sum. But when he had finished, the young farmer said, "Well, Doctor, I guess we will give you a thousand dollars." "No, Tom," said the President, "that is too much from you; I did not expect more than \$250." "Well, Doctor," said Tom, "I guess we can make it the thousand, all right."

Again the Doctor protested, saying, "That was no thousand-dollar speech that I made, and I am afraid that it was not even a \$250 speech; but if you will give the latter sum, we will call it square."

"Marie," called Tom, "can't we stand a thousand dollars for the old college?" Marie's answer was, "Yes, Tom, that will be easy, and we shall be so glad to do it." The President again remonstrated, until Tom "knocked the props from under him" with the following statement:

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"Doctor, we raised eleven thousand bushels of wheat this year, and sold it for \$1.78." The college President subsidized instantly, and Tom and Marie signed for one thousand dollars.

Another college president made this humble confession of similar experience: "When the time had come that I must open up the college campaign to Uncle Jimmy, as everybody lovingly called him, I told him that Brother W. A. Rankin had pledged \$25,000, on condition that we add to it \$175,000 more against a given day. I suggested that we should have to have another man do as much. Uncle Jimmy seemed startled at even the suggestion. And yet something about him indicated to me that he was not displeased. After earnest emphasis of my conviction, we left it for prayerful consideration and later reply. For a time I feared my weakness, but later I discovered that I had three allies—two nephews and the Lord. Uncle Jimmy was fond of all three of them, decidedly amenable to the last, and more or less so to the first two.

A few mornings after my interview at his home, I was called at an early hour, with the statement that Uncle Jimmy was down town and wanted to see me. I dressed quickly, took a hasty breakfast, and soon confronted Uncle Jimmy and a member of my faculty. The latter was a broad Scot. I had planned for that hour. I had formulated more than one appeal that I thought would fit the case. We went into a back room—away back—and when we were seated, I was about to begin one of my appeals, when I noticed the big professor with his face in his hands and tears trickling between his fingers. I didn't know until then that a Scot could cry for joy. My throat dried up. I moistened my lips and tried to speak, without avail. At last I managed to blurt out, "Well, Uncle Jimmy, what is it?" A play of humor was lurking about Uncle Jimmy's mouth. His one good eye was shining like a brilliant star. Very solemnly he began, "Weel, mon, ye canna make it." Then Uncle Jimmy stopped. So did my throat. I tried to speak again, but it was useless. Then the dear old man began again, "Weel, mon, ye canna

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make it without we help ye." Again my well-prepared speeches deserted me, and I could only say, "Well, Uncle Jimmy, how much?" Then came the sweetest words I ever heard from mortal man, "Weel, mon, ye canna make it without the five and twenty thousand dollars."

The "Burning"

Not infrequently Jubilee experiences confirm the old adage, "A bird in the hand is worth two in the bush."

It was midwinter in Louisiana. A faithful "jitney" had carried us four hundred miles in "The Gulf Empire," Price and me, presenting the need and importance of Port Arthur College in Texas. The day had been full. The last service of the local Jubilee campaign had ended. It was time to rest. A good hotel beckoned, with promise of a good night's rest at a delightful city thirty-two miles away, over roads that were like parlor floors. There also were the men who were the key to that situation. We had expected to see them the following morning. We started for the good hotel.

My! the glory of the stars that splendid night in that clear Southern sky. We were made anxious also on our way by a "burning," as they call a "fire" in the South, a "burning" in a village seemingly just ahead of us. We could see the blaze licking the sky occasionally. We speeded up, if perchance we might help. Possibly it was a home. Lives might be imperiled. We reached the village. The fire was beyond in the country. Then it was the next village. Then we knew that it was a big fire in yonder city of our destination. They had fire apparatus. They could fight the fire without our help. Arrived there, we found the fire was far in the country forests. At midnight we had our bath; then good beds and refreshing sleep.

At breakfast we saw the morning paper. The "burning" was the mill that belonged to the key men. All night they had fought to save what they could, but in vain. Their mill was gone. That "key" was not turned that day.

A Fallacy Exploded

There are always the folks who think that the only way to pay Paul is to rob Peter. If you get the money for the Jubilee, you cannot get it for Missions; if you get it for Missions, the preacher won't get his salary. If folks give unusually this year, they won't give anything for the

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next three or four years. The truth is exactly opposite to all these theories. Hear the story of Dugald McCormick:

It was March, 1917. The Southwest Kansas Conference was in session at Lyons, Kansas. The Director was there as an invited guest to help celebrate the Jubilee victory of the Conference. He was upon the platform when Dugald McCormick put his arm around him, squatted behind him, with his chin over his shoulder, and spoke in the familiar way that Scotch folk are entitled to talk to the Director. Knowing, as Dugald does, that the Director's mother was a Robertson, he said: "Scotty, I ha'e sum at gude tae tell' ye; I think it'll dae yer vera he'rt gude tae he'er it." The Director said, "Say on, Dugald." And, dropping the dialect, he said—yes, that splendid District Superintendent, first of all Superintendents in Methodism to make such a report as he had made the day before, said: "Yesterday every man in my district stood on this Conference floor and reported all his benevolences taken, and all full—nearly all more than full—and Scotty, yesterday every man in my district on this floor reported his salary in full."

Bishop Shepard, presiding, overheard the statement, and turning to the Director, said: "Yes, Brother Hancher, and what is true of Dugald's district is true of almost the entire Conference. There are not to exceed one-half dozen men in this Conference who have not reported all benevolences in full and all salaries in full. The Director inquired, "To what do you attribute most this wonderful achievement?" They both replied, *sub voce*, "To the College Jubilee Campaign."

It is essential to start right, whether with communities, groups, classes, or individuals. One of the common methods of procedure in the Jubilee campaign, as in all successful campaigns, is trying to get a right start. President Kerfoot had been trying to interest a number of people in St. Paul preceding the intensive development of the Hamline campaign, and had succeeded in getting the support of the Civic Association.

The leading retailers of the department stores were enlisted to work together. The result was a uniform gift

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from them of \$500 each. The wholesalers were enlisted also, and, with the encouragement of Drs. Dudley, Doran, and others, were brought into co-operation in the same fashion. There had been several preceding campaigns of a city-wide nature, but through constant effort and undying faith, the pace not only was set, but the finish was accomplished successfully.

Another example of a right start and a wrong suggestion fits in splendidly here:

A Short
"Two Years"

Dr. W. M. Dudley was engaged with President Mossman in the Southwestern College campaign. They were out in the old section of Southwestern's territory in Mossman's "Dodge." On a charge that had its principal church and its parsonage in a small village, Mossman said to Dudley, "The pastor of this charge told me about 'Uncle John,' who has leased his farm to the oil people, and they have just begun to pay him royalties." He said the pastor had told him that if he would cultivate "Uncle John" carefully for two years and not mention money to him for six months, he thought he might give \$5,000. Dudley replied, "Well, Doctor, if you have to cultivate him two years, how would it do to go over and begin to-day?" Mossman approved and soon they were at "Uncle John's" gate.

It was 1:30 P. M. "Uncle John" was just untying the hitching-strap to release the mules and drive away to the field for another load of corn. When he saw the visitors coming, he retied the strap and met them as they alighted from the car. His first remark after cordial greetings was made to Mossman: "Well, Doctor, how is the campaign coming on?" Dudley replied jocularly, "We have it all but \$300,000, and we just came over this afternoon to get you to give half of that." "Well, now," said "Uncle John," "I don't just like to give that much without speaking to 'Mother' about it." Dudley said, "Good! I think a man ought always to consult his wife. How would it do to go in and consult 'Mother' now?" "Uncle John" thought that it would be a good idea, so in they went.

Explanations were made, hymns were sung, prayers were offered, questions asked and answered, and in an

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hour these two valiant preachers came away with the obligation of "Uncle John" and "Aunt Mary" for \$5,000.

A few weeks later, that campaign was within thirty hours of its close. The report showed a good many thousand dollars lacking; fully \$75,000. Mossman went out to see "Uncle John" again. This time Bishop Shepard, Secretary Gray, and the Director were with him. It was twenty-nine miles. They arrived at "Uncle John's" about eight o'clock in the evening. They had not talked long until President Mossman suggested to "Uncle John" that another \$5,000 would help. He replied, "Yes, mother and I were talking it over, and we thought maybe it would." Mossman answered, "Well, do I understand from that that you are ready to promise it?" "Yes," he said, "we promised it to Brother Hestwood (the District Superintendent). He was here this afternoon." The Director reached his right hand into his inside coat pocket for a subscription blank, and said, "You did not sign a subscription for it, did you?" "No," said "Uncle John." "We did not want to be bothered with a subscription, so we just gave him a check for the whole \$10,000, and he promised to get the first subscription and send it back to us."

Six glad people knelt around "Uncle John's" family altar that evening, and the gladdest of the six were "Uncle John" and "Aunt Mary." The Bishop led in prayer.

Another story in point but emphasizes our thesis:

In the Pennsylvania campaign we called on the wife of a wealthy man who had lately died. This is the story I heard. The college president had come to see him when he was on his sick-bed and asked him for a subscription. The man said, "How much do you want?" He said, "I would like a thousand dollars." The sick man said, "All right, I will do it." The president went away glad. The old man turned over and said, "He might as well have asked me for \$10,000. I would have given it to him."

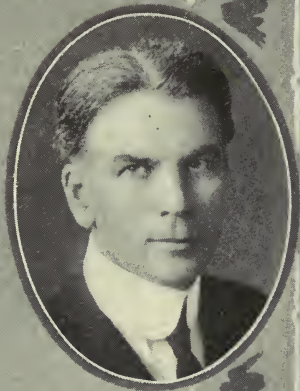
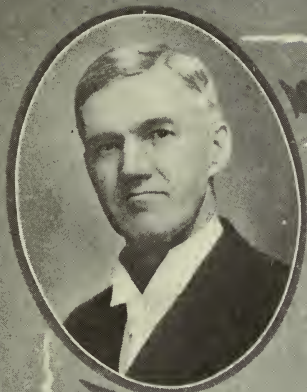
The ready responses to our call upon the Jubilee folks, both regulars and specials, leaves us with much unused

Measure
Overflowing

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matter of that class. It is good, very good. Much of it is equal to anything that we have selected. We are putting it away with the hope that it may be requisitioned for service somewhere else or at some other time.

“The Farther Reach” challenged the thought and compassed the domain of the Church. Thirty-five millions of money seems incredible. Add to it the self-discovery of the denomination, the consciousness of power of thousands of individuals, the triumphs of team-work throughout the organized forces of our academies, colleges, universities, theological schools, and Wesleyan Foundations, and “The Farther Reach” is not only already the suggestion of larger things, but earnest of them as well.



PUBLICITY SECRETARIES

**DR. W. H. SHIPMAN
REV. CLARENCE E. FLYNN
MR. PAUL WORKMAN**

**DR. AUGUST H. PONATH
REV. WILLIM G. BABCOCK
MR. C. NEY SMITH**



OFFICE MANAGERS

MISS BESSIE WHALEN
MISS NELLIE H. COPELAND
MISS BESSIE MORGAN

MRS. CLARENCE E. FLYNN
MISS MARY MONAHAN
MRS. HELEN M. ILER

BOOK II

THE JUBILEE SYSTEM

CHAPTER VII

THE SYSTEM

PRACTICAL problems practically presented by practical people of power, punch, pep, and purpose, on potential plans, and under practical programs, that's the psychology of the Educational-Jubilee. After all that has been said or may be said, the Jubilee is a question of psychology. Does that throw it into the scientific realm? Of psychology as a science, we know little. Nevertheless, many people who know nothing of that science, scientifically, are practical psychologists. The fundamentals of this medium as employed by the Educational-Jubilee equal Publicity, Organization, and Prayer.

**The Growth of
the Jubilee**

The Jubilee System was like Topsy; it "jist growed." It was and is the embodiment of the experiences, fellowships, and associations of the earlier years and all the years of the Jubilee.

In the summer of 1917, we undertook to produce a Jubilee Hand Book. The suggestion was approved by the Commission, and indeed ordered by it. The Hand Book was planned and outlined. Much of the copy was written. The data was ready to be finally shaped and formulated for the publishers. That was the measure of Hand Book progress when that Philadelphia downstairs tumble occurred.

**The Hand-
Book Plan**

In early January, 1918, the idea was revived, and conference was had with the "Old Guard" of the Jubilee force. If you want introduction to the "Old Guard," see their faces in one of the inserts of this volume. They said, "We don't need a Hand Book." They further said, "Besides, methods change so frequently and improve so rapidly that the Hand Book might be a hindrance rather than a help." "Why not wait," they said, "until the Jubilee is over, and then publish the story? By that time the sys-

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tem will have matured, and the Church ought to get better results than if we undertake to give it a Hand Book now." Counsels of the "Old Guard" prevailed in that, as in many other things. The Hand Book was not published.

The Jubilee Organization

Meantime, the plans, programs, methods, and procedure of the Jubilee ripened, mellowed, and enriched. The far-flung spirit of co-operation and brotherhood among the forces of the Jubilee Central Office seemed contagious. Really, they became clannish in a way. A church leader, well known throughout the denomination at home and abroad, said to me recently, "That's the best hang-together bunch I ever saw assembled in Methodism." Whatever one had from a suggestion, an experience, an idea, a plan, or a method, to a gold piece, readily became the property of another, if that other needed it. That made the development of the system so simple as to be perfectly easy and its operations so uniform as to be almost automatic.

The Trilogy

The emblem of the System is the triangle. Its fundamentals are Publicity, Organization, Prayer. Its goal is Service, Brotherhood, Democracy.

Publicity, The Jubilee Obligation to Walter J. Scott

The word "Publicity" found cordial welcome in Methodist nomenclature, notwithstanding it is decidedly new there. Before the Jubilee, it was almost a stranger in Methodist literature. The Jubilee received it from one Walter J. Scott, now a newspaper man at Miami, Arizona. Mr. Scott is the son of a Methodist parsonage, and for the most part, a product of Methodist schools. However, his last year was at Harvard. The first quarter of a century after he left college was given to newspaper service, largely reportorial. Then, he caught the vision of possibilities of efficient publicity. After a few minor efforts, he undertook a piece of promoting publicity that for boldness and daring was unchallenged in this country up to that time. A great railway terminal, an innovation in the way of a sub-river tunnel, and a mammoth freight yard testify the efficiency of his devices in that undertaking. His monetary reward was startling; six figures.

The Director of the Jubilee and Mr. Scott first met in the capital city of Mexico some eight years ago, and soon

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became personal friends. They are so unlike that they worked together as though molded for the tasks. They studied Mexico intellectually, socially, commercially, industrially, agriculturally, mineralogically, religiously. They became deeply interested, and learned to believe in the large possibilities of Mexican life and civilization, if properly challenged and honestly guided. From all this, they harvested a vision of Mexican opportunity under American co-operation and brotherhood; a vision of the possibilities of our sister republic to the south, optimistic in its outlines and ideal in its reach; a vision of how America could recognize that sister republic and help it to make potential its constitution. That constitution adopted in the days of Benito Juarez, and under his presidency, was patterned so largely after our own as almost to place us under obligation for its defense and support. This vision of America's values as a big brother to Mexico, investing time, thought, service, and money in Mexico's undeveloped resources, and treating the Mexicans righteously instead of exploiting them, as we have done too often and too much, possessed us both; and, at times, almost obsessed us. It does still. If only America would listen, and offer Mexico what America could offer, and should, under the Golden Rule, what might not America do for the promotion of the Kingdom in liberation, deliverance, and exaltation of the Republic of Mexico!

Of these things, Mr. Scott and the Director thought, and talked, and dreamed, and planned, oft and again, for days and months together. Out of it, we caught from Mr. Scott a glimpse of the possibilities of publicity, and became his eager pupil. He in turn was willing tutor.

Both were victims of the Mexican rebellion against President Diaz in 1910. The Director left Mexico early enough for comparative safety to everything but his investments. Mr. Scott stayed longer, suffered more, and finally rode out on horseback, mostly by night, to make his escape.

All through the development of the Jubilee program, Mr. Scott has been kept informed of its purpose, and he has been appealed to by the Director oft and again for

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counsel and guidance. These have been given without stint, with frequent declarations of the joy the opportunity afforded, and without a penny of compensation.

Every man on the Jubilee publicity staff, from the beginning until now, has been under obligations to Mr. Scott. While most of them never heard of him, and none of them ever saw him—all of them have been given valuable counsel and suggestions from time to time, the merits of which had origin in that practical publicity dreamer of far-away Arizona.

The Publicity Program and Result

The publicity program, with its model bulletins, sample letters, telegrams, et cetera, will be adequately shown in the chapter on Publicity. We undertook to reach the constituencies of our schools, and have them know what programs were on. The Department of Publicity announced boldly to College Boards, Campaign Committees, and others, that the Jubilee System engaged to set the constituents of the school thinking about their own campaign and talking about it because they could not help it. This task was carried forward through school bulletins, church papers, secular press, pulpit ministrations, platform representations, letters, telegrams, and every other respectable way that occurred to the Department of Publicity. It worked like magic. The dormant became active; the sleepers awoke; the indifferent grew ambitious. Figuratively speaking, the dead were raised to life again.

The Jubilee program itself was so managed, and its fruits were so continuous that the publicity items were very largely news. The unexpected was happening frequently. The "impossible" was being achieved oft and again. There was enough that was news to get the attention of the secular press as well as the church papers. There was enough that was outstanding to make the people eager for more news.

The Organization Program

The organization program, like the publicity program, is shown in the chapter on Organization. Its details are well worked out there. It should be remembered always that the method of the Jubilee organization was not strange or new. The load was hitched to the

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machinery of Methodism, the machinery was kept intact and in working operation, and the program went forward to a great climax and veritable storm of triumph in campaign after campaign. Ministers, who at first knew it could not be done, eventually found joy in doing it. Laymen, for whom the Jubilee had "no appeal" in its earlier developments, were among the shouters at the finish; and their chiefest joy was that both they and their neighbors felt they had done their shares.

The System called for Jubilee co-operation and help everywhere. The forces under the direction of the Central Office were sent out to advise, counsel, encourage, assist, and not infrequently to demonstrate. I recall an incident in the first Dakota Wesleyan campaign. It was a crisp March morning. The hour was 4.30. We had had a setting-up meeting the day before. I had slept a few hours, and was making my way to the 4.45 train when I bumped into the District Superintendent. As we walked to the station, he said to me, "I am asked for eight thousand dollars, popular subscription, in my district. I don't know where to get eight hundred." I said, "Can't you find somebody who will give you a thousand dollars and set you going?" He said, "I do not know one in my district who would do that." The conversation was much more detailed than given here, and by this time we were at the railway station. There we met a Jubilee leader, skilled and efficient. I said to him: "Doctor, our brother, the Superintendent, doesn't know where to get a fulcrum subscription. Can't you take him to-day to where he can land a thousand dollars?" The reply was, "I will try, and I think I can." "Well," said I, "you two brethren talk it over and embark on the pilgrimage." In a few minutes they were on the train. By nine o'clock they were at the front gate of the Doctor's prospect. Many a time since, we have laughed together over how the Superintendent held back on the journey from the front gate to the front door. He confessed that his knees were trembly, and that there was a lump in his throat. He wished himself well out of the whole mess. But let the Doctor tell the remainder of the story himself:

**The
Co-operative
Method**

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"We took the necessary time to fully explain the situation to the good sister, who was steward over a comfortable share of the Lord's property. She asked intelligent questions in an interested way. We answered them candidly and frankly. Finally she said, 'Well, I'm ready.' I said, 'Well, how would it do to make it a thousand dollars?' She replied, 'I think that would be about my share.' I handed her a note for that amount, which she signed. We prayed together and said 'Goodbye.' I made many calls after that with Harkness, but never after that did I reach the front door first. Harkness was the team leader from that hour to the finish."

Incidentally, I chance to know that that woman paid her thousand dollars before it was due. My pessimist of the early morning became the optimist of his Conference. He turned in \$17,000 to meet his expected popular representation of \$8,000. That brother is one of the outstanding administrators of the Church, and his special delight and joy is philanthropic finance.

Persistence of the Jubilee

The long ago Methodists of Indiana were laying the foundations for an educational institution of high grade. It was a hard struggle, and there were great discouragements. Henry Ward Beecher, then a young preacher, said the Methodists of Indiana could not build a college, and advised them to give up trying. He said Methodists were revivalists and frontiersmen, but not educators. Poor Beecher! he got so many things wrong. Indiana Methodists were not disturbed or perturbed by his well-meant advice. They knew the values of trained leadership under Christian auspices. Their small beginnings developed well, for DePauw University lives, and serves to-day, a mighty factor in the outstanding values of that great Methodist state, notwithstanding the false prophets.

Their spirit was the spirit of the Jubilee organization. It is well expressed by an Indiana product who has given sturdy years to educational development, and who rendered willing and helpful service in many Jubilee campaigns:

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“Keep a-ploddin’.

Don’t be a quitter because the road is long,
Keep a-ploddin’.

The winning zeal is not always to the strong,
Keep a-ploddin’.

Don’t give up because the hill is high,
You’ll never win a garland if you never try,
The sun still shines behind a cloudy sky,
Keep a-ploddin’.

“If the sand of opposition along the road is deep,
Keep a-ploddin’.

If you worry ’bout your troubles till you can’t find sleep,
Keep a-ploddin’.

The greatest leaders have not always seen their way,
Then remember you are made from dust and clay,
And you’ll have to make yourself just what you’ll be some day,
Keep a-ploddin’.”

The base of the triangle is Prayer. Without it, the **Prayer** forces of the Church never would have awaked to Jubilee activity. Without it, many a solicitor would have halted at the crucial moment. Without it, thousands of subscribers would not have caught the vision of duty; would not have made duty privilege as they did.

The morning gathering of a group of pastors and laymen for the canvass was often gloomy with doubts and apprehensions. But when teams were arranged, plans for the day’s work were made, and the season of intercession before Him who knoweth the way to all hearts, that He would go before and open the way, was over, a new spirit of expectant courage was evident in all faces. The day’s work in that spirit brought a farther-reaching faith, and a more practical, to many a heart.

Prayer was the vitalizing force of the Jubilee. It was frequent, usually brief, pointed, intercessory, offertory. The Jubilee folks were not lazy. They did not tell God about their tasks and then sit down to await His action. True, they told God about their task; and daily, even many times daily, they besought His favor; they implored His guidance and leadership. But they did more: they offered themselves. Having told God their problems and perplexities, they called upon Him to accept

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them and use them as His humble instruments in winning Jubilee victories for Him. Their prayers were heard. Their prayers were answered in the revealing light of God upon the lives of many people who prayed. They were answered in new hopes, new purposes, new aims, new ambitions, transformed lives. Many of them: very many. The whole atmosphere of the Jubilee was prayer; its entire spirit was prayer. As the triangle, which came to be revered by the Jubilee forces, not for what it is, but for what it represents, was carried on the stationery and public prints of the Jubilee, Prayer was its base; Publicity was its left arm; and Organization its right arm. It is said that emblems count for little; but this emblem, this trade mark of the Jubilee, came to be looked upon as a friend by thousands of interested Jubilee folks.

The Goal The fundamentals of the triangle, and the triangle itself, had been in use many months before the conception of its goal, in the form presented, came like a flash of light one day to its builder. The goal also was expressed in three terms: Service, Brotherhood, Democracy.

Service Service was no new word to Methodists or Methodism; but to many of those who were identified with the Jubilee, the word "Service" has a new meaning. The theology of a half century ago was lazy: if not in its dogma, at least in its applications. It dealt with two great central thoughts, two spatial localities, two conceptions of destiny. They were Heaven and Hell. These were the centers of life vision, of life purpose. The highest aim of life was to gain Heaven and shun Hell. He who succeeded was to be rewarded with everlasting bliss; he who failed was to be rewarded with everlasting anguish and pain. To get religion and keep it until death, was clear title to the celestial city. To fail to do that, was guaranty of habitation with the demons and the damned through all eternity. There was the emphasis. Its fulcrum was confession. Its lever was faith.

The new theology is largely the same as the old one. They divide scarcely at all, but the new application, the new interpretation, the new ideal, the new vision, take Heaven and Hell as consequences; as consequences sure

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and certain to follow the life program. There is no less emphasis upon confession or consecration, or faith; but there is to-day outstanding emphasis on service. Upon these together depend destiny and reward. The advocates of the importance of life service find the merit in the Nazarene, as did the old theologians; but they find justification in following the Nazarene. They think that something was meant by the immortal utterance, "I am among you as one that serves."

The Jubilee placed much emphasis there, and taught folks how great is the privilege of stewardship, and how splendid is the opportunity to serve through the stewardship of property, as well as through the stewardship of life.

There is an old story about a man denying his responsibility for his brother through an interrogation. Not many men are inquiring nowadays "Am I my brother's keeper?" Not many are so disclaiming the responsibility of human relationship in their utterances. But the denial is still extant, and it is broadcast. **Brotherhood**

In one of the Jubilee campaigns a college president called upon a farmer, late in a summer afternoon. He was harvesting oats. After a few moments' conversation, our chauffeur, himself a farmer, mounted the reaper and kept the work going while we interviewed the farmer on behalf of the College of Liberal Arts, at which his children had been and were being educated. He made the same old argument: he paid his bills, and that's all that could be expected of him. The suggestion of philanthropy, the suggestion of life service, the suggestion of the obligations of brotherhood, made no appeal to him whatever. He seemed to be a fairly intelligent man, but he said flatly, "I never allow myself to put a dollar where it will not do me or my family some good. I have no interest in my neighbors. They can take care of themselves. If they want a college, let them maintain it." "But," I said, "some of your own daughters are in this college, and others have graduated from it." "Yes," he replied, "but that is against my judgment and pleasure. When they are far enough advanced to go to college, if they want to

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go, they must take care of themselves." I said, "Do you not join with your neighbors in supporting the local church here at the cross roads?" He replied, "Yes, but that is because the local church has a police value for me, and it has the value of diversion for my family." That man was not mean nor contemptible. He just lacked the real visions of brotherhood. His invitation to us to come in and stay to dinner with him and his family was cordial, and evidently sincere. His conceptions were false, his interpretations narrow, his opinions bigoted, and his life wretched.

How infinitely richer the man who knows the significance of the word "brother," or of the phrase "big brother"! The man who justifies the fatherhood of God in his sense and conception of the brotherhood of man. We are learning just now as never before what the word "Brotherhood" means. At the hour of this writing dozens of nations of varied skin pigments—white peoples, yellow peoples, brown peoples, black peoples—are writing the word "Brotherhood" across the vaulted skies; writing it in letters of crimson by day, and letters of flame by night; writing it with the pen of the Entente Allies, never to be erased. Already the word "Brotherhood" has a new meaning, a new significance; already it brings a new vision, a new interpretation; already it thrills with new life and new thought. All hail to the World! The day of brotherhood has come!

Democracy

The climactic utterance in this goal is Democracy. It has been treated in the chapter on Primaries and Fundamentals. Besides, as these words are being written, it is having most heroic treatment on the battlefields of the world's greatest war. It was evidently fitting in the Jubilee days, and still is, that folks should be giving time, money, and service to democracy. Other patriots were paying another price, and a bigger. They still are. The British mother who went to Oxford to pay a visit to her laddie was sore disappointed when she found him not. Following him to Paris, she was directed to the front. At the front, she found with the subaltern in charge of her Tom's squad a message that filled her heart with a great sorrow, a sorrow tinged with gladness, for the wounded

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soldier had said, "Tell my mother I fell with my face to the foe, and I died for the glory of old England."

He sleeps out yonder in Flanders Fields, under the clay and the dew. Thousands of his comrades are with him; millions of them keep him company. They too are under the clay and the dew. They lived for democracy; for democracy they died; and because for it they lived and died, democracy shall live. The world shall be made safe for democracy through their sacrifice and the sacrifices of their comrades of the Entente Nations. As these nations make the world safe for democracy through their sacrifice, the Church of God must keep democracy safe for the world through its consecration; its devotion; its sacrificial service; its adaptation to the changed conditions, the growing needs, the new requirements, the outstanding challenges of humanity.

In Flanders' fields, the poppies grow,
Between the crosses, row on row
That mark our place, and in the sky
The larks, still bravely singing, fly,
Scarce heard amid the guns below.

We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders' fields.

Take up our quarrel with the foe!
To you, from failing hands, we throw
The torch. Be yours to lift it high!
If ye break faith with us who die
We shall not sleep, tho' poppies blow
In Flanders' fields.

—*Lieut. Col. John McCrae.*

CHAPTER VIII

PUBLICITY

**Jubilee
Demonstration
of Publicity
Values**

RECENT years have marked the discovery by the Church of a new agency for the promotion of its influence and power. That agency is expressed in the word "Publicity"—one of the three watchwords of the Educational-Jubilee.

The possibilities of publicity were long ago discovered and have long been utilized in every other line of activity. Advertisements are circulated and volumes are written telling the public of the merits and opportunities of this enterprise or that. Not until a late day, however, did the Church begin to realize the advantage of using the ordinary channels of publicity as a means of telling the world about its work. It may be said without violation of modesty that the Educational Jubilee has been a potential factor in tangibly demonstrating to Methodism the power of the pen in the solution of the problems and the mastery of the tasks of the kingdom of truth and righteousness. The Director's conception or notion of publicity, his careful study of its principles, and his determination to apply it in the work of the Jubilee, is related elsewhere in this volume. Its results in the Jubilee Movement give sufficient answer to the question as to whether the idea was worth while. It seems an assured fact that the Church will not fail to make large application of this important and adaptable force in its future activities.

**Understanding
Begets Action**

Human nature has its faults, but it may quite safely be relied upon the world around. Men everywhere mean well, and they try to do well, according to their measure of light. In other words, most people do about the best they know. The people of the churches seldom fail to do their duty when they know the truth. A mere exhortation



WALTER J. SCOTT



NANCY CAROLINE FLYNN
"The Office Messenger"

MARY ELIZABETH HICKMAN
"Our Mascot"

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to duty is good, but insufficient. The Church owes it to its people to give them the facts. The prohibition movement never achieved large success until it coupled information with exhortation. The cause of missions has gained momentum in direct proportion to the degree in which it has placed world situations before the public mind. These things are indicative of the possible triumphs of publicity. When the need is real, and the story is clearly and honestly related, the mind grasps, the heart reacts, and the hand responds.

The three watchwords of the Educational-Jubilee form a natural combination. Publicity was placed first in order, not because it was considered the greatest force, but because it was considered a primary one. It was not placed before prayer in any spirit derogatory to prayer, but for the reason that publicity is a necessary step in the process of getting the church upon its knees. It is a pioneering force, content to blaze trails. It does not achieve progress, but lights the way to achievement. It disseminates truth as a sine qua non to the awakening of interest in any great development. Through publicity the attention of folks was won; through prayer their thoughts were attuned to those of the Almighty. Through publicity the Church was informed; through prayer it was awakened. Through publicity the Jubilee bespoke the aid of men; through prayer the strength of men was united with the power of God. Naturally such a combination was mighty in its force.

**Publicity a
Primary
Agency**

The Jubilee organization included a number of publicity secretaries. These were men possessing more or less experience as writers, and in some cases they had evidenced unusual skill in church publicity work. One of these secretaries was assigned to each campaign. He was responsible for the preparation and publication of the various kinds of publicity used in the campaigns. Wherever possible, the publicity secretary arrived on the field early, in order to study the situation and compile his mailing list.

**The Publicity
Secretary**

In the study of the local situation lay an important key to success in the preparation of publicity material. One of the reasons for the influence of the printed matter used in the campaigns undoubtedly was the fact that it

**The Local
Viewpoint**

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was always prepared *de novo* on the ground, and with particular reference to the problems there involved. It could not have hit the spot nearly so directly had it been prepared by men who had not seen the institution and familiarized themselves with the local situation. This situation was always unique. The notes to be stressed and those which demanded the silencing touch of the soft pedal varied in every case. Here the president of the school was new and popular, and his name could be used with benefit to the cause; there the administration had lost its novelty, and less could be wisely said of it. Here the institution at interest was affiliated with the State University, and the influence of the state institution in a commonwealth must be stressed; there the college was unrelated to the state school, and the advantage of training under distinctly Christian auspices required emphasis. Here the college was in good favor with the Conference, and no long-standing sore spots had to be treated with healing balm; there the college had made real or fancied mistakes of policy, and campaign writers and workers found it necessary to look sharp and tread gently. These things had to be taken into account, and the literature of every campaign was thereby made distinctive. It told the same general story, but from a new viewpoint in each case.

Repeated
Diagnosis of
Public Opinion

The publicity secretary had to keep his finger constantly upon the public pulse. It was not sufficient that he adapt his publicity to each particular stage of the progress of a development, but he had also to be quick to sense sudden changes in the spirit and atmosphere of the field, whether favorable or unfavorable. If it was sufficiently serious, he must meet each new situation with a suitable form of publicity. Thus were fortunate turns of the tide often realized upon, and perilous ones frequently counteracted.

It repeatedly happened that a special letter was on its way into the field within a few hours after a given turn of affairs had manifested itself. Perhaps something had happened which could be capitalized. On the other hand, it might be that a cloud was looming ahead—a false statement had been made, a wrongful accusation was current,

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an organized opposition had developed, or some other threatening situation had arisen.

In carrying forward so extensive a scheme of publicity it is needless to say that a great deal of expense was involved. It is almost equally unnecessary to state that this fact occasioned not a little sharp criticism from some quarters. Good men questioned why hundreds of dollars were spent in sending telegrams when the same message might have gone earlier by mail at less expense. They also asked why form letters that might have gone under one-cent postage were sealed and sent at a cost of three cents each. They inquired why circulars and bulletins were sent to such large numbers of people who never read them and did not want to get them. They not only questioned why, but they denounced these practices as exceedingly wasteful.

The Cost of
Publicity

There is no doubt, of course, that many arrows were shot which did not strike the target. There is no doubt, either, that some unnecessary telegrams and letters were sent; such, for instance, as the fast day message which aroused the Director at two o'clock one morning to advise him that a photograph had been mailed for insertion in the book. It is true, however, that one of the secrets of the success of the Jubilee Movement was the fact that generous sums were allowed for printing, postage, and telegraph bills.

"Did you ever see anyone throw an unread telegram into the waste-basket?" is the pertinent question asked on a little advertising card. Keen business men are learning the great secret which this question suggests, and more and more are turning to the wire as an economy in their line of publicity. The Jubilee early recognized this principle, and thereby hangs a tale.

The leaders of our Church are beginning to recognize the wisdom of this policy. President Plantz puts his finger on a vital point when he writes:

"The Church has been too parsimonious in the use of printer's ink. It has failed to recognize the psychological principle lying concealed in the statement that the constant dropping of the water will in time wear away the

THE EDUCATIONAL-JUBILEE

stone. The Jubilee leaders have not hesitated to run up large printers' bills. They have, indeed, almost deluged the constituency of each institution for which they have worked. There has never been a movement of the Church so splendidly publicised as the Jubilee Movement. They have known how to put things so as to attract the eye and grip the mind. The attractive and sententious literature sent forth in reiterated relays got beneath the cuticle of indifference, and opened the minds of men to the value of the matter in hand. The success of this movement should teach the Church the great lesson that the masses of the people awake to vital things only when men who see shout in their ears."

It was the repeated experience of the Jubilee that a hundred or a hundred and fifty dollars spent for postage on five thousand letters brought an average return of from one to ten dollars per letter, even though ninety-nine per cent elicited no reply. It also proved true that a hundred dollars invested in night letters produced immediate results, when letter after letter sent by mail to the same people remained unnoticed. These records seem to justify the seeming extravagance.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." In a few places local authorities insisted upon using an "economical" plan of their own. In one eastern city the local solicitors thought the telephone directory furnished a better list of prospects. Names of the wealthier people who had received no Jubilee publicity were thus secured, and upon that basis the canvass was made. The result was a disappointment. The pastor's list of folks who had been informed concerning the campaign responded with much larger subscriptions than did their wealthy neighbors to whom the movement was unfamiliar.

**Possibilities
in Publicity
Methods for
the Church**

This experience of the Jubilee ought to be of value to the Church in coming days. At least some modification of the publicity plan used in this movement should, without question, become a part of the permanent policy of the Church. It would aid in sustaining the interest which

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has been aroused through these general efforts and in infusing that interest into the Church's program for the coming years.

Having mapped out for itself so great an undertaking, and facing the necessity of gaining the interest and cooperation of so large a number of people, the Jubilee at once realized that it must challenge popular attention. It had to help the people to know the facts, to understand the importance of the project, to become sympathetic toward it, and, finally, to put their shoulders to the wheel and help push the great program through to success.

**Challenging
Attention**

This in itself was no little task. The facts are many, and some of them are rather ponderous and difficult of apprehension by the average mind. Moreover, people are very busy nowadays, and it is not easy to get their attention, especially upon a subject that hints at untying purse-strings. Automobile makers find it necessary to continually devise new and strange-sounding alarm devices because people become so accustomed to the ordinary "honk! honk!" that they do not hear or heed it. Whoever shall devise a literary klaxon that will halt hurrying, scurrying America long enough to get her to read through an entire page will have assured his fame and fortune.

In telling the Jubilee story the dignity of the subject forbade the use of such bizarre methods as patent medicine promoters have often employed, yet the importance of the matter required a forceful and emphatic putting. In the early beginnings the responsibility for every detail of Jubilee activity, including this, rested upon the shoulders of a single individual. As the organization evolved others were entrusted with this work. Thus there was gradually developed a program of publicity which came to assume quite a definite form and systematic order.

**The Evolution
of the
Publicity Plan**

The first step toward telling the story of the Jubilee was to find someone to whom to tell it. This was not always so simple a matter as it might seem. Many people are wondrous chary about listening to a story of this kind. Even an occasional pastor seemed to consider it his bounden duty to shield his susceptible flock from the bewitchments

**Winning the
Audience**

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of so dangerous a doctrine as that promulgated by the Jubilee. By persistence, push, perseverance, and pluck, however, an audience was always secured in due time—or later.

It was the aim of the Jubilee to send its literature into the home of every member and constituent of the Methodist Episcopal Church within the bounds of the patronizing Conference, and to a selected list of friends and friend-possibilities outside of those bounds. Its message was meant to go not to the rich only, but also to the poor; not to the generous only, but to the miserly, too; and, above all, to everyone who knew the power of prevailing prayer.

Mailing and Cnavassing Lists

To accomplish this the first requisite was a complete mailing list. To secure this list blank forms were sent to the pastors some time before the opening of the campaign. These they were requested to fill in with the names of all the heads of families on their charges and return to the campaign office. The information asked for on these blanks varied, but it always included data as to church membership, financial ability, and disposition to give.

After these lists had been received at the office the information they contained was transferred to cards, made in duplicate. Usually one set was on white paper and the other set was on colored paper. The white cards were arranged alphabetically, according to charges. Later they were forwarded to committees on the respective charges to be "rated," that is, to be marked, in a designated space, with the amount which the committee judged might be properly asked from each prospect. The colored cards were arranged alphabetically according to post offices, and kept on file at the Jubilee office as the basis of the mailing list. It is needless to state that the securing and arranging of all this information was no small task. The mailing lists frequently exceeded twenty thousand names, and in one campaign the number was more than a hundred and five thousand. A form indicating the usual appearance and contents of the card used in compiling mailing lists is here presented:

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<i>Estimated</i>	<i>District</i> _____	<i>Subscribed</i>
	<i>Charge</i> _____	
<i>Name</i> _____		
<i>Street</i> _____ <i>Post Office</i> _____		
<i>Church</i> _____ <i>Ability</i> _____ <i>Will</i> _____		
<i>Remarks</i> _____		

Specimen of Prospect Card

The life in a Jubilee office was a strenuous one. Many times all respect for the clock was abandoned, the day's work beginning about seven in the morning and not ending until late at night—sometimes not before one or two o'clock the next morning. The usual hours, however, were from about eight a. m. to ten or eleven p. m.

**The Sunny
Side**

In not one instance that has been reported, however, did there fail to spring up among the members of a local Jubilee force a cordial and happy relationship which made long hours of hard work a pleasure and the closing of the office at the end of the campaign an occasion of real regret. This was doubtless due in large part to the character of the folks who were employed in these offices. They were usually refined Christian young people, who very soon became attached to one another and formed congenial companionships.

Then there was in nearly every office someone who was naturally a sunshine maker, and who could dispel any little cloud that might arise before the storm had time to break. It was worth the salary of such an one to have him around, though he was expected to earn his salary in the regular way.

Too, amusing things are likely to happen almost anywhere. They did happen many times in these busy beehives. Those funny letters that folks wrote—scolding, denouncing, blaming, praising, congratulating, cheering!

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What an interesting time was the arrival of the mail! When the pledges came pouring in, a hundred thousand dollars a week, a hundred thousand dollars in a day, how they set things going at the Jubilee office!

Then there were the callers who came to see how the thing was done, and to suggest, mayhap, how to do it better; the preachers who came with stories to tell; the Jubilee men who came with experiences to relate; and the scrapper who came with a chip on his shoulder. These all added spice to the Jubilee sauce.

Even the blunders that sometimes occurred were usually turned inside out to get at the silver lining, as when the great batch of letters had been all nicely sealed up in stamped and addressed envelopes before it was discovered that an important inclosure had been left out. They all had to be opened so carefully in order that they might be sealed up again. What hours of the night it took! What painstaking care it required! How good the ice-cream tasted that the blunderer set up afterward! How amusing it was to everybody in the office, except the bulletin man, that day when the big preacher came in and began berating the college for the absolutely punk and rotten trash they were sending out in the shape of bulletins! He had no idea, we surmise, that those same bulletins were being conceived and written by the very people to whom he was expressing his feelings so freely.

Each campaign had a few festive occasions which will long have a place in memory's chamber, with roseate hues surrounded. Such were the noonday or evening luncheons during the local drives, varying all the way from one frugal sandwich and a cup of weak tea to a feast fit for a king. And the banquets at the district setting-up meetings—what occasions they were for blessing the tie that binds men's hearts in Christian love! And the "spread" or "party" that in several instances was the great social event of the season, when the ladies usually got the men out of the office, under some pretext, and e'er they returned wrought such a transformation in the place that no one would dream it was a Jubilee work-room. Mimeographs, addressographs, adding machines, sealers, and all the score of

THE EDUCATIONAL-JUBILEE

things that ordinarily load down the tables, have vanished as if by magic, and lo! all spread in spotless white, and laden with such viands as the gods never tasted, the tables now stretch out in one long, saliva-inducing line. Uncle Dudley is quite likely to be present, and he starts a song as the company stand about the table, then he starts another when the food has all departed. There are short speeches, laughing, and sometimes a few tears. Another song, a word of prayer—"Good Night!"

So went the story of the publicity work of the Jubilee. It was a very human story, dealing not only with stern facts and unchanging principles, but still more with people who thought, and felt, and hoped, and cared, and struggled. It wrote chapters into the record of the lives of many who will long remember the warm contact which it established between themselves and others and between themselves and the Christian school.

**The Human
Phases**

The publicity secretary was a watchman in a tower. He was not seen a great deal, but it was his business to see all. He was not heard so often as others, but it was his task to communicate with thousands. He had to know all about the field and the workers; he must be prepared to temporarily take the place of any man; he must know paper stock; he must know printing and printers; he must know the newspaper game; and he must know people.

The scattering of publicity was a process of plowing up more or less fallow minds, seeding them with the principles of Christian philanthropy in preparation for the field workers who in due time were to come and gather the appointed harvest for the garnerers of the Kingdom. Like any other field, this will always be the richer for having been so prepared and cultivated.

The most distinctly "Jubileic" of the several varieties of publicity employed in the campaigns were the bulletins and the Pre-Gleaning Sunday letters and telegrams. The letters were the product of one man's mind, and will be spoken of a little later. The bulletin idea was first incorporated in the Jubilee program by the Director, but it was worked out to a splendid degree of perfection by Dr. S. S. Murphy, of the Southwest Kansas Conference, who, after

**Bulletin
Beginnings**

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Dr. S. S. Murphy the Director himself, was the pioneer Publicity Secretary of the Jubilee.

In his sudden removal from among us the Church was bereft of a strong pillar, and the Jubilee sustained the loss of a mighty helper. It is fitting that we pause here to speak a few words in appreciation of this brother beloved:

"The busy wires of recent days have grieved my heart. They told the story of the coronation of Dr. Murphy, and the arrangements for his funeral.

"The loss to your campaign will not be great, for his letters tell me that your publicity work is largely completed. The loss to the Church no man can estimate. I know not where to replace him for the great publicity program we had outlined for the Jubilee.

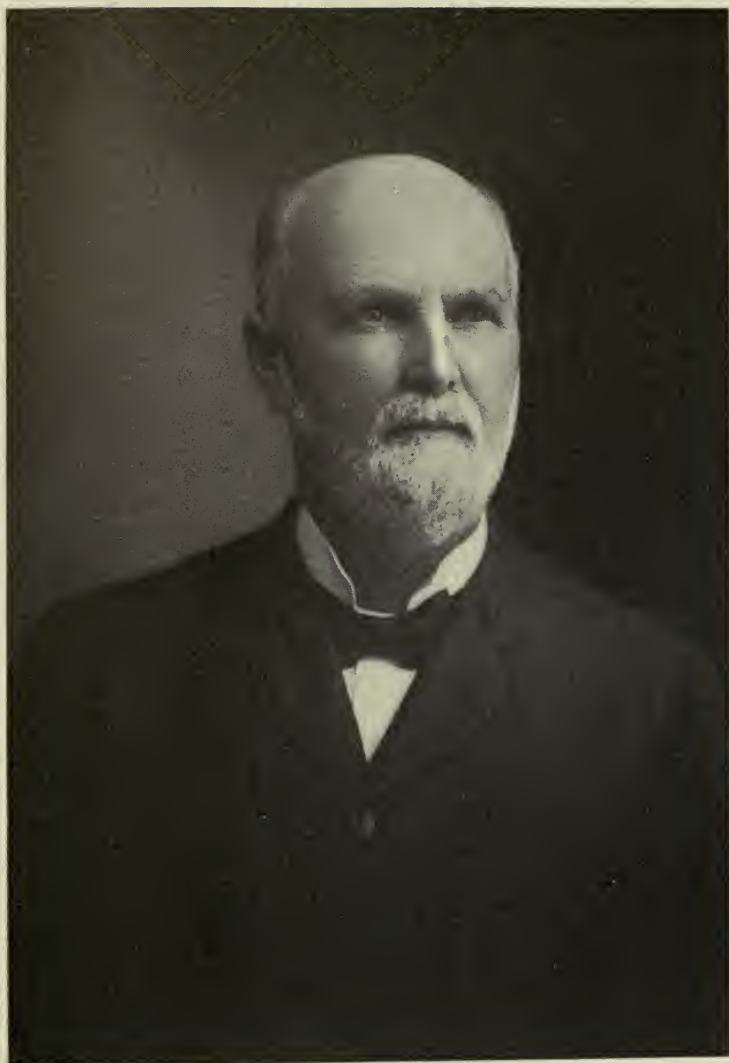
"A rare man, a devout Christian, a fond and indulgent father, a great pulpiteer, Dr. Murphy achieved his climactic work as publicity writer for the Educational-Jubilee of the Church. The noble, polished, genteel Murphy is gone. My loved and trusted friend is no more on earth. To-day it is farewell. To-morrow, when I meet him again, it will be all hail!"

The above is a quotation from a letter written by the Director of the Jubilee from Los Angeles, California, November 12, 1916, to President Frank Mossman, of Southwestern College, at Winfield, Kansas, upon learning of the death of Dr. Murphy.

Samuel S. Murphy received his natal salutation at Brownstown, Jackson County, Indiana, October 22, 1843. His parents, Samuel and Sophia Murphy, took him to Iowa, where they re-established their home on a farm near Marengo in 1850, when the little Samuel had known but seven years.

There he was brought up with other Iowa lads and lassies, knowing and living the routine life of a farmer boy, with its privileges of chores, swimming-holes, Sunday School, district school, regular church services, old-time revivals and family prayers.

When a youth in his teens young Murphy matriculated at Iowa Wesleyan University, since wiser judgments and saner visions have prevailed, Iowa Wesleyan College. At



DR. SAMUEL S. MURPHY

Deceased

Pioneer Publicity Secretary of the Jubilee



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that earlier day to call any educational institution pretending to rank higher than the public schools by any lesser name than university was beneath the dignified ambition of them who sought to lay far-reaching foundations for their children and posterity.

When his college course was but half completed young Murphy followed in the footsteps of his father and an older brother, going to the front with Company H, Forty-Fifth Iowa, and serving until the close of the war in '65.

He then returned to Iowa Wesleyan, where he completed his college course, whence he went forth in June, 1866, with an A. B. degree and a smitten heart. He began his ministry that fall, joining the Iowa Conference on probation.

Two years later, September 6, 1868, he and Prudence Matilda Kibben looked out upon life's broad expanse as one. Their union was happy, indeed almost ideal, for five and forty years. Mrs. Murphy passed into the eternal morning at the hour of Christmas dinner, in 1915.

Dr. Murphy's official ministry was confined to Iowa and Kansas. It was fruitful in spiritual conquests and church growth. He was a builder of the Kingdom. His pulpit ministration was able beyond that of most. His pastoral service was always acceptable. He knew the practical value of a good library, a well-kept body, a clean face, and modest but neat attire. His convictions were intense, his thinking was profound, his spirit was lofty, his soul was sympathetic, and his ministry was tender.

He had an especially successful pastorate at Baldwin City, Kansas, which was the seat of Baker University. There he served seven years, leading the church and congregation to supplant the inadequate, old-time frame building with a handsome modern church plant adapted to the needs of a college community. The property cost \$45,000, and could not be replaced now for \$60,000. His last pastorate was at Cherryvale, Kansas.

He took seriously his responsibility as a trustee of Baker University, and for twenty-eight years honored that position.

The local community paper at Baldwin City closed its

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story of his death and burial with the following beautiful and worthy tribute:

"His life was a tremendous success, measured from every angle. This community and college are his debtors forever. We have no Hall of Fame in which to place a marble statue, but his life was whiter than any marble, and the memory of his good deeds will outlast any building made with hands."

In his later life, but not too late, Iowa Wesleyan College honored both him and itself by making him a Doctor of Divinity.

Early in the development of the Educational-Jubilee Dr. Murphy caught the vision of the possible value of publicity to the Kingdom. He saw the potentiality of a consecrated pen. The Jubilee Director, feeling rather than seeing the latent publicity values in Dr. Murphy's well-rounded life, invited him to join the publicity ranks of the Jubilee. Later he was made the head of the Publicity Department. In this capacity he grew like a youth. He served in the campaigns of Baker University, Kansas Wesleyan College, Simpson College, Gooding College, the College of the Pacific, and Southwestern College. His publicity work in each campaign was better than in the preceding.

He died about 10:30 on the night of November 8, 1916. The last product of his brain, heart, and pen, completed the day before, was issued through the Southwestern Jubilee Office after his crowning.

"He ceased at once to work and live."

With clear discernment as to what ought to be said, and with a scholarly genius for saying it well, Dr. Murphy produced a "bulletin scheme" which, with various adjustments to fit local situations, has formed the ground plan upon which have been based nearly all the campaign bulletins which have been issued during the period of the Jubilee, a series for each of more than fifty campaigns.

This central publicity vehicle of a Jubilee development was issued at regular intervals throughout each campaign. Sometimes it was the regular college

THE EDUCATIONAL-JUBILEE

bulletin, taken over temporarily as a means of carrying the campaign message. When such was the case it was usually necessary to obtain permission from the Government to issue the bulletin more frequently than the regular authorization under second-class rates permitted. The average small college issues its bulletins quarterly. Some issue them monthly. It was necessary in a Jubilee campaign to have the privilege of issuing them weekly. This permission the Government granted readily, though under such an arrangement it was necessary to observe extreme care that the Federal rules and regulations be not transgressed in the matter published. In a composite campaign such as the All-Ohio, the Upper Iowa Conference, the Pennsylvania-Delaware, or the Metropolitan District, it was necessary to pay penny postage on the campaign bulletins. When this was done the Publicity Department enjoyed as much freedom in the matter to be issued as though it were publishing a newspaper or a magazine. The second method was much the more expensive. In a development such as the All-Ohio, where the mailing list carried more than a hundred thousand names, the postage bill became tremendous, but all in all the penny postage plan was best.

The original bulletin program called for about a dozen issues. In later campaigns the number varied from five in some of the smaller developments to fourteen in the West Virginia Wesleyan half-million dollar movement. Experience favored about eight or nine issues as producing the best impression and the most satisfactory results. More than twenty different titles have been applied to the bulletins issued by the several publicity secretaries. While they vary considerably in certain details, in general they may be classified under four heads, which, for the sake of euphony, we may designate as follows: Information, Education, Obligation, Inspiration.

**The Bulletin
Series**

Under the first head should be classified three or four bulletins that were published in nearly every campaign. One of these described the Jubilee program and methods, and related something of its history and achievement. It carried the resolutions passed by the patronizing Conferences, Laymen's Associations, Alumni Associations, and

Information

THE EDUCATIONAL-JUBILEE

Boards of Trustees and Visitors. This was ordinarily the first bulletin of the series. One told in brief detail the history, equipment, work, and needs of the institution at interest. This was quite frequently put in the form of a questionnaire. One, about the middle of the campaign, reported the progress made and the conditions existing. It also related interesting and important facts in connection therewith. In many cases a final bulletin was issued giving a detailed report of the results of the effort, together with messages of appreciation from those chiefly concerned in the campaign and its victorious outcome.

Education

The second caption has reference to the bulletins which emphasized the fundamental importance of higher Christian education from various angles. From the standpoint of the individual it so enlarges and enriches one's life that scarcely any price that can be asked is too great to pay for it. From the sociological standpoint, it is the leaven that saves mankind from sordid and melancholy brutishness. From the economic standpoint, it is an asset which few have realized, multiplying a man's values in the world of industry manyfold. From the political standpoint, it is essential to the safety and progress of the national life, and when it is neglected national disaster threatens. From the religious and ecclesiastical standpoint, it is indispensable to the very existence of the Church, and, in the long run, to the value of the Church in the world.

Obligation

The word "Obligation" designates the numerous pleas which were made with the ultimate object of untying the purse-strings of a constituency. An "Investment Number" emphasized the exceptional opportunity offered the man possessing greater or smaller means to invest his money in an enterprise which was profitable, permanent, safe, and satisfying. A "Subscription Number" indicated the several forms in which one might invest in college values, from thrift stamps to thousand-acre farms. A "Stewardship Number" struck at the great principle underlying the whole question of adequate financial support for the enterprises of the Kingdom—the acknowledgment and acceptance of the fact that men are stewards and not owners, and that to have is to owe and not to own.

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The bulletins that might be designated as inspirational differed considerably in content and character. They dealt with all the foregoing themes in a more or less direct way, Inspiration

The JUBILEE BULLETIN

No. 7

Waterloo, Iowa

May 13, 1918

LOYALTY
NUMBER



The Country calls for Men to Fight, and men to fight have answered. ♣ The Country calls for tons of Gold, and tons of Gold have been given. ♣ The country calls for men to Think, and to Work, and to Pray, and to Grow, that she perish not with Nineveh and Tyre. ♣ Shall we not respond to this call, also?

Specimen Page, Patriotic Bulletin

There were occasional special bulletins which might not have been easily classified under any one of these four heads, but such numbers were few and infrequent. Special Numbers

No complete file of all the bulletins published during the fifty-odd campaigns has ever been collected. This fact is to be regretted, for such a file would now make a very interesting study. Although some of these publications were crude in form, and

THE EDUCATIONAL-JUBILEE

mediocre in merit, they served the purpose for which they were intended. While probably none of them will ever be handed down as English classics, yet, taken as a whole, they presented the arguments for Christian education and the denominational school in a forceful and telling way.

**Bulletin
Exhibit**

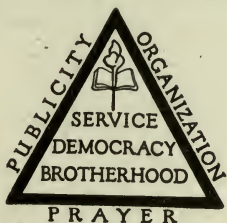
For the sake of illustrating the appearance of these bulletins, a specimen page from one of them is presented on page 133 in facsimile. For the sake of preserving in permanent form the main arguments used, as well as of illustrating the general style of these publications, a series of nine model bulletins has been prepared and included in this volume. These bulletins are not copies of those actually used in any campaign, but are rather a composite of those used in many campaigns. They do not include all the ground covered by the hundreds of bulletins issued, but they fairly represent the substance of them all.

**The Trials of
the Bulletin
Man**

So much for the general facts concerning the use made of bulletins. We now turn from formal statements to render a brief deliverance on some of the more human phases of bulletin work. Every person knows how much relief from any sorrow is afforded by a brief season of weeping. Every bulletin writer has repeatedly wished for some time when and place where he might air his grievances, and thus get their toxic effects out of his system. That time has now come and that place has now been found. We therefore write a few lines concerning the tribulations of the bulletin man.

The path of the bulletin man was not always smooth and shady. He often walked upon rough and rocky ground, and more than once he felt the sting of the fervent heat. Like those of the married man, his troubles were mostly little ones, but, like the pests that walk in darkness, though small, they tended to vexation of spirit.

No mention need here be made of that sore trial that comes to every man of genius when he is obliged to say something at a certain time and place, and has not the faintest idea what to say or how to say it. Unless he can charge the piano in the next apartment with refusing to allow his genius to operate, he has no one to blame for this unfortunate circumstance but himself. [Continued on p. 173.]



JUBILEE SERIES
NUMBER ONE

LIBERTY
COLLEGE
BULLETIN

*Libertyville, Kalmindonia,
January 1, 1918*

Educational-Jubilee Announcement Number



BAKER UNIVERSITY GATE

The Announcement
 The Necessity
 The Recommendation
 The Endorsement
 The Authorization
 The Plan

THIS IS A DAY OF GREAT THINGS!

An event of much importance is coming to pass in North Star Conference during the next few weeks. A CAMPAIGN IS BEING LAUNCHED, THE PURPOSE OF WHICH IS TO SECURE

One Million Dollars for Liberty College

BY THURSDAY MIDNIGHT, MARCH 21, 1918

This Campaign Is One Unit of a much larger project which has been undertaken by the Methodist Episcopal Church—that of securing **Thirty Million Dollars by June 30, 1918**, for the purpose of equipping and endowing her Institutions of Learning in every part of the Country.

II. THE NECESSITY

The Question is being asked, "Why does Liberty College need money at this time?" We will state the following reasons:

1. **It Needs Money** because its income does not equal its outgo. Consequently, there is an annual deficit of from \$5,000 to \$10,000. In the course of the years this has accumulated an Indebtedness of \$90,000.

2. **It Needs Money** because most of its buildings are old and out of repair. A considerable sum must be spent at once in renovating and remodeling them.

3. **It Needs Money** because its present plant is inadequate. It must have a new **Physics Laboratory**, a **Boys' Dormitory**, and another **Recitation Hall** in order to even keep its present work on an efficient basis.

4. **It Needs Money** because it must add **New Courses** to its curriculum in order to keep pace with the educational advance of the times and maintain its standing as an accredited College.

5. **It Needs Money** because it must enlarge its Faculty in order to properly care for its ever-increasing Student Body.

6. **It Needs Money** because, in order to command the services of strong teachers, it must pay **Better Salaries**. Several of its teachers could command more than double their present salaries in other lines of employment. They are held in their present places only by the spirit of self-sacrificing devotion.

7. **It Needs Money** in order that it may accomplish its Mission to the Young People of this Conference, offering them the opportunity to train for leadership and larger service at a fraction of what such training actually costs. Most of them would be deprived of College advantages altogether if they were obliged to pay the full cost.

III. THE RECOMMENDATION

The North Star Annual Conference, at the morning session of Thursday, September 27, 1917, after extended discussion, adopted the following Report of the Committee on the Educational-Jubilee:

"Your Committee on the Educational-Jubilee has heard with approval and appreciation the proposed Jubilee Program for Liberty College, as presented to this Annual Conference. A nation-wide movement, looking to the better equipped Campuses, reconstructed Buildings, new Buildings, enriched Libraries, better equipped Laboratories, better qualified Faculties, larger Student Bodies, increased Endowments, and a deeper and richer College Spiritual Life, is worthy of our great Church.

"The Proposed Jubilee Program commends itself to our judgment, and challenges us to the most cordial co-operation, and to the most intense activity, that the educational interests of our Church in our own Conference and our own State may share in the privileges of its achievements, and also reap their justifiable harvest.

"The Record of Liberty College during the years of its history is so commendable as to be almost enviable. There can be no doubt as to its permanent place as an institution in our Conference, and as an important and valuable factor in the progress of the Church and of the Kingdom.

"It Greatly Needs to increase its resources. The Joint Educational-Jubilee Commission of the Board of Education and the Educational Association of the Church have approved it for a Jubilee asking of \$1,000,000, to be fully and completely pledged within the Jubilee period, which closes June 30, 1918.

"It is The Opinion of your Committee that the splendid History, noble Traditions, worthy Foundation, future Demands, and unmeasured Possibilities, of this College fully justify the suggestions of this recommendation. WE therefore approve and adopt the program of the Joint Educational-Jubilee Commission as the program of this Conference, pledging our full and complete support and co-operation with whatever plans the Trustees and Campaign Committee may agree to undertake to promote the interests of Liberty College.

THE CAMPAIGN COMMITTEE

C. W. LYNCH,

Chairman.

Attest,

E. R. BURKHOLDER,

Secretary.

IV. THE ENDORSEMENT

On the Morning of Friday, September 28, 1917, the Laymen's Association of North Star Conference was apprised of the action of the Annual Conference of the day previous regarding the Educational-Jubilee Campaign in the interest of Liberty College. After deliberate consideration of the Report of the Committee on the Educational-Jubilee, they heartily endorsed the recommendation of the Committee and of the Conference, and by a standing vote declared themselves willing to co-operate with the Conference, the College, and the Educational-Jubilee in carrying out the program recommended.

V. THE AUTHORIZATION

At a Special Meeting of the Board of Trustees of Liberty College, held on Tuesday, October 16, 1917, the recommendation of the Annual Conference, supported by the Laymen's Association, was formally acted upon, and adopted as the program of the College, and a Campaign for securing \$1,000,000 was authorized, under the direction of the Educational-Jubilee Commission of the Methodist Episcopal Church.

VI. THE PLAN

Three Fundamentals Are Emphasized by the Educational-Jubilee.

1. **The First Fundamental Is Publicity.** An effort will be made to tell the story of Liberty College and its needs to every man, woman, and child in this Conference, and also to many living outside these bounds.

This Will be Done by means of frequent special bulletins sent out from the Jubilee Office of Liberty College; by news items in the religious and secular press; by circulars, letters, telegrams and personal interviews; and by addresses and brief messages from each pulpit in the Conference throughout the period of the Campaign.

A Publicity Secretary will be located in the Jubilee office, and will have general charge of all this work. It has been the experience of the Jubilee that whenever the story has been plainly told and attentively heard, the response has been generous and gratifying.

2. **The Second Fundamental Is Organization.** The Campaign is under the general direction of the Educational-Jubilee Commission of the Methodist Episcopal Church, Bishop William F. McDowell, Chairman; President Samuel Plantz, Secretary; Bishop Thomas Nicholson, Chairman Executive Committee; and Dr. John W. Hancher, Director, with offices in New York and Chicago. Assistant Director U. B. Good will have immediate charge of the field, with offices at Libertyville.

A General Campaign Committee has been raised, representing the Board of Trustees of the College, the Faculty, Alumni, Students, Citizens, North Star Conference, and the Educational-Jubilee. A smaller Executive Committee has also been constituted, of which Mr. C. W. Lynch is the Chairman.

Each District Superintendent is Chairman of his own District. He together with two Pastors, and two laymen who are members of the General Committee, and assisted by an experienced Jubilee representative, form the District Organization. This organization will direct the work on each District.

The Districts are Subdivided into groups, with a Pastor-Chairman for each Group. Working in co-operation with his District Superintendent the Chairman is expected to work out a plan by which each part of his field shall be thoroughly developed and finally canvassed.

3. **The Third Fundamental is Prayer.** It is not by might nor by power, but by the Holy Spirit, that victory has been achieved in the past, and must be achieved in this Campaign. The Educational-Jubilee has made much of "waiting upon God." The people have been urged to be much in prayer every day.

Our Confidence of Success lies not in Organization or Publicity alone, but in Power of God to bring conviction to the hearts of men. It is definitely known that subscriptions have been obtained in direct answer to Prayer. Many times in the midst of these Campaigns the Workers have only been able to look up to God and go forward. **Without Much Prayer We Cannot Hope to Win.**

I WILL LIFT UP MINE EYES UNTO THE MOUNTAINS:
FROM WHENCE SHALL MY HELP COME?
MY HELP COMETH FROM JEHOVAH,
WHO MADE HEAVEN AND EARTH.
HE WILL NOT SUFFER THY FOOT TO BE MOVED:
HE THAT KEEPETH THEE WILL NOT SLUMBER.



LIBERTY
COLLEGE
BULLETIN

PRAYER
JUBILEE SERIES
NUMBER TWO

*Libertyville, Kalmindonia,
January 11, 1918*

*Behold, He That Keepeth Israel
Shall Neither Slumber Nor Sleep*

CHRISTIAN EDUCATION NUMBER



TROY CONFERENCE ACADEMY, POULTNEY, VT.

If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with principles, with the just fear of God and love of our fellow man—we engrave upon these tablets something which will brighten throughout all eternity.—DANIEL WEBSTER.

CHRISTIAN EDUCATION

THE HOPE OF THE INDIVIDUAL

Our biggest problem is how to live wisely, largely and profitably. We have but one life to live, and that life is brief. To make it a success is a task demanding our best endeavor. Our truest friend is the one who helps us most toward accomplishing that task.

The Christian College is such a friend. It helps us to live more abundantly by opening to us great areas of life which otherwise would never be disclosed to us. It gives Knowledge, which is Power. It sheds Light, which is Joy. It helps us to grow large in Mind and tall in Soul.

As we linger in the Christian College, new Motives, more lofty than the old, come to possess us. New Ideals, nobler than the last, arise before us. New Purposes, strange and undreamed-of, are born within us. And, best of all, new Powers, commensurate with this new Program of Life, are developed for our use.

Thus we find ourselves transformed under the beneficent influence of the Christian College. We live in a New World; we move toward a more worthy goal; our Thoughts run through a vaster orbit; our Feelings rise to a nobler level; our Actions speak of a new Refinement; our Hearts know a larger Happiness.

“Build thee more stately mansions, O my Soul

As the swift seasons roll.

Leave thy low-vaulted past;

Let each new temple, nobler than the last,

Shut thee from Heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by Life's unresting sea.”

CHRISTIAN EDUCATION

THE HOPE OF THE CHURCH

The Main Business of the Church is the spreading of Salvation. To save herself and to save others—this is her mission in the world. It is a mission that has met with two great difficulties, namely, that of keeping herself pure, and that of bringing others into a saving knowledge of the Truth.

Christian Education is the safety and strength of the Church, as it is of the individual. Whenever the Church has been so fortunate as to have truly educated and truly Christian men for her leaders, she has escaped many evils.

The Spirit of Fanaticism and the Spirit of Bigotry have many times entered into her, and led her into ways of folly; the spirit of Worldliness and that of Carnality have now and again brought her to the brink of destruction; the spirit of Hypocrisy, of Insincerity, of Shallowness, of Formalism and of Coldness—these have continually laid hold on her and robbed her of her power; the spirit of Skepticism and the spirit of Infidelity have often sought to destroy her; but in every crisis some Paul, Knox, Luther or Wesley has come forth from the halls of the Christian College and delivered her.

Without the Christian College the Church would soon be devoid of trained leaders. Ninety-three per cent of all her educated ministers, missionaries, and other workers come from Denominational Colleges; less than seven per cent from tax-supported institutions. This one fact makes the Christian College a necessity to the Church, and amply repays the Church for all the upkeep of her educational system.

In a period of Five Years one Christian School, Northwestern University, sent four-fifths as many foreign missionaries into the field as all the State Universities in America together. During the same period DePauw and Ohio Wesleyan sent more missionaries than all the State Institutions of the country.

CHRISTIAN EDUCATION

THE HOPE OF THE NATION

The Great Task now before the human race is keeping democracy safe for the world and making the world safe for democracy.

The Notion of the "divine right of kings" to lord it over other people has been a difficult one to eliminate from human governments. Ambition, Pride, Selfishness, on the one hand; and Ignorance, Indifference, Inertia, on the other, have permitted it to live.

The Building of Democracy is not the task of a summer afternoon. A declaration of independence could be drafted, adopted, signed and published, all within a few days; but the achieving of the independence it proclaimed has been the labor of centuries. A theoretical democracy could be drawn up with comparative ease; but to bring it down to earth and set it up among men—"hoc opus, hic labor est!"

In This Great Task the Christian College must perform a large service. The ignorance, indifference and lethargy that have allowed despotism to trample down the rights of men age after age can be driven out only as Christian Education comes in. Democracy can be made safe and successful only as men become enlightened in mind and virtuous in principle. The only hope that there shall ever be such a race of men on the earth is bound up in the Christian College.

It is Gratifying to know this leaven is at work in America. The President of the United States, seven Justices of the Supreme Court, many Governors of States, Members of Congress, Officers in the Army and Navy, and thousands of leaders in industrial and political circles are products of the Christian College. Our Country is what she is today, largely because of the emphasis she has laid upon Christian Education since the day when the Pilgrim Fathers gathered to discuss a Free School System and to found a Christian College.



LIBERTY
COLLEGE
BULLETIN

JUBILEE SERIES
NUMBER THREE

*Libertyville, Kalmindonia,
January 21, 1918*

Launching Day Number



**"Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity, with all its fears,
With all its hope of future years,
Is hanging breathless on thy fate!"**

The Launching of the Ship



The program for the Liberty College Educational-Jubilee Campaign Provides for Four Outstanding Dates, as follows:

LAUNCHING SUNDAY, JANUARY 27

REVIEW SUNDAY, FEBRUARY 24

GLEANNING SUNDAY, MARCH 17

CLOSING NIGHT, MARCH 21



**NEXT SUNDAY,
JANUARY 27,
IS LAUNCHING DAY**

This is the **First Red Letter Date** in the Campaign for Liberty College. It is the day on which the cause of Christian Education, and especially the cause of Liberty College, will be represented in every Methodist pulpit in the North Star Conference.

A **General Interchange of Pastors** has been arranged for Launching Sunday, so that in practically every pulpit a new face will be seen and a new voice will be heard. This arrangement is made, not because pastors can preach on this subject better in a strange pulpit than in their own. This is not generally the case. It is done in order that the cause may be presented in a way varying somewhat from that to which the congregation is accustomed. It is thus possible to profit from the greater interest which the public usually manifests in the message of a new speaker.

THE PURPOSE OF THIS BULLETIN

Is to State in Brief Fashion some of the principal reasons why this Campaign for a Million Dollars for Liberty College should be launched in this Conference next Sunday. Read it carefully, then go to Church and hear what the speaker has to say. Do not allow the fear of a special collection to keep you away. None will be taken. We venture to say, however, that you will hear something that will interest you.

Six Good Reasons Why this Campaign Should be Launched at this Time

REASON ONE. FOR THE SAKE OF LIBERTY COLLEGE

The college greatly needs larger resources. Everything costs more now than it once did. This situation affects Colleges. They pay nearly double for fuel, light, supplies, and labor what they did a dozen years ago. This has made what was an adequate income then, altogether too small an income today.

The same conditions have made it necessary to pay the faculty better salaries. Forsooth! they are yet so small it is a shame to mention them. Faculty members, as well as others, must meet the increased cost of living.

College Standards are constantly rising, requiring new Courses, new Equipment, and a better Plant. Everyone knows that all these things cost large sums of money. Yet, unless they be provided, the College cannot keep its place and do its work.

REASON TWO. FOR THE SAKE OF OUR YOUNG PEOPLE

Our Youth live in a great and wonderful day. Never was such history written as is being written now. Truly, if ever, "To be living is sublime." Our young people deserve a complete opportunity to live "abundantly" these days.

But remember, "He most lives who thinks most, feels the noblest, acts the best." The men and women who shall be able to act and feel and think after this fashion on the day after tomorrow, will be the ones who will shape the destinies of nations and know the thrill of life abundant.

Our boys and girls should be enabled to belong to that distinguished company. How can they better prepare to occupy such places than by living in the atmosphere of a Christian College, under the influence of good men who have learned to think, feel and act, after this manner?

REASON THREE. FOR THE SAKE OF THE CHURCHES

This Campaign will help the Churches by setting their members to thinking about something bigger than the boundaries of their own neighborhood. It will enlighten them regarding the importance of Education, Stewardship and Prayer. It will give them a truer conception of Patriotism. It will help them to converse intelligently upon big topics. All this tends to make them better listeners to a Sunday sermon, and better representatives of the Kingdom of God.

It will also train them in the power to do things. It is thus that men discover themselves and their talents, and learn the joy of service. Churches will learn the value of team work, and catch the inspiration that comes from having a part in the doing of a hard task, so that large endeavors will never again frighten them as before.

REASON FOUR. FOR THE SAKE OF THE NORTH STAR CONFERENCE

There are 218 Charges in this Conference. During the past ten years there has been an average annual loss of nine pastors from the ranks of the effective ministry. Death, retirement, removal, and other causes have thinned our members. The Church cannot maintain her present strength unless these vacant places are filled promptly. She cannot increase her power unless the loss is more than met by the gain.

Where is she to turn for young men to recruit her ranks—young men of culture, training and ability to face the issues vital to the Church, to the Factory, the Farm, the Shop? Yes, here they are. But before they are fitted for the sacred office of the ministry they must spend months and years in special preparation.

The Christian College is the one institution able to give them this preparation. If the Church is to have leaders, she must keep the mill grinding.

REASON FIVE. FOR THE SAKE OF OUR COUNTRY

What has just been said with reference to the Conference may be said quite as fittingly with reference to the Nation. If America is to do her full share toward making the world safe for democracy, and toward keeping democracy safe for the world, she needs something more than a great Army and Navy; more than immense Wealth and vast Commerce.

The one thing she needs above all else, and without which all else is in vain, is a race of Men, high-minded, clear-visioned, stout-hearted and strong-willed, the fiber of whose life has been well wrought so that it will stand the test of great emergencies; able men, qualified by long training and rigid discipline to direct enterprises of great moment; men who will not say, "The days are evil," and fold their hands, and acquiesce; but will "stand up, speak out, and boldly in God's name."

America needs men who are not only skilled in the technique of Economics, Political Science and Social Service, valuable as these things may be, but who are also fitted for leadership in the higher and finer interests in which lies the true strength of Nations as well as of Individuals. Among these are Righteousness, Justice, Humanity and Godliness.

Men like these are occasionally fitted for their great tasks in the rough School of Experience, with no teacher but the Forest, the Prairie, or the Sea. Now and then—once in a century or two—one steps out from some obscure cabin in the wood to free a nation of slaves or construct a great code of laws. Yet how rare are such instances when compared with the thousands of leaders whose strength of mind and skill of brain have been developed only by long years of systematic training under the direction and with the assistance of the School-Master!

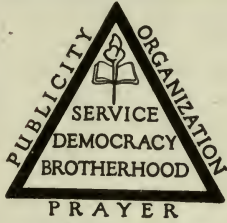
REASON SIX. FOR THE SAKE OF OUR OWN SOULS

An ancient Book declares, "He that watereth others shall himself be watered." No saying needs to be emphasized with greater earnestness at the present time. Too many of us are inclined to work and to pray after the fashion of the old Quaker, whose only thought was of himself and his own.

No calamity that befalls the children of men is more appalling than that of an ingrowing soul. This calamity threatens us Americans in the present century. Our unprecedented prosperity in temporal things is likely to prove our peril. The love of money is a tenacious root, and when once planted, it is hard to exterminate. When it is permitted to grow in our hearts it soon takes possession of us, body, mind and spirit. It destroys the nobler and finer qualities of our natures. It chokes out Generosity, Benevolence, Tenderness, Humility, Charity, Piety,—the things which sweeten and enrich one's life.

For this reason, it is most important that we keep the channels of our hearts open, and permit our love to flow outward, that our lives may grow larger. Like every other element of our natures, the quality of Generosity may be cultivated. Cultivation will encourage its growth, and as it grows, the joy it gives us will be its own exceeding great reward.

We ought, then, to welcome gladly a great opportunity to do good, partly because of the good we can accomplish, and partly because of the good it will do ourselves. This Educational-Jubilee Campaign may become a means of grace to every one of us who will have it so. Let us study its Purpose with Prayer, and enter into its Plan with Thanksgiving.



JUBILEE SERIES
NUMBER FOUR

LIBERTY
COLLEGE
BULLETIN

*Libertyville, Kalmindonia,
January 31, 1918*

QUESTIONNAIRE NUMBER

Educational Jubilee Campaign



HEREIN IS FOUND AN ANSWER
TO THE QUESTION YOU HAVE
HAD IN MIND

I. What is the Educational-Jubilee?

It commemorates the 400th anniversary of the birth of Protestantism, the 150th anniversary of the founding of the Methodist Episcopal Church, and the 50th anniversary of the Board of Education of the Methodist Episcopal Church. It undertakes the spiritual reawakening of the great church through its educational media.

It is a movement on the part of the Methodist Episcopal Church to emphasize the value of her schools and colleges, and to secure adequate endowment for them.

II. Of what interest is this organization to us?

It has come to assist Liberty College in the spiritual uplift of its constituency and in raising \$1,000,000 for new endowment and equipment. It places at our disposal the services of men who have had much experience, and who have been successful in securing funds for this and other similar causes.

III. How is the campaign conducted?

Publicity, Organization, and Prayer are its three fundamentals. The publicity program will be carried forward by a publicity specialist, with headquarters at the Jubilee office at Libertyville. The organization will be in charge of a local campaign committee of which Judge C. W. Lynch is chairman, and E. R. Burkholder is secretary. The committee will be assisted by Dr. U. B. Good, one of the Jubilee Secretaries. The program of Prayer will be participated in by all the praying folks of the Conference, and by many of other churches and communities.

IV. Will not this campaign conflict with the Liberty Loan?

No. First, because there is plenty of money to abundantly meet both claims. Second, because it is possible to make your dollars do a double duty. Buy Liberty Bonds—all you can afford. Then pay your subscription with your bonds—no more money is required.

V. Is there special urgency for the campaign at this time?

Yes. The demands upon the college have never been so great as now; the need for trained leaders has

never been so imperative; and the necessity for maintaining the base lines of democracy and civilization has never before been so urgent as at the present time.

VI. What is a Liberty College?

It is a standard College under the auspices of the Methodist Episcopal Church. It was founded at Libertyville, Kalmindonia, in 1892.

VII. What is the present enrollment?

There are 483 regular college students, besides 87 who are pursuing special subjects.

VIII. What can be said of the Alumni?

They number 1,159. Among them are 134 ministers of the Gospel, 27 foreign missionaries, 76 lawyers, 8 judges, 43 physicians, 4 college presidents, and 3 governors of states. State legislatures have included 13; 5 are members of Congress; two are United States Senators; one a member of the Supreme Court; and one is a foreign ambassador; while more than 400 have become teachers in colleges, universities and high schools. Others occupy prominent places in nearly every sphere of life.

IX. What equipment has the college?

The plant consists of an administration building, a library, a dormitory, a science hall, a recitation building and a heating plant. There is a productive endowment of \$400,000.

X. Why does Liberty College need more money now?

Because it is unable either to make ends meet on the present income, or to provide adequate salaries for the best qualified teachers. For the honor of Methodism, too, the program of the college must be enlarged and buildings erected to better care for its needs.

XI. What will a million dollars enable the college to do?

To more than double its endowment; to erect a Physics laboratory, a boys' dormitory, and a recitation building; and to thoroughly renovate and modernize the old buildings. Also, to add a Department of Bible; employ a special physical director; avoid an annual deficit; and to maintain an honorable place among the leading colleges of America.

XII. What serious consequences would follow a failure of this campaign?

It would mean a necessary curtailment of the expenses of the institution. This would have to be effected by dismissing some of the faculty, decreasing the number of courses, and reducing the outgo in every way possible. This would undoubtedly result in the loss of many students, who would go to better equipped schools, and in consequent decline in the prestige and usefulness of the college.

XIII. Is it reasonable to ask the people of this Conference for a million dollars at this time?

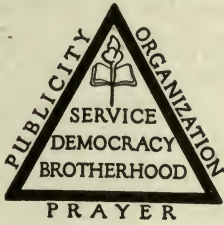
There are 118,432 members of the Methodist Episcopal Church in the North Star Conference. According to the United States Government statistics the average per capita income in America a few years ago was about \$400. It is probably fifty per cent greater now. On the basis of \$400, however, the income of our Methodist families is the enormous sum of \$47,372,800. Is it unreasonable to ask God's folks, to whom He has entrusted so much, to devote 1/237th part of their income for five years to the great work of Christian education?

XIV. How will this Campaign benefit the Church?

In various ways. It will serve to make the people more intelligent in every way, especially regarding the service this college may render the Nation and the Kingdom. It will train the laymen for better service, and organize them for team work. It will uncover and develop many an undreamed-of talent, now lying dormant. It will turn the attention of numberless young people in the direction of higher education. It will make possible for the Church of the future a better and stronger leadership.

XV. What is the prospect of success?

The interest is far-reaching; everybody seems willing to help; therefore success may be confidently expected. All righteousness, justice, precedent and Jubilee experience point to success.



JUBILEE SERIES
NUMBER FIVE

LIBERTY
COLLEGE
BULLETIN

*Libertyville, Kalmindonia,
February 9, 1918*



OLD UNIVERSITY HALL, HAMLINE UNIVERSITY,
ST. PAUL, MINN.

*Where Shall
I Bestow
My Goods?*

WE HAVE PLENTY OF MONEY

Among all the nations of today America is the most favored in temporal things. The Comptroller of the Currency stated in 1916 that the total income of the people of the United States for that year would probably exceed **forty billions of money**. For 1917 it was undoubtedly twenty billions more.

Bank clearings, savings accounts, and holdings in stocks and bonds have steadily mounted upward. The value of real estate and other property has constantly increased. America has become the money center of the world.

In this general prosperity each of us has some greater or smaller share. With this increase in our wealth comes a corresponding increase in our responsibility. Hence the importance of this question:

WHAT SHALL WE DO WITH OUR MONEY?

One of the Jubilee Secretaries has been heard many times to say, "We must do something with our money." And in the same speech he usually added, "Some things are worth more than others." These two platitudes are worthy of our careful thought.

"We must do something with our money." Shall we hoard it, or squander it, or invest it? Shall we hide it where it can do nothing but feed our avarice, or foolishly throw it to the winds where it will leave no trace save the marks of dissipation, or shall we build it into some enduring monument that may stand to bless man forever?

These are important questions for every one of us to face, whether we be rich or poor. In "Doing something with our money," it is well to keep clearly in mind that "Some things are worth more than others," and to weigh carefully the worth of the thing that we buy.

A GOOD THING TO DO WITH OUR MONEY

In this day, as never before, one is able to accomplish great things for God and man through the simple and convenient method of writing a check. The means have been prepared whereby money can fly to the ends of the earth as on the wings of the wind, and work for us in a hundred ways impossible to ourselves. So many such avenues await that no one need lack

for opportunity to invest himself and his means in worthy enterprises.

Among them all none is more worthy of consideration, nor does any offer a richer satisfaction and fruitage, than **Christian Education**. For the earnest man who regards himself as a steward of his Lord's goods, and is seeking to place his money where it will yield most profitable returns, this is an ideal investment. One can well afford to grow enthusiastic over it.

A PROFITABLE INVESTMENT

Education costs money, and educated men are worth money to the community. Not only hopeful idealists, but hard-headed business men as well, realize that whoever educates a man makes him worth more to his time. John Knox was right when he declared that every scholar is something added to the riches of the commonwealth.

The United States Bureau of Education is authority for the statement that a common school increases a man's productive ability fifty per cent, a high school education one hundred per cent, and a college education from two to three hundred per cent. In what other way will the investment of so little money yield such a large return?

According to an article in the "Saturday Evening Post," a large manufacturing concern noted the progress of its employés for a period of years. The record showed that ninety per cent of the college men made good, while only ten per cent of the non-college men succeeded.

AN ENDURING MEMORIAL

Monuments of marble and tablets of bronze are failing memorials. They crumble and are lost. People forget the words engraved upon them. They are powerless to perpetuate a name. Monuments built of living souls and names engraved upon human hearts, however, are immortal.

John Harvard, of Boston Town, had a modest fortune, and might have built a ship, bought a county, or lived at ease all his days. Against the protests of the wise ones he decided to invest his money in a Christian College. The verdict of three centuries pronounces him wise above his fellows. Ships, mansions, sumptuous feasts—where would they be now?

Harvard College will stand for generations, a monument and a fountain of life.

And when the buildings themselves shall have crumbled to dust,

“The choir invisible
Of those immortal dead who live again
In lives made better by their influence,”

will still be singing the praises of the man who chose not to invest his money in selfish indulgence, but to spend it for the enlightenment of his race.

A LIKE OPPORTUNITY

Is now presented to us for investing some of our dollars in a similar institution.

For more than a quarter of a century Liberty College has been doing a great work on a small capital. The changing times demand that the capital be now increased in order that she may be able to meet the larger responsibilities of the hour.

Her need is our opportunity. She invites us to invest in a safe enterprise, and to place a portion of our money where no moth or rust will corrupt, nor thief break through and steal. This is a permanent enterprise also, and it will still be earning dividends more valuable than the gold of Ophir long after we rest from our labors.





LIBERTY
COLLEGE
BULLETIN

JUBILEE SERIES
NUMBER SIX

*Libertyville, Kalmindonia,
February 19, 1918*

Review Sunday Number



South Entrance, Main Building, College of Liberal Arts,
University of Southern California

Faint not, my soul, nor stay
Enslaved by yesterday.
Behold, an open door!
Its threshold crossed, before

Thine eyes, enchanted stand
Hills of the promised land
Where, if thou wilt be free,
Shall thy tomorrow be.

NEXT SUNDAY, FEBRUARY 24 IS REVIEW SUNDAY

Just Four Weeks will have passed next Sunday since the launching of the campaign for Liberty College. It is well for us to pause at this point just long enough to read the log, take a sounding, and encourage or exhort one another for the remaining days of the "voyage." If we find facts that are encouraging, they will strengthen our faith. If we find a situation that is alarming, it will serve to spur us on to more earnest endeavor.

A MATTER OF IMPORTANCE

It is fitting, also at this time, that we call special attention to the third word in the Jubilee trilogy—Prayer. There is danger that in the hurry of our busy days we shall neglect this supreme thing. More depends on it than upon anything else. It is not by might nor by power; not by publicity nor by organization, that great victories are won for the Kingdom. It is by Prayer.

This campaign is one for righteousness, for intelligence, for strong manhood, for true democracy, and for virile Christianity. There is no royal road, no easy way, by which we may arrive at these great achievements. They come not, save by prayer and consecrated endeavor.

Shall We Pray then while we work! Pray for Divine Leadership, which alone can insure victory! Pray for a Vision of the great opportunity which lies before us! Pray for Determination to see this campaign through, cost what it may! Pray that the result of this campaign may be the Joy of a New Spiritual Blessing in your own life, and in every Charge, in every Home, and in every heart in all this Conference! Pray that Liberty College may be fully equipped and prepared to take

care of the ever-growing procession of young people who knock at her portals and seek within her halls the help and inspiration needed for the solution of their life problems!

SO MUCH HAS BEEN ACCOMPLISHED

Before the Campaign was formally launched on January 27th, a great deal of preliminary work had been done. The College authorities and the Jubilee workers had laid careful plans and had thoroughly organized their forces. They had also diligently cultivated the field, so that hundreds of friends were in sympathy with the movement and ready to co-operate in it. Conditional subscriptions had also been secured, aggregating \$233,500.

Since Launching Sunday this business of cultivation has been going steadily forward, and the business of writing subscriptions has likewise been progressing satisfactorily, so that at the present time, 10 A. M., February 18th, there are on file at the Jubilee office bona fide subscriptions to the amount of \$487,000, all given subject to the condition that a full million dollars be subscribed by midnight of March 21st. These pledges have been arriving at a rate which gives us great confidence that on next Sunday morning your pastor will be able to announce that \$600,000 has been subscribed.

A LITTLE CONFIDENTIAL CHAT

Now you are Saying, "Splendid! Splendid!" And so it is. But the object of this Bulletin is not merely to get you to applaud. It has a deeper purpose, and, if we may, we would like to sit down beside you in the corner by the fireplace, and have a little heart-to-heart talk with you on this subject of the College and the Campaign.

So, First of All, this fact: If \$600,000 shall have been subscribed by next Sunday, it will have been subscribed by a very few people—not over forty. One man has given \$100,000. Four others have given a total of \$200,000, and 23 others have

given the remaining \$187,000 which has been subscribed. If a dozen more, as we expect, shall give \$113,000 before Sunday, then forty folks will have given \$600,000.

Now Let Us Draw Closer together, for we have something to whisper very softly in your ear. We are devoutly thankful for these splendid gifts and these good friends. Without a few souls possessed of such generosity and such bank accounts, an undertaking of this magnitude could not succeed. But the Campaign for Liberty College is not to be a rich man's game only. No, indeed! It is a privilege too sacred to belong to a few. And so the poorest little child that sells papers on the street, and the humblest widow whose wrinkled hands scrub floors for her daily bread, may share that privilege with the millionaire on the Avenue.

Now It May Be you have supposed you could have no share in this Campaign. If such has been your idea, put the notion far from you. You are to have a part. We have been talking to you a little about Prayer. In that important feature you may share as largely as you will.

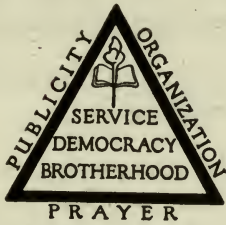
And Then You Can Help by speaking a good word for the College and the Campaign among your friends, and telling them of this little chat we are having together. Perhaps some of them are not near enough to overhear what we are saying.

And Finally, even though you be one of God's "LITTLE ONES" in a financial way, let us say once more that the door is open wide for you to come in with your wealthy neighbor, and lay your gift, however small, on God's altar, and thus, by investing something of your substance in this Institution of Learning, Culture, and Christian Citizenship, you may perpetuate your influence and extend your life for years and generations after we shall have passed on.

Will You not Say a Prayer?

Will You not Speak a Word?

Will You not Bring a Gift?



LIBERTY
COLLEGE
BULLETIN

JUBILEE SERIES
NUMBER SEVEN

*Libertyville, Kalmindonia,
March 1, 1918*

Christian Patriotism Number



*The world must be made safe
for democracy.
Democracy must be kept safe
for the world.*

THE EDUCATIONAL-JUBILEE is a movement on the part of the Church to raise \$30,000,000 for Christian Education by June 30, 1918. The wisdom of undertaking this program at the present time has been questioned by some good people, because of the demands the war is making upon us. The movement has been stigmatized as unpatriotic for the same reason. We believe these criticisms to be sincere, although based upon erroneous ideas as to the true meaning of this movement. We will therefore undertake in this Bulletin to show in three answers that *the Jubilee is Patriotic.*

A n s w e r t h e F i r s t

The Educational-Jubilee is Patriotic because it is helping to make the Winning of the War a possibility.

The War is being waged not so much by **Brute Force** as by **Mind Force**. The Foe is highly intelligent, skilled, cunning and ruthless. His warfare is the product of an unparalleled acuteness of intellect. His weapons are the fruit of unending hours of scientific research.

As **Mind Force** is Waging the War, we must rely upon **Mind Force** to Win the War. If America is to meet her responsibility in this fateful hour, she must not be wanting in brain power. She must raise up Men of Mind, Men of Resource, Men of Initiative, to deliver Humanity from the jaws of Death.

“There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers, and men of scientific knowledge and skill in the industries, in transportation, and in many places where skill and daring are just as necessary to success as in the trenches.”—United States Commissioner of Education, P. P. Claxton.

“It would seriously impair America’s prospect of success in this War if the supply of highly-trained men were unnecessarily diminished.”—President Woodrow Wilson.

Now it is well known that “skilled men,” “highly-trained men,” do not grow on bushes nor fall down from the sky. If we are to have them when we are called upon to meet the emergencies which we must surely face in these crucial days, we must prepare and develop them. The only agencies that can produce them in any large numbers are the Schools and Colleges of the land.

So, because it seeks to reinforce these Institutions in this hour of stress and necessity, we maintain that

THE JUBILEE IS PATRIOTIC

A n s w e r t h e S e c o n d

The Educational-Jubilee is Patriotic because it is helping to make the Winning of the War Worthwhile.

This great struggle is in reality **The Idea of Democracy** defending itself against the murderous intent of **The Idea of Autocracy**. It is the death grapple between these two Systems of Government. It will be waged until The Idea of Democracy shall have completely supplanted The Idea of Autocracy.

When that great day shall have come there will still remain to be answered a question of the gravest importance to Mankind:

**What Kind of an Idea of Democracy
Shall Prevail in America and the World?**

Shall it be the Democracy founded upon Justice, Righteousness and Liberty, principles which true men everywhere hold dear, and which we believe it to be the "inalienable right" of mankind everywhere to enjoy? Or shall it be an Anti-Christian Democracy, a hideous reign of selfishness and lawlessness, founded upon the fallacious theory that the World owes every man a living, but that no man owes the World anything? Shall its method be ruthless revolution or peaceful development? It will be one or the other.

The advocates of such a system are lurking in every corner, ready to spring up and seize the reins of Government the moment they are released from the mailed fist of Mars. The question stares us in the face, Shall these men, controlled by hot passions and insane notions of Liberty, make the Day of Peace more intolerable than the Day of War, or shall strong men be ready, clear of head, stout of heart, and firm of hand, to direct the destinies of Mankind?

Because it is helping to make ready such Men of Power against the Hour of Need, we again maintain that

THE JUBILEE IS PATRIOTIC

A n s w e r t h e T h i r d

The Educational-Jubilee is Patriotic because it is preparing to Meet the Tremendous Issues that will arise after the War is Won.

The gigantic struggle of today is an effort to break down a system of Government whose cruelty and tyranny are unendurable. The long, long labor of many tomorrows will be to gather up the fragments of broken connections, shattered customs, and shaken civilization, and to construct a social and political order in which Justice and Brotherhood shall be established.

The work of demolition is costing millions of lives and billions of treasure; the work of construction is always more costly than that of destruction. Justice and Brotherhood cannot be established in the laws and customs of men with a wave of the hand or the passing of a resolution. That long labor of many days will not be the task of the street loafer, the soap-box orator, or the corner grocery philosopher who is able to solve off-hand all the profundities of the universe.

No, that labor must be performed by men who have been prepared by long processes of training to become masters of themselves and masters of the Truth. There is only one Foundation on which an enduring structure can be built, whether it be the character of a man or of a nation. That Foundation is the eternal principle of Right. It was expressed in the life of the Man of Galilee. Those who are to have the glory and the pain of rebuilding the World must be men who stand upon that Foundation—not Scholars, only; not Statesmen, only; but Christians, also. Such men are developed in Christian Schools.

And so, because it is for the saving of the Colleges, for the saving of the Nation, for the saving of Democracy, and for the saving of Humanity, we emphasize once more

THE PATRIOTISM OF THE JUBILEE



LIBERTY
COLLEGE
BULLETIN

JUBILEE SERIES
NUMBER EIGHT

*Libertyville, Kalmindonia,
March 11, 1918*

GLEANING SUNDAY



Hall of Liberal Arts, West Virginia Wesleyan

**NEXT SUNDAY,
MARCH 17th,
IS GLEANING SUNDAY**

Gather up the fragments that remain that nothing be lost

NEXT SUNDAY, MARCH 17th, IS GLEANING SUNDAY

What is Gleaning Sunday?

IT IS THE DAY when for the last time during the Educational-Jubilee Campaign the cause of Liberty College will be presented in the public congregations of the North Star Conference.

IT IS THE DAY when thrilling stories will be related in hundreds of pulpits—stories of the College; stories of the home; stories of the Campaign; stories of achievement; stories of sacrifice; stories of service.

IT IS THE DAY when your pastor will cheer your heart by announcing that over \$800,000 has been subscribed for Liberty College.

IT IS THE DAY when the only public subscription of the entire Campaign will be taken.

IT IS THE DAY when all who have subscribed will be offered the privilege of giving a little more.

IT IS THE DAY when those who have not yet subscribed will be given the opportunity of helping to realize the greatest program ever undertaken by this Conference.

IT IS THE DAY when everybody—rich or poor, master and servant, old and young, great and small—may share in the glory of the Jubilee.

What Will the Victory Mean?

IT WILL MEAN the placing of a time-honored College on a firm foundation, and the assurance of its usefulness in the future.

IT WILL MEAN that Methodism will continue to lead in the cause of higher Christian Education.

IT WILL MEAN the opening of the door to a larger and better life for hundreds of young people in our state.

IT WILL MEAN a trained Christian leadership for the Church and for the Nation in the years to come.

How has Gleaning Day Succeeded?

It Has Succeeded in interesting thousands of people in our Schools and Colleges, and in relating them in a definite way to these Institutions which are the primary Spiritual assets of our day.

It Has Succeeded in enlisting a great host of men and women, boys and girls, in the army of educated Christians. The great majority of these would otherwise have gone through life unmindful of their share in the world enterprises of Christianity.

It Has Succeeded in gathering hundreds of thousands of dollars in both large and small amounts, for the enriching of our Institutions of higher learning, thus helping to build up the Kingdom of Heaven.

It Has Succeeded in saving the day in numerous Campaigns by turning the tide which threatened a dismal defeat, and making possible a glorious victory.

By Way of Illustration

Gleaning Sunday has been a feature of the Jubilee Movement from the beginning, and was observed in practically every development. From the half hundred instances that might be related the following dozen are selected. Such a record is surely ample justification of Gleaning Sunday.

On Gleaning Sunday—

West Virginia Wesleyan gathered.....	\$70,000
Wyoming Seminary	88,000
Iowa Wesleyan	50,000
Simpson College	70,000
Upper Iowa Composite Campaign.....	100,000
Morningside College (with heavy rain and electrical storm all day).....	22,000
Cazenovia Seminary	40,000
Baker University	55,000
Southwestern College	75,000
University of Southern California.....	125,000
Hamline University	60,000
All-Wisconsin Campaign	50,000

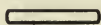
What Ought We to Do About It?

TWO THINGS we ought to do. We ought to Pray. We ought to Act. In the closing days of this Campaign we ought to rally to its cause as we have not yet done.

FRIEND OF CHRISTIAN EDUCATION, you love old Liberty College, and you believe mightily in the work it is doing. It would be a painful memory to you should this servant of the Church not be rescued at this time for a future of still larger service.

MEMBER OF METHODISM, you love the Church, and you believe in all her splendid enterprises. You would regret it, should she fail in the face of so momentous a responsibility and so gracious an opportunity as this.

CHRISTIAN FATHER AND MOTHER, you would see a shadow fall across your doorway if this college were not kept open and made strong to receive and care for your sons and daughters when they come to her. Something of the brightness would fade from your home, and something of the promise from your prospects if Liberty College were not endowed now to help you in the building of your future.

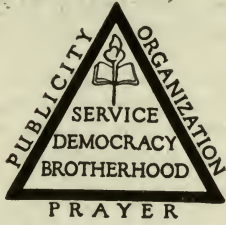


IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied,
That "Maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in, with the trace of a grin,
And if he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "O, you'll never do that,
At least no one ever has done it."
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With the lift of his chin, and a bit of a grin,
Without any doubting or quiddit:
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure:
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in, with a bit of a grin,
Then take off your coat and go to it:
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

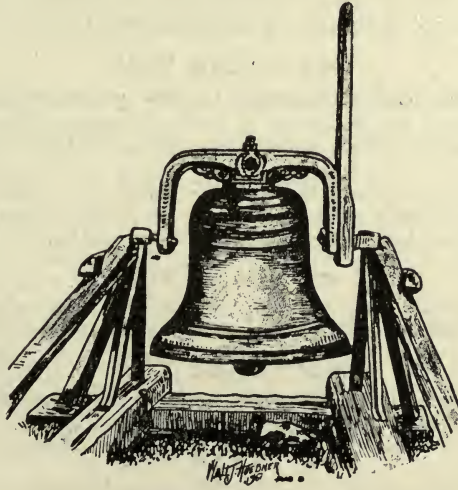


JUBILEE SERIES
NUMBER NINE

LIBERTY
COLLEGE
BULLETIN

*Libertyville, Kalmindonia,
March 25, 1918*

VICTORY NUMBER



The Battle is Fought
The Victory is Won
Liberty College has Triumphed

“Thanks be to God who giveth us the victory”

and

GRATITUDE TO ALL CONTRIBUTORS

Educational-Jubilee Campaign

The Educational-Jubilee Campaign for Liberty College came up to Gleaning Day with the most thorough and painstaking preparation made. Seemingly nothing had been left undone. The day was beautiful. All District Superintendents, and nearly all Pastors, did their best.

The Result was gratifying. Pledged from the Conference at large, \$85,000, and \$23,700 from Libertyville. This, added to the grand total of \$832,400 at the checking of reports Saturday night, and supplemented by the aftermath of the four days following, made the record at midnight, Thursday, March 21st, to read \$1,078,673. Since that hour other pledges have arrived, swelling the total, as this Bulletin goes to press Friday night, to the glorious sum of \$1,146,208.

It has been a labor of love and service of sacrificial heroism. All honor to that great company of devoted people whose vision of Christian Education led them to join in this splendid achievement.

WE THANK YOU

To All Who have contributed to this great Success, Greetings:

In the name of the thousands of young men and women who, in the years ahead, will find help and inspiration in Liberty College,

WE THANK YOU

On behalf of the Trustees, to whom has been committed the task of caring for and building up this great institution,

WE THANK YOU

On behalf of the Faculty—that body of devoted Christian Teachers, whose work will be made of greater influence by your generosity,

WE THANK YOU

In the name of Him "Whose we are and Whom we serve," and the coming of Whose Kingdom you have helped advance,

WE THANK YOU

(Signed) Aristides J. Huestis,
President.

WHOSE VICTORY IS THIS?

1. It belongs to the thousands of loyal Methodists and their friends who have given this great sum out of many a meager purse, with devotion, and prayers, and tears. It belongs to other thousands who could bring no gift of gold, but whose hearts were equally loyal, and whose prayers and tears were equally precious.

It Is The People's Victory

2. It belongs to the District Superintendents, the Group Leaders, and the Pastors who, from their scant incomes, have devoted so generous a share to this great work, that their people might not lack for a good example, and that their own hearts might be made glad for the sacrifice; and who disregarding personal taste and inclination, have labored so heroically through cold, and storm, and weariness, that the Cause might not fail.

It Is The Preachers' Victory

3. It belongs to the Special Workers who came from many places to help the College in its hour of need. To do this they were obliged to leave their own fields of labor and lay down important responsibilities, often involving inconvenience, discomfort, and even unkind criticism. They came willingly, however, and devoted themselves untiringly to the task.

It Is The Helpers' Victory

4. It belongs to the President, the Trustees, the Campaign Committee and the Executive Committee, whose unfailing courage and large faith dared to inaugurate this stupendous task, who have put their very life into the battle, and have furnished the sinews of war. They did not lose heart when others doubted, and they stood firm when difficulties were many.

It Is Old Liberty's Victory

5. It belongs to the Educational-Jubilee, represented by earnest leaders who gave themselves with no other thought than the glory of Christ and the triumph of His Kingdom.

It Is The Jubilee's Victory

WHAT DOES THIS VICTORY SIGNIFY?

First: The Future of Liberty College is Guaranteed.

This does not mean that it will never need any more money, or that she will never ask for any more. She will probably ask for money in increasing amounts. This Victory means that the College is now where it can do its work in an efficient way, that money will now flow toward its coffers more readily, and that it will be able to expand to meet the demands the future will make upon it.

Second: The Lives of Many People Were Developed.

All who have participated in the Campaign, both Donors and Workers, have entered upon a larger life. Every one who has shared in the labor and helped to bear the burden has come to a consciousness of power for achievement and service never known before. The effort was worth many times its cost, because of the lives it helped.

Third: The Cause of Christian Education Was Strengthened.

The subject has been preached about, and talked about, and read about, and thought about, more during these weeks than during many years previous. Many who had never given the subject a serious thought, and regarded it as a matter entirely outside their concern, have come to see how great a bearing it has upon their lives, even though they be far removed from direct association with college life.

Fourth: A New Devotion to Liberty College Was Born.

The Methodists of North Star Conference are better acquainted with their School than they ever were before. They realize her struggles and victories, her merits and her problems, her past achievements, her present good work, and her future possibilities as never before. Henceforth Liberty College will have the intelligent and loyal support of a great army of new friends who realize that this State has an influence of unmeasured value in the intellectual, moral and spiritual influence of this great School.

SOME CONGRATULATORY MESSAGES

From the Resident Bishop

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear Dr. Huestis:

Congratulations upon the wonderful victory. Liberty College has been saved for service. I hope the same devotion of the ministers and Churches will continue to win greater triumphs in the North Star Conference.

Yours ever,

(Signed) William F. McDowell,
President Educational-Jubilee Commission.

From the Chairman of the Jubilee Executive Committee

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear Dr. Huestis:

It is a great delight to me that after these months of consultation, planning, outlining, hoping, praying and trusting we have come to the realization of your dream. Tonight Liberty College holds pledges aggregating more than a million dollars, the result of your intensive Educational-Jubilee Movement, just closed.

It was a great and worthy undertaking. It was accomplished amid a glorious wave of spiritual opportunity for your College and your State, and my concern is that Liberty College may achieve prompt and speedy progress.

Faithfully and fraternally,
(Signed) Thomas Nicholson, Chairman.
Educational-Jubilee Executive Committee.

From the Board of Education

Twelve O'clock Noon,
March 25, 1918.

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear Dr. Huestis:

I have your wire of last night announcing the triumph of your Educational-Jubilee undertaking for a million dollars, with a comfortable margin. The achievements of the Jubilee have been a constant surprise to me; they have challenged my wonder and admiration. Knowing something of the circumstances and conditions of Kalmindonia, I regard your achievement as nothing short of marvelous. The outstanding opportunity of Liberty College, recognized by educators throughout the country, makes me rejoice all the more in your great victory. Please accept my congratulations.

Very respectfully,

(Signed) Abram W. Harris,
Corresponding Secretary.

From the Director

March 22, 1918.

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear President Huestis:

Hail the glad day! Hail, and onward march! God be praised, God be praised and all His good folks in the North Star Conference be thanked. Such thanks are due many outside that Conference, Alumni, former students, and others.

Your dream was a vision, your faith was indomitable, your courage was unbroken, your Faculty and Trustees were dependable, the members of the Conference responded in such a way that they were a real joy, and the Jubilee organization as a composite whole was equal to every difficulty.

Given publicity, organization, and prayer, in the hands of such hosts as I have mentioned above, the Jubilee System and forces are invincible.

I congratulate you with all my heart.

Faithfully as always,
(Signed) John W. Hancher,
Associate Secretary Board of Education.

From the Assistant Director

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear President Huestis:

Methodism has put herself on record. No one will be able to say in the future that Methodism is not back of this institution.

As Assistant Director in this great Campaign I wish to congratulate you and to express my thanks to every person who had a part in making possible its success. I acknowledge my indebtedness to the Bishop for his splendid leadership, to the District Superintendents and the preachers for their faithful co-operation, and to all the regular and special workers who participated in the field activity.

To our Heavenly Father be all the glory. I am sure we all are glad to have had some humble part in this great task.

Cordially yours,
(Signed) E. C. Hickman,
Assistant Director.

From the President of the Laymen's Association

March 22, 1918.

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear President Huestis:

Please permit me, on behalf of the Laymen's Association of the North Star Conference, to voice a most enthusiastic and encouraging note of gratitude at the great triumph of Liberty College in its Educational-Jubilee quest for \$1,000,000 for its capital account.

The Laymen have been a little anxious about the outcome, but their messages are pouring into me now by mail and wire in such a way

that I am able to assure you that the Association is as one man in its rejoicing with you over the splendid victory.

God is honored, the North Star Conference is strengthened, your faith is justified, our children are assured larger opportunities, the Church and the Nation are beneficiaries.

The dominant note of the Laymen's Association under this new inspiration is "Forward!"

Very sincerely,
(Signed) L. M. Alexander,
President North Star Conference Laymen's Association.

From the President of the Board of Trustees

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear Dr. Huestis:

The idea of raising a million dollars for Liberty College was regarded by many as impossible. We set ourselves to the task with faith and determination, believing that the thousands of Methodists within the bounds of the North Star Conference would not allow the campaign to fail. Now we have gone over the top with a liberal margin.

I heartily congratulate the President, the Board of Trustees, the Board of Education, the College, its constituency, and the Methodism of our State upon this splendid achievement. It is not the close of the movement for Liberty College. It is the beginning. The good work will go on.

Fraternally yours,
(Signed) C. W. Lynch,
President of the Board of Trustees.

From the Faculty

President Aristides J. Huestis,
Liberty College,
Libertyville, Kalmindonia.

My dear President Huestis:

The announcement of March 31st brings to the Faculty a new sense of responsibility and strengthened confidence in the work of Christian education. We now know beyond all doubt that Liberty College has a worthy and loyal constituency. We are also assured that it has a future of promise. Thanks to the leadership of the Jubilee organization, to the ministers of the North Star Conference, and to those who have so willingly given to the campaign fund. The faculty of Liberty College will now do its work in the midst of more favorable conditions.

Very sincerely yours,
(Signed) Elmer E. Lymer, Dean.



THE EDUCATIONAL-JUBILEE

In most cases of this kind, however, when the pressure of the hour has grown sufficiently intense, something seems to explode and forthwith the well-nigh frantic paragrapher discovers that such a flood of fluency is gushing from his brain that his only distress now is the question of how to push his pencil rapidly enough to save his cyclonic thoughts from congenital oblivion. In the case of the Jubilee bulletin man, however, some sore vexations arise from causes not subjective. These occasion the present plaint.

The first is the annoyance of being interrupted in the midst of preparing copy, when after long and agonized waiting the stream of thought has begun to flow. Sometimes the occasion is the arrival of three or four preachers who just drop in to chat a little about the campaign in general and about themselves in particular, while an hour of precious time goes by with nothing left to show for it. Perhaps it is the tyrannical telephone that persists in ringing and asking questions, just when you most need to be left alone. Sometimes it is the other members of the office force—a stenographer has forgotten what she meant by those peculiar curves of hers, and expects you to recall what it was you dictated day before yesterday; the book-keeper wants to know what he shall do with this report that states there is money enclosed, while no money appears; the Jubilee Secretary requests you to listen to him while he reads a speech he is preparing to deliver at a great banquet—to which you are not invited—that he may have the benefit of your criticism. By the time all these matters have received your attention the muse has again lapsed into slumber.

Next in line comes the “devil,” or if not the “devil” himself, then some member of his press gang. Strange it is, and distressing as strange, how one’s carefully marshalled facts and elaborately rounded periods, costing hours of labor and stacks of gas bills, can be so juggled between the proofreading and the postoffice that the wisdom of a Solomon has been converted into the gibberish of a lunatic. But the “devil” can do it, and has done it.

Here we come to that dinky little college town with

THE EDUCATIONAL-JUBILEE

one lone and lorn print shop, with the old-fashioned press, the worn-out type, and the fossilized foreman who "don't believe in eddication anyway." It's a fine-looking mess he makes out of your precious platitudes, for he "knows his business, and he'd like to see any bandy-legged college feller try to tell him how to set up a job." One sinister look out of the corner of his inky eyelid, and your crude notions of the printer's art dissolve like a mosquito's tear-drop in the morning sun. You realize at once that you are in the hands of a master, and thenceforth he does as he sweetly pleases. He really beats the "devil" at causing you woe.

Oh, the hours you have spent in telephoning and the soles you have worn out in running in the vain endeavor to get a little speed put onto your job, due to go out in tomorrow's mail! At last, after long agony, you learn that the paper mill has just written that they cannot furnish the stock within thirty days, and so you will have to defer the date of publication.

Printer trials are not the only ones that beset the path of the bulletin man. Sometimes college presidents and other high dignitaries feel qualified and impelled to rectify tactical blunders into which your ignorance of local conditions has inadvertently led you.

After you have listened with throbbing breast to the tale of the school's long years of faithful service, her growing favor, her growing student body, her growing need, and her growing distress, because of a non-growing income, you sit down and pen a passionate appeal in her behalf. As you read your own eloquence your chest swells with emotion. You can hear the plaudits of the unseen thousands who will hang with bated breath upon your words. You can see them with flushed faces, rushing with bulging purses to the rescue of the imperiled college.

Alas for the vanity of human pride! When your bulletin appears in cold print and you eagerly scan its pages, you discover that some censor has taken alarm at the mention you have made of the debt, and your story has been revised until it reads thus:

"This dear old college has stood for five generations

THE EDUCATIONAL-JUBILEE

on the hill, ministering to thousands of earth's brightest young men and maidens, who have gone forth to bless and brighten the world. It has grown from a small, obscure school into a great institution with nearly a thousand students. Its growth has been especially rapid during the last few years, surpassing all the glorious records of the past. . . . Now this dire situation must be remedied, and right speedily, else only disaster and dissolution await it."

Thus you find that the point to all your pleading has been extracted, and your impelling argument has been turned into a joke.

But your woes are not ended yet. You have to deal with Uncle Samuel too. He has notions of his own as to what it is proper to say in a publication such as yours, which is intended to speak in the interest of an institution of learning. He looks over your shoulder as you write, and notes that several times in your essay you use such suggestive expressions as finance, endowment, resources, dollars, salaries, expenses, income, money. He gives you a quiet poke in the ribs, and says: "That ain't no college bulletin. That's propergander." Forthwith you are outlawed so far as your mailing privileges are concerned. You must either confine your utterances mostly to a dissertation on the nebular hypothesis, or else pay twenty times the postage on your bulletins. Your uncle is not easily dissuaded from his notions of editorial propriety either.

After all these things have been endured, and the smart of their thrusts has been smoothed, there remains yet another thorn in the flesh of the bulletin man. Your bulletin has been in the mail three days. You have at last been able to sleep nearly a whole night through undisturbed by imp or demon. Now the mail has come, and with it letters for you. Your eye falls first on a postal card. It reads: "Please don't send any more bulletins. I don't read them." You smile faintly and say, "Poor fellow!" You tear open another letter. It is from a lawyer, and is written in a bold, professional hand:

"Sir: Your pamphlet is at hand. I am amazed at the

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effrontery of your proposition. At a time when the very life of the country is in peril, such a move as you are fostering is nothing short of treason. Unless you cease this propaganda at once, I shall request the Council of Defense to take steps toward putting an end to so unpatriotic a project."

Scarcely knowing whether to be frightened or scared, you pick up the next letter—a big, fat one—and tear it open. Out falls a copy of your bulletin. You stare at it for a moment as if it were something unearthly. You pick it up, and find a small, crumpled piece of paper inside, and you slowly decipher a scrawl which says: "Here's your dirty, lying sheet. I spit on it and send it back because I can't reach you."

You push it from you as a thing defiled, and sit gazing into space with a troubled, anxious look on your face. Is this, then, to be your reward for all those hours of weary and anxious toil? Is this the kind of tribute the world is to pay those creatures of your pen which have cost you actual agony? You have not the courage to open the next letter. It remains long on your desk while you wonder and hesitate. At length, with a weary sigh, you slit the envelope and unfold a tiny sheet. It has been written by a weak and trembling hand, even as are the fingers that hold the missive. As you read it your eyes grow misty and a lump comes into your throat, though you try to smile.

"Dear friends:" the letter runs, "I received your little paper, and I have read it all through three times. It was very interesting. God bless you. I am so thankful you are doing something to help the college. I am a widow, and have not much of this world's goods, but I will pray for you every day, as you request, and will give something in the fall when I sell my chickens."

You read it through twice, and then again, even as she read your bulletin. You bow your head on your hands and say: "God bless the widows who are praying for this campaign. They will do as much as anyone toward making it a success."

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Unity in variety is an old rhetorical principle which received a new application in the publicity work of the Educational-Jubilee. It was always the same old story that was told, but it was told in a large variety of forms. In addition to the bulletins, many other means were used to carry the message to the people. Some of them are briefly mentioned in the following pages.

**The Forms of
Publicity
Varied**

The press is always an indispensable factor in the dissemination of intelligence. The Jubilee did not fail to utilize so important a mold of public opinion. The earlier years of Jubilee history were not largely publicised. They were years of planning, consultation, and foundation-laying. Their events transpired mostly in the quiet counsels of men who did not proclaim their doings upon the housetops. They were announced only in the published reports of the Board of Education, or in occasional paragraphs appearing in the church papers.

**Press
Publicity**

So far as we know, the first publicity given the Educational Jubilee, as such, was the publication in *The Daily Christian Advocate* for Saturday, May 25, 1912, of the report of the Committee on Education, referred to by Bishop Nicholson in an earlier chapter. This item was widely disseminated through both religious and secular newspapers. Thus the world began to hear of the plan adopted by the Methodists for enriching the service of their educational institutions and for placing them on a more business-like basis.

**The First Item
Published**

Throughout the Jubilee period both the religious and secular press lent valuable aid in spreading the news of what was achieved, although many of the city dailies and country weeklies were sometimes over-insistent upon subjecting all contributed matter to the acid test of news value. The publicity writers, however, soon learned to adapt themselves to such requirements, and prepared their deliverances in such a way as to carry their message in the required news form. Local publications were usually quite willing to support movements for institutions in their own communities, according, of course, to the breadth of vision and point of view of the editors. They usually confined themselves to a discussion of the economic values

**Co-operation
by the Press**

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involved. In cases where the Jubilee press agent was able to furnish matter with a local flavor there was not much difficulty in getting it published. Such matter could always be provided after a campaign had waxed sufficiently warm.

During the last year of the Jubilee period the multiplicity of campaigns of various sorts, the scarcity of print paper, the high cost of labor, the demands of the war, the consuming zeal of well-meaning but misguided people who opposed everything but the war, and various other influences, increased the difficulty of obtaining space in secular papers for adequate announcement of Jubilee plans or activities.

In some instances the editor was aggressively hostile to the whole plan, not only refusing assistance but also using his influence against the movement. One was even bold enough to enter the sanctum of the publicity secretary and, with blood in his eye, denounce the whole project as a device of the kaiser to defeat the Allies. Wise man that he really was, however, he was persuaded to change his mind, and he later carried a number of campaign news items in his paper.

The Church Press

Church papers naturally took a greater interest in the movement than did the secular press. They opened their columns quite freely for the dissemination of both Jubilee propaganda and news items. They carried many news editorials furnished from the Central Office of the Jubilee. These articles dealt with the movement from the Church-wide and Nation-wide viewpoint. The periodicals of the Church deserve large credit for the willing loyalty with which they supported this common enterprise of Methodism.

The College Press

The college press included the bulletin issued by the college authorities, one or more student publications, and usually an alumni periodical. Naturally all these could be depended upon to further the interests of the Jubilee to the limit of their ability. This was true because the interests of the Jubilee were identical with those of their own institution.

The Bulletin

The college bulletin often became the organ through which the Jubilee spoke to the constituency. When this

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arrangement was made it was for the sake of economy in postage, but it was a question whether this saving counter-balanced the handicap of not always being free to speak unhampered by exacting postal regulations.

The student periodicals approached the subject from the characteristic viewpoint which was naturally to be expected, and, in student parlance, they always added "pep" to the publicity. In one college some of the girls were of a poetical turn, and produced a popular effort which they called "A Pair o' Parodies." These added zest to many a post-prandial program during that and other campaigns. Here they are:

**Student
Publications**

I

(Tune: Keep the Home Fires Burning.)

Keep the campaign humming;
Keep the dollars coming;
Only boosters show their face
While the campaign's on.
Keep the campaign booming;
Victory is looming;
Turn your pockets inside out
Till the campaign's done.

**"A Pair o'
Parodies"**

II

(Working on the Railroad.)

We've been working on the campaign
All the live-long day;
We've been working on the campaign.
We have no time to play.
So get busy with your thrift cards.
Buy your stamps to-day.
Turn them over to the campaign
Now without delay.

Alumni publications often rendered valuable service by bringing into line a constituency which was under especial moral and financial obligation to the college. The editor sometimes took the responsibility, under the direction of the regular organization, of issuing special appeals to his readers, and even of organizing and promoting a systematic canvass among the alumni.

**Alumni
Publications**

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"That Day" The following description of the closing day of the Hamline Campaign appeared in the current number of the *Alumni Quarterly* of that institution. It was entitled "That Day."

"It is Thursday, the twenty-first of December, the shortest day in the year—by the almanac—and still shorter because of the great task to be accomplished. For many weeks the great drive has been on, and it will end this winter midnight. Great labors have been performed and great gains have been made during these weeks, but the goal lies at an enormous distance still. Whether it shall have been reached or not, at the stroke of twelve to-night the signal bell will ring out—either Victory or Defeat. If the goal be not reached, then the Great Prize will be forfeited and the Herculean labors of the past months will have been in vain. Anxiety is written on many brows. In not a few hearts there is fear, but of utter despair there is none. A single purpose dominates every soul—to press 'on with all possible haste, and confidently expect victory at the close of the day."

Nine o'clock. "Herald, tell us where we stand."

"Seventy-nine thousand yet to gain. This is the heritage from last midnight."

"Seventy-nine thousand! Seventy-nine thousand in this one short day! Up, men! Let not one falter nor rest to-day! Never have we striven in a worthier cause. Never did a cause demand of us more intense devotion. Come, let us lose not a moment!"

Twelve o'clock. "How now, Good Herald?"

"Our gains have been slow, scarce five thousand since morn."

"Oh God of wisdom and of might, gird us with strength that we faint not!"

Two o'clock. "What news, O Herald?"

"Inch by inch we creep ahead, but the distance is yet so great!"

"Courage, Brother! Do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
Trust in God, and do the right!"

Three o'clock. "Hark! What meaneth that mighty shout? The herald cometh post haste. Speak. What tidings dost thou bear?"

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“Tidings of great joy! A gain of twenty-five thousand at one mighty plunge!”

“Rejoice, O Comrades, and take courage! Now must we renew our zeal.”

Six o'clock. The curtains of night have been drawn. Let us pause and refresh ourselves. “Herald, what is thy latest word?”

“Valiantly have we striven to-day, but the goal is still far off. Well-nigh fifteen thousand must yet be gained ere victory can be ours.”

“All things are possible to those that believe. We must not fail in this crucial hour.”

Eight o'clock. What a din of voices! What confusion of tongues! What stress of countenance! What intensity of action! The very air is a-quiver with the burden of the hour. Voices seem to come from everywhere—from nowhere. The wild Atlantic speaks, and at his word the heart leaps with a new courage. The calm Pacific answers back with a message of good cheer. The mountains and the valleys, the cities and the hamlets, the forests and the prairies—these all mingle their voices in a weird, unearthly utterance that comes through the night like the voice of the storm rushing through a forest, or like the sound of the tempest raging on the great deep.

Yet these voices, spectral as they seem, bring no terror to the heart, but only assurance and increasing courage. All are freighted with succor for the great cause that is trembling between life and death.

Eleven o'clock. A single hour, and the clock of Destiny will have struck. Now the strange, wild voices of the night grow silent, and a hush falls over the anxious group of watchers. The great clock slowly, steadily ticks off the precious fragments of time, and as each bit falls into eternity it seems to say: “Forever! Never! Never! Forever!”

All faces are turned toward the herald, and he speaks at length in a voice that almost falters: “Eight thousand yet to gain.” Hearts beat so loudly that their owners do not hear the ticking of the relentless clock. The sound of deep breathing and the trembling of stalwart limbs tell of the mighty workings of the soul. It is an hour that can never be forgotten. Strong men are girding themselves for the last supreme effort of faith and sacrificial service. No one doubts the outcome now, but no one dares to speak. Deep within his own breast each one is wrestling, and each one is praying. Then, one by one, as these unseen struggles are ended, men rise in their places and,

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with a strange, new light in their eyes, announce to what distance their victory bears the cause. A few stray voices come once more from out the darkness, and so the hour draws to a close.

Twelve o'clock. Midnight. "Hark! The signal bell is ringing, and its deep, clear note is spelling out the glad word 'V-I-C-T-O-R-Y.' Praise God from whom all blessings flow."

Cartoons

Cartoons were not so widely used as their value would justify, for there is no disputing that a good cartoon can tell a story more quickly and make a point more forcefully



Specimen Cartoon

than yards of labored argument. The reason why more cartoons were not used is clear. Not many publicity secretaries were cartoonists; artists in this line were not often

Tilton Seminary of Tilton, N. H.

GEORGE L. PLIMPTON, Principal.

*This High Grade College-Preparatory School is in the Midst
of a Campaign for Raising*

\$150,000

*With the Assistance of the Educational Jubilee Commission
of the Methodist Episcopal Church*



For seventy-three years this Institution has been offering the advantages of a first-class Preparatory School to the boys and girls of New England, and about ten thousand have availed themselves of the opportunity.

Expenses have always been kept low, while the rank has been kept high. Present conditions make it impossible to do this without increased income. It is for the purpose of increasing the endowment to such an extent that this good work may be continued that the present campaign has been launched.

HERE IS

**A CHANCE
For ME
TO
DO GOOD**

FOUR GOOD REASONS WHY I SHOULD REJOICE IN THIS OPPORTUNITY
TO HELP ALONG A GOOD CAUSE

FIRST—For My Own Sake.

When I have invested money in the Seminary I become part of it. To be identified with such a School is a privilege and an honor. It adds dignity to my life, and is an incentive to live more nobly.

SECOND—For the Sake of the Seminary.

This Institution is not a money-making concern. It exists solely for the good of others. It cannot perform its mission without assistance. It is deserving of all I can do for it.

THIRD—For the Sake of Young People.

There is no other wealth in America to be compared with its Youth. On these the glory of the future depends. No investment can bring greater dividends than that which makes possible the refining of human lives—the development of souls, minds, bodies fit for life's great battles and life's great burdens.

FOURTH—For the Sake of Our Nation.

In these dread days every man must be a Patriot. But no shallow notion of Patriotism can stand. While some must fight, others must work in factory and field, and others must wrestle with gigantic problems before which little men would be as helpless as babes. We must have Mind-Giants and Soul-Giants these days, or chaos is ahead.

WHEN I HELP SUPPORT A CHRISTIAN SCHOOL I AM HELPING TO
PRODUCE SUCH GIANTS.

Tilton—Seminary

Specimen Advertisement

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available; and the employment of such talent is quite expensive. The specimen reproduced on page 182 of a cartoon used in one of the Jubilee campaigns is not presented as a standard example of this form of publicity, but merely as a reminder that it was not wholly lacking in the work of the Jubilee.

Advertisements

Advertisements, also, were sparingly employed, although there is no question but that they can be made profitable to the advertiser—as well as to the publisher. The difficulty of publicising an extended area by this means was largely one of expense, and at least as good results could be achieved by means of bulletins. Indeed,

\$400,000	<i>Wesley College is a Home Town Asset</i>	\$400,000		
	<p>The Wesley College Campaign for \$400,000 Is at its Height</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">Amount Secured to Date \$276,322</td> <td style="width: 50%;">Amount Still Needed \$123,678</td> </tr> </table> <p>The State at Large Has Asked: “What Will Grand Forks Do?” It Has Been Told: “Grand Forks Will Come Across”</p> <p><i>Campaign Closes Midnight. Monday, July 1, 1918</i></p>	Amount Secured to Date \$276,322	Amount Still Needed \$123,678	
Amount Secured to Date \$276,322	Amount Still Needed \$123,678			
\$400,000	Specimen Advertisement	\$400,000		

it was the opinion of the Director that, for reaching a given class as in the Jubilee Movement, bulletins are a far more effective means of publicity than the newspapers, though when the object is to reach the general public the newspapers have the advantage.

In local campaigns the latter situation obtained. The constituency was compact, and the campaign was a cause of more or less intense interest to a majority of the citizens. In such cases newspaper advertising was often employed with satisfactory results.

Display advertising in the leading church paper of a

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given territory was also highly worth-while. Such publicity reached the most interested and intelligent class to which the Jubilee could appeal. Accompanying this section will be found two examples of the advertising used.

A large variety of form letters, sent either by post or wire, occupied a place in the publicity program of each campaign. These covered almost every phase of the questions of Christian education and the campaign. From the time when the first call went out to pastors to request lists of names for mailing purposes until the final communication announced the victory, form letters went in a steady procession from the campaign office.

It is impossible to adequately review in this discussion so broad a field as was covered by these letters and telegrams. To attempt even a cursory treatment of their content would only be to again go over practically the same ground as has already been covered by the series of model bulletins presented. It seems more profitable to use the available space to present a series of these messages modeled after the famous series of letters and telegrams nearly always sent out in calculated order during the week preceding Gleaning Sunday. As in the case of the bulletins just mentioned, assumed names are used in the series here given, and the imaginary case of Liberty College is taken as a basis for their preparation. The figures used do not vary materially from what they actually were in every million-dollar campaign.

On Monday of the week preceding Gleaning Sunday a post-card was sent by the campaign committee to all pastors. It bore substantially the following message:

Libertyville, Kalmindonia,
March 11, 1918.

Dear Brother Pastor:

The days have fled; the weeks have sped by, and next Sunday is Gleaning Sunday. We have just completed the footings from to-day's mail. They are \$18,276. This sum, added to the totals as of Friday night last, makes a grand total of \$769,327. Please tell everybody that this sum must be increased to a million dollars by midnight of Thursday next week, or all is lost.

Very sincerely,
THE CAMPAIGN COMMITTEE,
C. W. LYNCH, Chairman.

Attest:
E. R. BURKHOLDER, Secretary.

Letter
Publicity:
Form Letters

Monday Post
Card to All
Pastors

THE EDUCATIONAL-JUBILEE

**Tuesday Letter
to All Pastors**

On the following day a longer letter went out, both to follow up the Monday post-card message and also to prepare the way for other communications to come:

Libertyville, Kalmindonia,
8:32 P. M., March Twelve, 1918.

To
That Busy Man,
The North Star Conference Pastor.

Greetings:

The late afternoon mails of yesterday and the morning mails of to-day swell the totals to \$776,273.

Our task is stupendous. \$223,727 to get in nine days. Roundly \$25,000 a day. The North Star Conference is equal to it, and Liberty College deserves it.

After all, however, there is something very much more deserving than Liberty College. It is our children--the boys and girls of the homes of the North Star Conference. This is not a campaign for Liberty College for its own sake. It is a campaign by the North Star Conference, supported by the Trustees, Faculties, Alumni, and Students of the college, for the sake of our children, for the sake of the Lord and His Kingdom. Once let the people realize that, and our Jubilee is safe. Bear that home to them Gleaning Sunday.

By the way, we have not explained the Gleaning Day program to you yet. Dr. Hancher arrived this afternoon, and is tarrying with us until to-morrow evening. We will ask him to write you a letter about Gleaning Sunday.

All at it; all at it all the time; and all at it altogether all the time means victory. Big task, but we shall win.

Yours in confidence,
THE CAMPAIGN COMMITTEE,
C. W. LYNCH, Chairman.

Attest:
E. R. BURKHOLDER, Secretary.

**Wednesday
Letter to All
Pastors**

On Wednesday a letter went out over the signature of the Director. Where possible, this letter was written by the Director in the office. At other times he found it necessary to command a moment of some busy hour on the train or at some distant stopping place to dictate this word of greeting and encouragement. Always, however, it bore the personal touch which makes any communication effective:

THE EDUCATIONAL-JUBILEE

Libertyville, Kalmindonia,
11:27 P. M., March Thirteen, 1918.

To
That Busy Toiler,
The North Star Conference Pastor.

My Dear Brother:

I am glad to touch the North Star Conference and the Liberty College Jubilee again.

Judge Lynch and Secrétary Burkholder have asked me to tell you about Gleaning Sunday, so here goes:

1. It is a day with a history. Sums varying from \$14,000 to \$125,000 have been subscribed in public congregations on Gleaning Sundays in our several Jubilee campaigns for Conference colleges and Universities.

2. It is a day of universal opportunity. Everybody in the congregation has the privilege of making a personal and definite gift to Liberty College.

3. It is a lifting day. Everybody lifts. You lift your audience to the heights with an earnest, concise, definite appeal for Christ and His Kingdom; for our children and their future. Then you send your organized committees into the congregation to solicit subscriptions and call out the names of contributors. These are recorded by two secretaries who are close at your hand, so that you and they may keep in close touch with one another. The subscription blanks sent you under separate cover are so simple and plain that anyone can understand them.

4. It is a day of questionings. Sometimes people want to ask questions. Let them. We are sending you another copy of the Jubilee Questionnaire, that you may be able to answer any question that may arise.

5. It is a departmental day. As you present the opportunity to the congregation Sunday morning, so it is to be presented to the Sunday School, the Epworth League, and the Sunday evening congregation.

6. Suggestions. Don't Preach. Don't scold. Don't argue. Just tell the Jubilee story. Don't be afraid to let the people give. The more they give to the Conference College the more generous they will be with the home budget and the benevolences. This has been demonstrated to absolute proof dozens of times.

The Good Father bless you, guide you throughout Gleaning Sunday, and give you and your people startling results.

Yours as always,
JOHN W. HANCHER.

P. S.--Totale to-night, \$785,237.

Over the signature of the Resident Bishop a night letter was sent out to all pastors on Thursday evening. This letter was either written by the Bishop or authorized by him, and it was a very effective means of securing general and united co-operation throughout the Conference:

**Thursday
Night Tele-
gram to Pastors**

THE EDUCATIONAL-JUBILEE

CLASS OF SERVICE DESIRED	
Telegram	
Day Letter	
Night Message	
Night Letter	

Patrons should mark on it opposite the class of service desired; OTHERWISE THE MESSAGE WILL BE TRANSMITTED AS A FULL-RATE TELEGRAM

WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

Form 1217

Receiver's No.
Check
Time Filed

Send the following message, subject to the terms on back hereof, which are hereby agreed to

LIBERTYVILLE, KALMINDONIA,
11:57 P. M., March 14, 1918.

PASTOR M. E. CHURCH,
Skidmore, Kalmindonia.

Congratulations upon splendid progress Liberty College Jubilee to date. Fully two hundred thousand dollars lacking to-night. A task most difficult, but possible to North Star Conference. The cause is His and we are His. Follow Hancher's Gleaning Sunday letter of yesterday closely. We shall win. Liberty College will live.

FRANKLIN HAMILTON.

Friday Night
Telegram to
Pastors

Friday evening saw a night letter once more dispatched to the pastors of the Conference, this time from the campaign committee. This was the final word before Gleaning Sunday:

CLASS OF SERVICE DESIRED	
Telegram	
Day Letter	
Night Message	
Night Letter	

Patrons should mark on it opposite the class of service desired; OTHERWISE THE MESSAGE WILL BE TRANSMITTED AS A FULL-RATE TELEGRAM

WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

Form 1217

Receiver's No.
Check
Time Filed

Send the following message, subject to the terms on back hereof, which are hereby agreed to

LIBERTYVILLE, KALMINDONIA,
March 15, 1918.

PASTOR M. E. CHURCH,
Darlington, Kalmindonia.

It's up to Gleaning Sunday. Nothing else can save it. Balance to-night eight hundred twenty thousand. Careful estimate to-morrow's returns gives Saturday night total eight hundred thirty-one thousand. One hundred sixty-nine thousand lacking. Tremendous task, but not impossible. It's up to Gleaning Sunday. Nothing else can save it.

LYNCH AND BURKHOLDER.

Personal
Letters

Personal letters played an important part in every publicity campaign. Local offices dispatched them by the hundreds, and received them in like numbers. Stenographers and typists were busy every day with the large volume of correspondence involved. Each letter helped to spread abroad the story of the Jubilee—a story of Christian enlightenment, universal brotherhood, and true democracy.

The two following letters are not given as examples of publicity, but as examples of some of the replies which it prompted and of the kind of letters which the office had to answer. These missives are very unlike in humor, and

THE EDUCATIONAL-JUBILEE

serve as fair illustrations of communications frequently received:

I

DEAR BROTHER:

I have been receiving the publicity matter from the college. My dear husband had been giving ten dollars per year to it for some time. **From an Iowa Widow**

Then came his sickness and death, and the payments had to be suspended. The children and I have been working hard, and have been so blessed that we now have all the doctor's bills and funeral expenses paid, with our little farm left.

I know husband would be glad for us to do something for the school, so I enclose a note for ten dollars per year for ten years.

With prayers and best wishes for the college,

Yours truly,

(Signed by an Iowa Widow.)

II

R. WATSON COOPER,
Fayette, Iowa.

DEAR SIR: I am getting so many letters and bulletins from your college that I am disgusted. I don't have time to read them. You are wasting postage on me, and the fellows down town say you are wasting it on everybody. **From an Iowa Farmer**

Don't send me any more of these letters and bulletins. I consider it an insult for you and your committee to be asking honest people who earn their money by hard work to give it away to send boys and girls to college, so they can learn to earn their living without work.

When one of my cows don't pay her way, I feed her up and sell her. If I was running a college I would make it pay or I would quit. You will get nothing from me.

Yours,

(Signed by an Iowa Farmer.)

It is so easy for folks to toss a printed sheet into the waste basket unread, that many a burning appeal transmitted in this way has failed to reach its goal and accomplish its work. It is likewise so easy to lay aside a leaflet which has been read carefully, and forthwith forget its message, that a great many urgent pleas which seemed to reach their goal still failed to accomplish their purpose. In order, then, that no wayfaring man may remain a fool insofar as knowing about any particular subject is concerned, letters and circulars must be supplemented with something still more pungent and persistent. **The Pulpit Bulletin**

A very simple but effective method was employed in

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the Jubilee Movement for augmenting and conserving the influence of the printed page. It took the form of what was known as The Pulpit Bulletin. This was a very brief, pointed post-card message, and was sent to every pastor each week with the request that it be read at all the services of his church on the following Sunday. These little bulletins were sometimes hortatory, sometimes congratulatory, sometimes informative, and sometimes a combination of all. Whatever might be their content, they were always inspirational, and they served well the great purpose of keeping continually before the people the subject of the Educational-Jubilee Campaign. It is safe to say that this was always the business of greatest importance to that particular Conference at that particular time. When these short messages were delivered faithfully and whole-heartedly, they did much toward awakening and quickening the congregation to a general interest in the cause. A representative sample follows:

Pastor, Please Read at EVERY Service,

SUNDAY, APRIL 29, 1917.

WEST VIRGINIA WESLEYAN COLLEGE FORWARD MOVEMENT

West Virginia Wesleyan fires are being kindled.

The faculty subscribed a total of \$5,500, an average of \$211 per member.

176 of the students have pledged to date \$7,869, an average of \$45 each.

The city of Buckhannon has passed the \$60,000 mark on the way to the \$75,000 goal.

This is the time for prayer, renewal of consecration, and devoted sacrifice on the part of each Methodist in the Conference.

The Jubilee Campaign News

A plain but unique and effective feature of Jubilee literature was called The Jubilee Campaign News. It was first undertaken in the campaign for Virginia Wesleyan College. From the first it proved a popular publication, and very clearly demonstrated its value. In some of the later developments this little sheet seemed to challenge in popular interest all the rest of the literature sent out during the closing weeks. Numerous letters were received at headquarters, bearing such messages as these:

"The Campaign News for last Saturday was great. It does give a fellow that 'grand and glorious feeling.'"

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JUBILEE CAMPAIGN NEWS

DEVOTED TO THE INTERESTS OF THE
UNIVERSITY OF SOUTHERN CALIFORNIA
MILLION DOLLAR JUBILEE CAMPAIGN

Tuesday, June Four, 1918.

3 P. M.

Number Seven

Kohlstedt came in a while ago with a smile broader than usual on that capacious place where he laughs. He had \$25,000 in his pocket, and could hardly wait to get to the newspaper office to tell the story. Really, it seems sad that the afternoon papers were already in their presses. But morning will count.

Bette and his bunch at Fresno sent in a fine package of helpful resources today. Things are moving up there, and the end is not yet.

Dudley wears the map of Ireland on his face, but he writes paper. His average for the year 1918 to date is \$20,000 a week.

Los Angeles and Pasadena Districts are running neck and neck. Saturday Pasadena District was ahead. Yesterday Los Angeles led. Today Rev. F. G. H. Stevens, of Pomona Trinity Church, brought in \$9,500, which, with other returns, gives Pasadena the lead again.

Bishop Leonard telephoned a little while ago, and his voice was full of the Leonard Laughter. He had just caught one in four figures.

Dr. Hancher slipped out of this office at six o'clock last night, and said he would be back at eight. He did not come at all. He went away in a big Packard with a wealthy layman, and returned to town some time before morning. We surmise he brought back more than he took with him, but that guy never talks unless he wants to.

Both Inwood and Wilson have been here today, bringing in cargoes of stuff, and going out after more.

Did you hear about Imperial Valley? They are the jolly boys over there. They report early, generously, joyously, and continuously.

Irons reports a great day yesterday. He went to a charge to which the group chairman said there was no use going at all. When he got there the pastor said, "I'm sorry you've come. Nothing can be done." His people were all poor, and they had no interest in the campaign. But Irons reports that he wrote every man he solicited, the only 100% day he has had. He is "tickled to pieces", and the pastor is "tickleder" than he is.

Bowers was driving his Dodge at break-neck speed yesterday afternoon. We held him up. "What on earth is the matter?" "Just got \$12,000", he said, and away he flew after the next man.

Dr. Raemus, of San Diego District, looked in this afternoon. He was quiet and gentle as usual, but assured us that we may expect several thousand from his bailiwick tomorrow.

Geisinger, of Long Beach, is just striking his gait. Assistant Director Leitzell was called to the phone late last evening to receive his report, indicating \$7,284 raised by two teams in one day. Geisinger challenges Locke and Tilroe to beat this record. We join in the challenge. Come on now, fellows, deliver the goods.

Kimball looked in this afternoon just to say "Hello". He is so absorbed in the task that he can think nothing else, talk nothing else, do nothing else.

Specimen, Campaign News

"I don't know what we will do for excitement up our way when The Campaign News suspends publication."

"You ought to see the preachers crowd around the fellow who has The Jubilee News. It's like a college dining hall at meal-time."

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"By the way, what is the subscription for The Campaign News? It beats the Chicago Daily ——— by a mile."

"Have been sick and under the doctor's care for a week. Your Campaign News does me more good than either doctor or medicine."

"Those Daily Bulletins make a fellow's blood run warm. We are living in high hopes and with great expectations."

This publication was filled with spicy news from the field, extracts from letters, reports from canvassers, anecdotes, incidents, experiences, exhortations, challenges—anything that would help to keep interest in the campaign at a white heat.

It was generally mimeographed at the local Jubilee office, and "issued every now and then—sometimes oftener." All the pastors, Jubilee men, and special workers received it. It was also sent to the Central Jubilee Office and to all the local offices where developments were then in progress. The whole movement thus shared in the enthusiasm engendered at each center.





**Display
Publicity**

As one travels from place to place he is compelled to take notice that something is doing at each center. The trolley-car ceiling is bordered with flaming reminders that the town is full of kind-hearted folk who are anxious to do him good—with the emphasis on the "do." A thousand mammoth signboards along the railway proclaim to every passer-by that there are food, raiment, drink, and drug waiting to welcome and relieve him at his journey's end. The barn doors and the cow-shed roofs, the hillsides and the rocky cliffs, the trees and the fences, the bridges and the stone walls, all insist that pills are now procurable and soap is still for sale.

The Educational-Jubilee, in a very moderate and modest way, made use of this method of telling its story. A sign was nearly always hung out before the Jubilee office, announcing the amount to be raised, together with the closing date. Banners were often stretched across the street during a local campaign, that visitors and citizens might be reminded lest they forget. The big thermometer or clock, set up on the most prominent corner in town,

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also played an important part in numerous local drives, announcing in a graphic way how the battle was going. When the workers came together for a noon-day or evening luncheon to report their work for the day, a blackboard was used to indicate in chart form the number of workers

	S.	M.	T.	W.	T.	F.	S.	
Opening Day 		22	23	24	25	26	27	APRIL
	28	29	30					
Review Day 	5	6	7	8	9	10	11	MAY
	12	13	14	15	16	17	18	
Gleaning Day 		20	21	22	23	24	25	JUNE
	26	27	28	29	30	31		
Closing Day 	2	3	4	5	6	7	8	
		10	11					

present, the number of calls made, the number of subscriptions written, the total amount pledged, and the standing of the teams.

Numerous smaller devices were employed to help lift up the voice of the Jubilee. The over-worked window-hanger indicated the abode of the booster. Small pennants adorned my lady's mirror. Hand bills, posters, calendars, badges, cards, book-marks—anything and everything that the taste or ingenuity of the publicity man might be able to suggest was pressed into service for the advancement of the Jubilee and the cause of Christian education.

In the average campaign it occasionally seemed advisable to send a special utterance to

Special Leaflets and Circulars

\$1,000,000.
53-DAYS-53
 of *Jubilee*
 in
California

Put Your Dollars to work
for CHRIST+

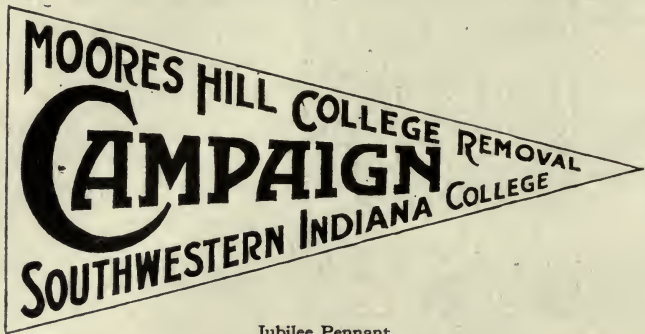
Page from a Jubilee Calendar

some particular class among the constituency, such as the Alumni, the Key Laymen, or the Ladies' Aid Societies. Sometimes certain phases of the Jubilee program needed special emphasis, or some novel feature was introduced which required extraordinary publicity. Unexpected emer-

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gencies arose which had to be met promptly, and insistent objections to the campaign had to be answered in an emphatic way.

In such cases it was customary to supplement the Jubilee Bulletins with special messages. These were sent in the form of letters or printed folders, according to the taste or judgment of the Publicity Secretary.



Jubilee Pennant

Oral Publicity

Not much needs to be said here concerning the publicity which was circulated by word of mouth, although there has been a great deal of it through the years.

From the Pulpit

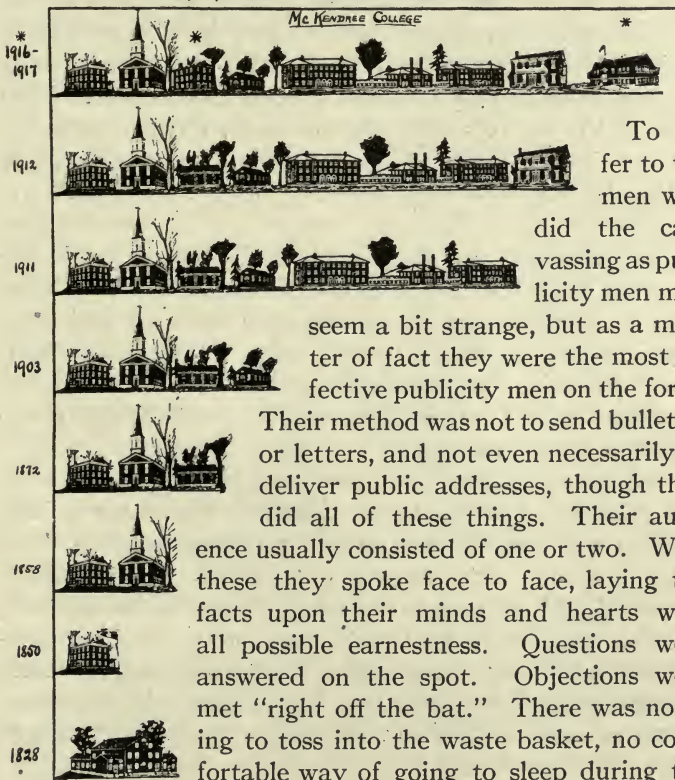
In every campaign the Launching Day sermon was one of the outstanding features of the publicity program. Probably this public presentation of the matter was, in many instances, the first information some of the people had concerning the great event which was approaching. In the midst of the development Review Sunday brought the subject once more before the churches in a prominent way. Each week, from Launching Sunday to Gleaning Sunday, the Pulpit Bulletin was read to the congregation, reminding them that hard work was being done and that definite things were expected of each one.

This method of telling the story had one great advantage over all others—that of the personal magnetism of the speaker. Whenever he prepared himself thoroughly and entered heartily into the spirit of the occasion, he was able to enlist the interest and co-operation of his hearers in a way seldom possible through the medium of the printed page.

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It also had its disadvantages. There is always the old, sad fact that there are many forgetful hearers in the churches—people who listen with interest and smile their affirmation, but go out the church door and straightway forget what manner of thing they have heard. However, when the pastor followed the program faithfully, and especially when he added a word of exhortation on his own account, this convenient retreat of forgetfulness was rendered rather untenable.

Jubilee Chart 89 YEARS OF BUILDING GROWTH



To refer to the men who

did the canvassing as publicity men may

seem a bit strange, but as a matter of fact they were the most effective publicity men on the force.

Their method was not to send bulletins or letters, and not even necessarily to deliver public addresses, though they did all of these things. Their audience usually consisted of one or two. With these they spoke face to face, laying the facts upon their minds and hearts with all possible earnestness. Questions were answered on the spot. Objections were met "right off the bat." There was nothing to toss into the waste basket, no comfortable way of going to sleep during the sermon, and not even a fair chance to

go "woolgathering" so as not to hear what was being said.

No, the Jubilee man had his audience at attention. This guaranteed a hearing in nearly every instance, and it was on very rare occasions that anyone was so rude as to

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bluntly turn on his heel and walk away, although a few such courtesies are on record. One Jubilee worker accompanied a pastor to the thirty-first story of a skyscraper to interview a wealthy parishioner, only to be thus unceremoniously treated.

Conversation There were other ways in which the Jubilee story was told besides those already mentioned. When the cause got upon the hearts of the people they could not keep it to themselves. They told it to their seat-mates as they rode on the car. They told it to their companions as they worked in the field. They told it to their neighbors as they sat by the fireside, or met on the highway, or walked together to the post-office. They told it to their associates as they stood by the bench or behind the counter. They told it to the milkman, the postman, the ice man, the grocery man. They told it in the prayer meeting, the lodge meeting, the club meeting, and the Ladies' Aid Society.

An Instance One sister, a preacher's wife, awoke very early in the morning of the last day of one of the campaigns, with the clear conviction that she should go a hundred and forty miles to see a certain person. She followed the light, made the trip, and returned an hour and a half before midnight with a pledge of \$10,000, which helped materially to save the day.

No one will ever know how many times the story of the Jubilee was told. It was from the lips of many messengers who, like Nature, spoke "a various language." It was "line upon line; precept upon precept; here a little; there a little" over and over again, that this message was spoken, until even the brutish man at least became conscious that a mighty movement was in progress, and until the Methodist who never heard it must surely have been living in some sequestered spot, far from the highways of life.

CHAPTER IX

ORGANIZATION

WITHIN certain limits the methods of the Educational-Jubilee were elastic. No two campaigns took the same form, because each one early came to be cast into the mold of local conditions and circumstances. In all cases, however, the general plan was the same, although that general program evolved and developed with passing time. At the time when it had been wrought into the most workable form the period ended.

**General
Method and
Specific
Problem**

Secretaries who were assigned to any of the various duties of a specific field were expected to be familiar with the general Jubilee method. They were also expected, however, to be able to adapt their efforts to local situations and problems. Theirs was a task demanding not only efficiency but insight, and not only industry but judgment.

The Jubilee program resulted in the achieving of remarkable things. These achievements were not miracles, however, except in the sense that any far goal attained under the providence of God is a miracle. The methods used were natural and human. Dependence was invariably placed upon the ever-mighty combination of divine and human resources.

**The Secret Not
Magic, but
Work**

The men who belonged to the Jubilee force were successful. Some of them even revealed a genius for the kind of work they were doing. No one of them, however, was a magician. There is no known process of legerdemain by which one man can honorably extract money from the pockets of another against his will. In money-raising, as in all other work, it takes two to make a bargain. No pledge was sought or desired except with the good will and complete satisfaction of the giver. The mission of the Jubilee was not merely that of persuading people to give money to the cause of education. It was

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rather that of leading the people to see the remarkable opportunity for philanthropic investment which is afforded in the Christian college.

**Co-operation
with Local
Forces**

The work done was co-operative. The Jubilee organization could never have raised its millions alone. It could only furnish a nucleus of trained workers about which a strong local organization might be built. In other words, the Jubilee was not a controlling but a co-operating body.

Aside from this nucleus of trained leadership, it did not attempt to supply to any field resources which that field did not already possess. It only suggested and co-operated with the organization by which the resources of men and money already in a field could be commanded for Christian education. Its plan was to set in action the machinery already in existence. It proceeded upon the assumption that the problem of doing large things in Methodism is not one of either resources or workers. It is almost wholly a question of using the forces which are always present and often dormant.

**Utilizing
Methodist
Machinery**

Methodism has always had both the machinery and the means to accomplish whatever she might have desired to do in the building of the Kingdom. Any Methodist Conference is a veritable storehouse of power with its army of workers and its wealth of leadership. These forces only need to have their energies aroused and guided to definite goals of achievement and service. This the Jubilee organization attempted to do. To have done less would have been to fail. To have done more would have been to do too much for the good of the local forces.

Occasionally some pastor, fixed in habits produced by long and unfortunate periods of inaction, expressed surprise that his co-operation should be expected. Some one would occasionally say that he had thought the Jubilee forces were to do the work. In answer it was always pointed out that: first, such a thing would be physically impossible; second, it would multiply the cost of the campaign three or four times; and, third, it would deprive the local pastors and workers of a great blessing which was their due.

The general plan for the development of a campaign

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was worked out by the Director early in the Jubilee period. Developed and modified by the experience of successive movements, it may be stated as follows: The General Plan

1. Action of the trustees of the college, requesting the Educational-Jubilee Commission to approve the amount to be asked in the campaign;

2. Action of the Committee on Askings of the Jubilee Commission, giving its approval, or, in case of its disapproval, requesting the trustees to modify the askings;

3. Action of the Annual Conference, suggesting to the trustees that the campaign be put on at a given time;

4. Action of the Laymen's Association, approving the action of the Annual Conference;

5. Action of the trustees, ordering the campaign, as suggested by the Annual Conference and the Laymen's Association;

6. Election by the trustees of a General Campaign Committee, representing the Trustees, Faculty, Alumni, Student Body, and Annual Conference. In many campaigns from twenty-five to forty members-at-large were included in this General Committee, in addition to those suggested above;

7. The district is the unit, and the District Superintendent is the unit man. He, with two pastors and two laymen, nominated by him and approved by the Board of Trustees, constitute the District Committee. Automatically these become members of the General Committee;

8. Group organizations of from five to seven charges, with an outstanding pastor, possessing both executive and social qualities, as the chairman. The membership includes all pastors within the group and from three to ten laymen from each charge. Both district and group organizations are approved by the bishop of the area.

This plan of organization then may be briefly summarized as follows: (1) Bishops and District Superintendents as leaders-in-chief; (2) Group chairmen as leaders of groups in each district; (3) Each pastor the organizer and leader of his own local forces; (4) The local forces organized under a committee of laymen, nominated by the pastor and appointed by the bishop; and (5) The Plan Summarized

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Jubilee and special workers co-operating with this organized leadership.

The Office Organization

The local campaign office was supplied with at least two Jubilee representatives, and sometimes more. An Assistant Director was always sent out to organize and direct the campaign as the local representative of the Director of the Jubilee. He was supported by a publicity secretary, who provided the various forms of publicity by which the campaign was kept before the people. Often the office was supplied with a Jubilee office secretary as its manager. In other cases the office manager was a resident of the community. These gathered a force of stenographers and clerks, according to the size of the field and the scope of the campaign. This office organization worked in close co-operation with the college and Conference authorities.

The District Setting-up Meetings

Under an artillery fire of publicity, projected from the local campaign office, the pastors and leading laymen were swung into line for action by a series of district setting-up meetings. So far as possible, all the District Superintendents were present in each of these meetings. In many cases the Bishop also was present. In each district one day and evening were given over to the consideration of the task in hand and to spiritual preparation for its successful accomplishment. A typical program follows:

MORNING SESSION

- 8:45. Devotions.
- 9:15. The Christian College: A Religious and Patriotic Necessity.
- 9:45. Symposium:
 - (a) Why the College Should Have This Campaign Now.
 - (b) Why the Interest of the Board of Education Should Be Included.
- 10:45. The Campaign as Seen by a Layman.
- 11:30. A Quiet Half-Hour.
- 12:00. Adjournment.

AFTERNOON SESSION

- 1:30. Devotions.
- 2:00. The Jubilee Story. More than \$30,000,000 for Methodist Colleges. Who Give. How They Give. Why They Give.
- 3:00. Questionnaire.
- 3:45. Putting the Emphasis on Prayer. Prayer Leagues. Prayer Cards.
- 4:15. Resolutions.

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EVENING SESSION

- 6:00. Fellowship Luncheon. Music, College Quartette. Toasts: Theme—What Our Christian Colleges Have Meant. (a) Personal Testimonies from Pastors; (b) To the Church; (c) To the Nation.
- 8:00. Mass Meeting in Auditorium. Song Rally, led by College Glee Club.
- 8:30. Address by Bishop or Director.
- 9:30. Prayer and Adjournment.

With the way thus prepared, a meeting of the General Committee was called to determine various vital specific points concerning further procedure. Detailed matters were there considered, such as could not be covered in the discussions of the district setting-up meetings. In this meeting the question of subscription forms was covered. Not every school determined upon the use of each of the forms, of which five were generally recognized. They were:

**General
Committee
Meeting**

(1) General Subscription Note, which was an ordinary interest-bearing pledge form;

**Subscription
Forms**

(2) Estate Note, bearing a low rate of interest during life to make it productive, and payable from the donor's estate after his death;

(3) Gleaning Note, a special simplified form used in the taking of pledges in public congregations on Gleaning Sunday;

(4) Annuity Contract, a provision for the investment of larger amounts on which the donor receives a fixed interest return during life; and

(5) Scholarship Investment, a foundation, the proceeds of which are applied on the tuition of a student selected by the president or the donor. In this connection it may be observed that the old perpetual scholarship plan has passed, and practically all our schools now follow the safer and more business-like method of crediting only the current productiveness of the sum given on the tuition of the student selected.

Specimens of the various subscription forms follow. The series of notes used in the Missouri Wesleyan campaign serves as a good example for the reason that it includes each of the five general forms:

Missouri Wesleyan College

\$435,000



Board of Education

\$15,000

General Subscription Note

1918.

Missouri Conference Educational-Jubilee Campaign

In consideration of my interest in Christian Education, and in consideration of others subscribing, for the purpose of completing ONE HALF MILLION productive endowment and paying all indebtedness of Missouri Wesleyan College, located at Cameron, Missouri, and for the general work of the Board of Education of the Methodist Episcopal Church as herein specified, I hereby subscribe and will pay the sum of

..... Dollars (\$.....)

payable in five equal annual installments, beginning September 1, 1918, with interest at five per cent per annum, payable annually from September 1, 1918.

To the Treasurer of the Missouri Conference Educational-Jubilee Campaign.

or order, at Cameron, Missouri, the same being subscribed under the following further terms and conditions, namely:

1. This subscription shall become binding and a bona fide obligation when the total asking of \$450,000, including all amounts subscribed since April 1, 1916, shall have been secured by midnight May 9, 1918. Official findings of Executive Committee shall be final.
2. Each of the above institutions at interest shall share pro rata as cash is received from subscriptions on the basis of 95.7% and 4.3%.

District.....

Name.....

Charge.....

Address.....

Missouri Wesleyan College

\$435,000

Estate Pledge



Board of Education

\$15,000

..... 1918.

Missouri Conference Educational-Jubilee Campaign

In consideration of my interest in Christian Education, and in consideration of others subscribing, for the purpose of providing ONE HALF MILLION productive endowment, and paying all indebtedness in behalf of Missouri Wesleyan College, located at Cameron, Missouri, and for the general work of the Board of Education of the Methodist Episcopal Church, as herein specified, I hereby subscribe and will pay

To the Trustees of the Missouri Wesleyan College

of Cameron, Missouri..... Dollars (\$.....)
 which sum shall become due one day after my decease, and shall be payable out of my estate, the same being subscribed under the following further terms and conditions, namely:

1. This subscription shall become binding and a bona fide obligation when the total asking of \$450,000, including all amounts subscribed since April 1, 1916, shall have been secured by midnight of May 9, 1918. Official findings of Executive Committee shall be final.
2. Each of the above institutions in interest shall share pro rata as cash is received from subscriptions secured on a basis of 95.7% and 4.3%.

District..... Name.....
 Charge..... Address.....

Estate Note

Missouri Wesleyan College

\$435,000

Cleaning Subscription



Board of Education

\$15,000

May 5, 1918.

Missouri Conference Educational-Jubilee Campaign

In consideration of my interest in Christian Education, and in consideration of others subscribing, for the purpose of completing ONE HALF MILLION productive endowment and paying all indebtedness of Missouri Wesleyan College, located at Cameron, Missouri, and for the general work of the Board of Education of the Methodist Episcopal Church as herein specified, I hereby subscribe and will pay the sum of:

Ten dollars per yr. for 5 yrs. Total \$50 Seven dollars per yr. for 5 yrs. Total \$35 Five dollars per yr. for 5 yrs. Total \$25
 Eight dollars per yr. for 5 yrs. Total \$40 Six dollars per yr. for 5 yrs. Total \$30 . . . dollars per yr. for 5 yrs. Total . . .

On the Treasurer of the Missouri Conference Educational-Jubilee Campaign,

or order, at Cameron, Missouri, first annual payment to made September 1, 1918, with interest at five per cent per annum, payable annually from September 1, 1918.

The square above marked X represents my annual subscription for five years over and above any other previously made in favor of interest herein mentioned, provided

1. This subscription shall become binding and a bona fide obligation when the total asking of \$450,000, including all amounts subscribed since April 1, 1916, shall have been secured by midnight May 9, 1918. Official findings of Executive Committee shall be final.
2. Each of the above institutions of interest shall share pro rata as cash is received from subscriptions on the basis of 95.7% and 4.3%.

District..... Name.....
 Charge..... Address.....

Gleaning Note

Missouri Wesleyan College

\$435,000

Annuity Pledge



Board of Education

\$15,000

1918.

Missouri Conference Educational-Jubilee Campaign

In consideration of my interest in Christian Education, and in consideration of others subscribing, for the purpose of completing ONE HALF MILLION productive endowment and paying all indebtedness of Missouri Wesleyan College, located at Cameron, Missouri, and for the general work of the Board of Education of the Methodist Episcopal Church as herein specified, I hereby subscribe and will pay the sum of

..... Dollars (\$

To the Treasurer of Missouri Wesleyan College

on the following further terms and conditions, namely:

Said cash, securities, or deed to property shall be delivered to the Board of Trustees of said Institution upon the receipt from said Board of an annuity trust bond issued to, the maker, bearing interest at the rate of per cent per annum, payable on the day of, 19....., and semi-annually thereafter as long as said shall live.

1. This subscription shall become binding and a bona fide obligation when the total asking of \$450,000, including all amounts subscribed since April 1, 1916, shall have been secured by midnight May 9, 1918. Official findings of Executive Committee shall be final.

2. Each of the above institutions at interest shall share pro rata as cash is received from subscriptions on the basis of 95.7% and 4.3%.

Witnesses

District

Charge

Name

Address

Missouri Wesleyan College

\$435,000

Scholarship Investment



Board of Education

\$15,000

.....1918.

Missouri Conference Educational-Jubilee Campaign

In consideration of my interest in Christian Education, and in consideration of others subscribing, for the purpose of completing ONE HALF MILLION productive endowment and paying all indebtedness of Missouri Wesleyan College, located at Cameron, Missouri, and for the general work of the Board of Education of the Methodist Episcopal Church as herein specified, I hereby subscribe and will pay the sum of

..... Dollars (\$.....)

payable in five equal annual installments beginning September 1, 1918, with interest at five per cent per annum, payable annually from September 1, 1918, to

The Treasurer of Missouri Wesleyan College

or order, at Cameron, Missouri, the same being subscribed under the following further terms and conditions, namely:

1. This subscription shall become binding and a bona fide obligation when the total asking of \$450,000, including all amounts subscribed since April 1, 1916, shall have been secured by midnight May 9, 1918. Official findings of Executive Committee shall be final.
2. When the conditions in number 1 shall have been met, this subscription shall be known as
3. The maker of this note, or his legal representative, shall be recorded in the annual catalog of Missouri Wesleyan College. The maker of this note, or his legal representative, shall have the privilege of naming each year, on or before August 1, for a period of twenty years from date, some student who shall receive the income from said fund as a credit on tuition or fees in said institution. Said student must be of the same family and lineage as the maker of the note, or one approved by the president of the College as needy and worthy, and in no case shall the proceeds of this fund be bought or sold.
4. Should no beneficiary be named by the maker of this note or his legal representatives, the president may name a beneficiary of said fund. Should no beneficiary be named, the income from this subscription shall be used for current expenses.

District

Charge

Name

Address

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The general outline plan of a typical campaign would run about as follows: **Plan of Campaign**

1. Selection of the General Campaign Committee.

2. Preliminary steps in office organization, the fixing of the campaign dates, and the compiling of mailing and canvassing lists. This work led down to the date of the formal opening of the local campaign office.

3. The beginnings of publicity work, including the issuing of preliminary bulletins; letters, both circular and personal, gaining a personal touch with the workers of the home field; and the holding of the district and group setting-up meetings.

4. Launching Sunday. On this day an effort was made to have a new face and a new voice in each pulpit of the Conference for one or both services. Pastors were exchanged; outside speakers were brought in; college representatives were widely used; and Jubilee workers gave all the assistance possible. No offering was taken. The object of the service was merely the introduction of the subject of Christian education to the minds of the people.

5. A period devoted to the general cultivation of prospective givers of larger amounts. An effort was made during the three or four weeks devoted to this work to secure as much as fifty per cent of the entire asking in sums of \$500 or more. This work was quietly and unostentatiously done.

6. Review Sunday. This came about midway between the beginning and the end of the local campaign. It marked the dividing line between the general cultivation and the intensive canvass periods. On this day the pastor of each church was expected to briefly review the progress of the movement to date before his own congregation.

7. A period of three or four weeks devoted to intensive campaigning in an effort to reach the last man and the last dollar in the field.

8. Gleaning Sunday, usually the last Sunday before Closing Day. Special subscription blanks were furnished all the churches, and special speakers to many of them. The only public offering of the campaign was taken in the congregations at that time. The result usually assisted

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greatly to carry the campaign to victory. The object of Gleaning Sunday was to gather all the unharvested gifts, both large and small.

9. Closing Day, at midnight of which the campaign ended, and the result was officially determined and announced.

**"Bigs" and
"Littles"**

Amounts of \$500 and more were known in the Jubilee vocabulary as "bigs." Those below \$500 were termed "littles." It was always the plan to obtain at least half the sum desired in "bigs." The "littles" were then relied upon for the remainder. Each was of equal importance, for the conditions of the average campaign could not be met with either.

It has already been made clear that success could in no case be expected without the complete co-operation of the local forces. One of the Jubilee secretaries worked into simple and practical form the various items of service to be rendered by each local worker from the bishop of the area down to the pastor of the local congregation. In some cases these have been still further abridged, but in substance they are here presented as a chart of the co-operative service rendered by the home workers in the typical campaign.

THE OPPORTUNITY OF THE BISHOP IN A JUBILEE CAMPAIGN

**Co-operative
Principles:
The Bishop**

1. To request the superintendents to call setting-up meetings in each district.
2. To preside at these setting-up meetings when possible.
3. To furnish articles for the Advocates and the College Bulletins from time to time.
4. To write Jubilee letters to the pastors and constituency.
5. To appoint by personal letter from three to ten key laymen as local committeemen on each charge.
6. To encourage the group chairmen and approve their giving their time to the task appointed.
7. To give all possible time during the intensive campaign period to the interesting of key laymen in the movement.

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8. To fortify every heart by a daily appeal for the workers at the throne of grace and power.

THE OPPORTUNITY OF THE DISTRICT SUPERINTENDENT IN A JUBILEE CAMPAIGN

1. To give careful attention to the outlined program of work, and to be present at the setting-up meetings of the districts, and of all of the group meetings of his own district.

The District Superintendent

2. To encourage and support his group chairmen in every possible way.

3. To strengthen each pastor as may be desirable.

4. To arrange pulpit exchanges for Launching Sunday.

5. To call special attention to the value of the material in campaign bulletins.

6. To inform the office closely from time to time regarding outside help considered necessary on his district.

7. To prepare a list of special cases requiring unusual care in handling, not hesitating to suggest frankly the party whom he thinks can best make the approach.

8. To seek the co-operation of the group chairmen after the district meeting in promptly securing the nominations of three to ten key laymen from each charge, and have the same reported at the local campaign office.

THE OPPORTUNITY OF THE GROUP CHAIRMAN IN A JUBILEE CAMPAIGN

1. In co-operation with his District Superintendent to work out an effective plan for the development and canvass of his group, looking to the securing of a reasonable maximum response from each available subscriber.

The Group Chairman

2. To counsel with the other pastors of his group in an effort to discover difficulties and problems, and to adequately meet them.

3. To be on the alert for the discovery of obscure possibilities for substantial gifts.

4. To check up frequently with pastors to see that they send in proper mailing lists, and that they rate their people at the proper figures in the preparation of the can-

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vassing lists, and to encourage the faint-hearted to their best efforts.

5. To arrange groups and teams of pastors and laymen to make the canvass at the proper time.

6. To have the pastors of his group together as often as efficiency requires for inspiration, counsel, and prayer.

7. To keep in close touch with his District Superintendent, and to call for assistance should necessity at any time require it.

THE OPPORTUNITY OF A PASTOR IN A JUBILEE CAMPAIGN

The Pastor

1. To send in a complete mailing list on the form supplied.

2. To supervise the local committee in its work of rating.

3. To give special attention to the study of obscure cases in his parish, and to prepare a list of special cases with personal suggestions regarding the question of tactful approach.

4. To nominate three to ten key laymen who shall constitute a local lay committee, to be officially appointed by letter from the Bishop as representative of the local charge, who shall co-operate with the pastor in all responsibilities for the successful conclusion of the campaign.

5. To report these nominations promptly after his district meeting to his group chairman.

6. To provide his laymen as team-mates for the workers and ministers who may assist in the work on his charge.

7. To attend to the intelligent rating of all prospects in his charge and seek the help of one or more discreet laymen for this important work.

8. To pray much in private and public for the success of the campaign.

9. To place in his church or Epworth League room mottoes bearing live statistics regarding the value of the Christian college to the Church, the Nation, and the World.

10. To give special care to the reading of the pupilit bulletin, without comment, in all the Sunday services.

11. To co-ordinate the work of the campaign in every

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possible way with his regular duties in such wise and tactful fashion that the campaign activities shall become a source of great spiritual power and blessing to his people.

Such was the machinery used in the average campaign. It cannot be said that it always worked perfectly. It was not always possible to build a perfect mechanism in the brief time at the command of a Jubilee force. Furthermore, it must be remembered that this one was built of human material. While it did not always work perfectly, however, it did usually work well, and in practically every instance it achieved the desired result.

**The Human
Element**

At least it did so in every case in which it was worked. Machinery is not an end. It is but a means to the end of action. No machine is splendid enough to be efficient when standing idle. It performs its function only as the power is turned on. Wherever this machinery was worked it achieved the end desired; in the few instances in which it was not worked unitedly the margin was close; in two or three in which it was operated too sparingly the goal was missed.

The most interesting place in any battle is on the firing line. This is the point at which the soldier is impatient to arrive, and the reports from which the public is most eager to hear. The following paragraphs form a series of brief sketches from the scene of action.

**The Firing
Line**

The active canvass of the typical Jubilee campaign was cumulative. The earlier phase was the cultivation of larger prospects. Later the work was placed on an intensive basis. The climax came with the closing day.

**The Two
Phases of a
Campaign**

One of the secrets of the Jubilee success lay in the fact that its method provided for the cultivation of people of both large and moderate means. In this connection one college president writes:

"The campaign just closed has taught us the value of 'littles.' It has often been said that the endowment of colleges is a rich man's job, but the Jubilee has shown us that it is every man's job. The rich man has been a prince in his liberality; but none of the campaigns would have



Solicitor's Pocket Envelope

Ten Important Suggestions

1. Do not go to solicit anyone without having his card in your possession. Subscriptions will be credited to the worker holding card. Never solicit or ask for interview by telephone or telegraph until the closing day.
2. Present your cause immediately. Be courteous, but do not be drawn into a lengthy discussion of topics of the day. The time is short.
3. Tactfully ask for or definitely suggest the amount desired from the individual, before he has an opportunity to set his own standard.
4. Ask largely. It is good policy to ask or suggest tactfully very considerably more than is estimated on the prospect's card. Men like to be honored.
5. Do not leave the subscription blank with the party solicited, or write him up, just because he is willing to give something. He should give adequately. Leave the matter open, and the client in good humor. Never let him say "No." Suggest further consideration, and prayer. Tell him you will call again.
6. Be tactfully persistent. A man who refuses at first often will subscribe on a second or third or fifth call. Do not be discouraged easily. "It's dogged as does it," says Dickens. Don't make excuses, make good. It is especially important to get "bigs" early in campaign.
7. Team work is essential. It is bad form for one member of the team to visit with the wife of the client or inspect the goods in the store, while the other member is making the canvass. Support your colleague.
8. If the signature on the subscription cannot easily be read, write the name in pencil on the margin. Write your own name, in pencil, on the left margin of the note. Be careful also about exact postoffice address.
9. Report daily to the captain or group chairman the result of your efforts. Carefully make the necessary notations on all cards in your possession before turning them in.
10. Report immediately to the office the names of strangers or other persons who may have been overlooked in compiling the lists.

Solicitor

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succeeded by his generosity alone. The multiplication of small gifts enabled the leaders to go over the top."

The Jubilee Movement brought its surprises. It was not always the man of whom most was expected from whom came the largest gift. In one development it was hoped that a certain wealthy farmer, who was a church worker, would make a large gift. What he gave was comparatively insignificant, while his brother, who was not an active churchman, made one of the outstanding gifts of the entire campaign.

In a certain case a wealthy fruitgrower gave such encouragement to the president and campaign workers that they felt justified in hoping for a gift of at least \$50,000 from him. Indeed, it was thought that his entire estate of some half-million dollars would ultimately come into the possession of the school. They cultivated, hoped, and waited. On the closing day of the campaign a team of workers succeeded in signing him up for \$1,000. Ordinarily a pledge for that amount seems very much worth while, but it was with real disappointment that this one was accepted. The degree of expectation has much to do with the measure of gratitude.

On one occasion a Jubilee worker went with a pastor to interview a wealthy lady. As they presented the cause of the really needy institution, she listened with every evidence of interest. At length the secretary asked her if she did not want to help in so noble a cause.

"Yes, indeed," was the reply. "I do want to help. I will give you fifty cents."

The question as to whether the request was occasioned by exultation or despair need not be here discussed, but the secretary asked the pastor to lead in prayer. The pastor testified later that there had been occasions when he had found it easier to tread the approach to the throne of grace.

Certain well-defined principles governed the canvass. One of them was the rule that a worker should not fear to ask largely. For this rule there are two good reasons. One is the fact that men accustomed to large enterprises are not easily interested in timorous programs. It has

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been proven by experience that there are men who willingly give thousands, but who would not care to consider a question of hundreds. One of the reasons why the Jubilee was a success lay in the fact that its program was a daring one. The day when the Church can afford to attempt inadequate movements has passed.

The other reason for large askings lay in the fact that there is apt to be considerable disparity between the request and the response. This is not true in many specific cases. Many will give as much as they are asked, and some will give more. In the aggregate, however, the receipts equal about fifty per cent of the requests. Prospects must be rated and canvassed accordingly.

The experience of a team of workers in Iowa illustrates the peril of making ratings too low. A college president and a Jubilee secretary called to bring the interests of a certain school before an aged couple. They talked, sang, and prayed, for the secretary liked to do all three. After a splendid noonday meal the host and hostess were appointed a committee to bring in the report. There was no disagreement. The workers had requested a gift of \$5,000, and the couple reported that they would give all that was asked of them.

When the pledge was signed the husband handed it over with a twinkle in his eye, and said:

"You may wonder why we hesitated. We were considering whether we should not make it \$10,000."

Key Donors

Outstanding leadership was always a necessity in a Jubilee campaign. Silent leadership, however, also played an important part. In one case a gentleman had offered a school \$50,000 on condition that it raise \$150,000 additional.

An influential member of the Board of Trustees was a nephew of the maker of the offer. It was felt that, should he give \$10,000, enough more would be forthcoming from among the trustees to make the movement safe. He first pledged \$500, then \$1,000. Later he raised it to \$2,500, but at that point he said he had gone his limit and would give nothing more.

Thus matters rested until it was seen that a larger

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amount must be secured from the Board of Trustees, or the entire effort would come to naught. The fact was laid before the board. Then its members were dismissed with the request that they think and pray over the question until next day.

At the close of the meeting the president and Jubilee secretary tried to make it clear to the trustee in question that his action was to save or defeat the whole program. He answered their request that he give \$10,000 with another emphatic refusal.

Requesting him to ponder the matter till morning, they left him. The president saw no grounds for hope, but the secretary felt that he would ultimately yield.

At breakfast time next morning the president's telephone rang. The secretary hurried to answer it, still firm in the faith that the heart of his pivotal man would yield. The voice at the other end of the wire was that of the trustee. He said:

"I will give you the \$10,000."

When his action was reported to the trustees at their meeting that day several increased their subscriptions. The result was that the campaign moved off with an enthusiasm which did not cease until the goal had been attained.

There were many illustrations of beautiful sacrificial giving. A Ladies' Aid Society in the North Dakota Conference had worked and saved for many months toward a church building fund. They had hoped to erect a new church during the autumn of 1918. Two years of poor crops, however, had led them to decide not to build. Their savings of \$800, with accumulated interest amounting to about \$40, was turned into the Wesley College campaign fund.

Such was the love of a former student for one of the colleges included in the Jubilee program that she denied herself a summer vacation, and gave the money saved for it to the campaign fund. Another friend of the same school gave \$1,000 which he had saved for the purchase of a new automobile. Such instances could be multiplied almost indefinitely.

**The Spirit of
Sacrifice**

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The pastor of one of our leading churches, now a bishop, was a member of the Board of Trustees of a college, and chairman of his own city Campaign Committee during a Jubilee campaign. On Review Sunday he made an earnest and effective appeal for the college, and urged his people to contribute largely, even to the point of sacrifice.

Late that week he received from one of his members a letter which ran substantially as follows:

MY DEAR PASTOR:

After hearing your great plea for our college last Sunday morning, I went home from church with a heavy heart, because I did not know how to help, and I wanted to help, O so much. As you know, I have been a wife but a few months. For eleven years prior to my marriage I was a teacher; earned my own money, and always had something for the Lord's causes when the calls came. My good husband's income does not make that possible now.

Early Monday morning my neighbor telephoned me to say that her washwoman was sick, and asked if I knew where she could get another. I told her I knew a woman who would gladly do her laundry that week, and if she would send it over to my house I would see to it for her. I stated that the woman in mind was a little sensitive about having her neighbors know that she did such work, and so I could not ask her to go for the laundry.

My neighbor sent it over. I washed and ironed her clothes, and returned them to her. I was pleased at her expressions of delight over the quality of the work. Now I wish you could know the joy it gives me to inclose you herewith for the college the dollar I earned doing that laundry.

Trials and Compensations

The life of the workers was one of sacrifice. They gave up home and the companionship of familiar friends. They went among strangers whose attitude was sometimes kindly and sometimes fraught with the chill of winter. Various difficulties were met in the work. Nearly everywhere was some evidence of the presence of the disease which might well be named "Collection-phobia." Humanity is rapidly becoming immune to it, but the process of fortification is not yet wholly complete.

The life they led had its pleasant as well as its serious side, however. Enough funny things occurred to relieve the tedium and difficulty. One secretary who possessed a saving sense of humor contributes a literary gem from

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South Dakota. Methodist ministers so seldom write plays that this effort would be interesting for the sake of variety alone. It is evidently a specimen of the modern morality play. The drama is entitled:

PREXY PLIES THE PITCHFORK

A Western
Drama

Act I

Scene 1.—Schermerhorn, Jenkins, and chauffeur "Dodging."

Scene 2.—Large hayfield, with farmer frantically loading hay to clear the field before night. (Time, 6:30 P. M.)

Act II

Scene 1.—Chauffeur on hay rack. Prexy with fork, loading the rack.

Scene 2.—Jenkins busy, with farmer on ground against fence-post.

Act III

Scene 1.—A heavily-loaded rack of hay. Farmer smiling.

Scene 2.—Jenkins filing a newly-signed note for \$1,000. Prexy smiling.

MORAL: *Team work counts.*

It was probably something of the same spirit that led a publicity secretary to express his estimation of the life of a Jubilee worker in the following verses: The Musings of
a Secretary

"O it's great to belong to the Jubilee,
For there's much to do and much to see.
You get plenty to eat and lots of "dough,"
Oodles of fun and no end of "go."
You sally forth in your faithful Ford,
And then ride back with a nice fat hoard;
But the greatest charm of the Jubilee
Is the way it slaps on the Doctor's degree.
So, if you're itching to flourish the big D.D.,
Come on, and join the Jubilee.

O the jolly life of the Jubilee,
This is the life that just suits me.
I ride all day in a Pullman car,
And sleep all night with never a jar.
At the big hotel I drop my grips,
And the dear old Jubilee pays the tips;
But of all good things it has done for me,
I'm tickled the most with my Doctor's degree.
If you're itching to flourish the big D.D.,
Come on, and join the Jubilee."

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The Value of Pastoral Leadership

There were churches, as well as individuals, which did less than was expected of them. There were, on the other hand, churches, as well as individuals, which did more than they were requested to do. One pastor, serving a three-point circuit at an annual salary of \$850, wrought an especially notable achievement. After listing and carefully rating the prospects on his charge, he called in a Jubilee secretary, some neighboring pastors, and a few leading laymen to complete the canvass in one day. Work started at nine o'clock in the morning. In eleven and one-half hours the sum of \$1,750 had been subscribed on that small charge. Ninety per cent of the prospects listed had been seen, and eighty per cent of them had subscribed. The amount secured was almost double the estimate for that pastoral charge.

Another pastor had so faithfully prepared the way for an approaching campaign that when the time arrived the majority of his people subscribed. His was not a rich church. No single subscription was for more than \$250. However, the amount secured was considerably more than had been asked of that congregation.

The fact that pastoral co-operation and leadership is the means by which such things are accomplished is doubly proven when it is considered that a neighboring charge, with a financial ability three or four times as great, but in which the pastor had not so earnestly prepared the way, fell far short of its estimate, and only gave about twenty-five per cent of the sum subscribed by the poorer congregation.

Wherever a group made an outstanding record, it was safe to assume that it had a loyal and efficient chairman; wherever a charge made such a record, the secret usually lay in pastoral leadership; and wherever a district led the race, it was largely because its superintendent carried the enterprise near his heart. Most notable assistance was given by some of the District Superintendents. During the campaign in the Central Pennsylvania Conference one such instance occurred. In company with a Jubilee worker, the Superintendent called to request an increase in the subscription of a lady who had already made a substantial

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gift, but whose pledge did not seem to him to be representative of her ability. He laid the merits of the case before her so earnestly and sincerely that she willingly multiplied her original pledge by four.

The spirit of patriotism played its part in the various Jubilee developments. In the Missouri campaign it combined with the spirit of philanthropy to lay a large offering before the shrine of Christian learning.

The Part of
Patriotism]

The name of a certain aged German bachelor, of Baptist convictions, was mentioned as a possible prospect. He had given the college \$1,000 a few years before, but had manifested no further interest. A Jubilee secretary and a faculty member were appointed to visit him.

A long journey by rail brought them within twelve miles of his home. They found a Methodist pastor who carried them the remaining distance in his Ford. At length they sighted the house—a small frame building, not lately painted, and surrounded by equally neglected-looking outbuildings.

A search over the broad farm at length led to the discovery of its owner, standing in a ravine intent upon the mending of a wire fence. A farm hand drove by on a riding plow, and the pastor tactfully accompanied him to the other side of the field.

The workers and the old man seated themselves together on a bridge spanning a dry gulch. The cause was presented, and the old man's interest in it was soon evident. At length the secretary said:

"Uncle Mike, you have worked hard, and practiced economy. You have all you need and more. You will not spend this fortune, but someone will. Would it not grieve you to have it wasted? Would you not like to arrange now to have it properly administered? You can make it live forever in a wonderful way. You can endow a chair of World Democracy in the college. The Department of History and Political Science could be given that title. You can help forever to pay the salary of a cultured man who will teach the fundamentals of democratic government and the principles of fraternal civilization. The department can then send out teachers to do the same all over the world. Thus you can immortalize yourself."

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The worker then made out a pledge, writing these stipulations on the back. The correct spelling of the name of the post office being asked, Uncle Mike gave it with great care. When asked if five hundred dollars per year interest on an estate note would burden him, he replied that it would not.

The pledge was handed him for inspection. Looking it over in his accustomed spirit of business carefulness, he noted that the wording of the pledge called for \$25,000 while the figures had been made to read only \$2,500. He suggested that the figures be changed to correspond with the words. When this was done he said:

"There is nothing to do now but to sign it, is there?"

With a deliberate hand he affixed his name. Meanwhile the pastor had returned, and he now led in a touching prayer. As the workers departed the old man said:

"This is quite a thing for me to do, but I am glad to be able to do it."

A recent letter from the faculty member who participated in the beautiful and significant incident here related states that the president of the college called on this aged man some months later, and found him still happy in the remembrance of his act. The joy of service abides while that of selfishness decays.

**A Preacher-
Philanthropist**

Another philanthropic spirit to be stirred by the appeal of a special foundation was a broad-minded Methodist minister of the Northwest. A Jubilee secretary, together with the President of the college and the Secretary of the Wesley Foundation at the State University, interviewed him one day at his summer home, and laid the opportunity before him.

Their proposal was that he give a total of \$50,000, to endow a chair of Philosophy at the college, with the understanding that the incumbent should go on week-ends to lecture before the students of the State University on the general subject matter of the themes taught during the week.

The noble-spirited man to whom this proposition was made had the good fortune to be wealthy, and the still better fortune to be unselfish with his possessions. He had already given away more money than his pastoral

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salaries had aggregated during a lifetime of service. That evening he telephoned his assent to one of the workers, and sent the same message by mail to the other. His action gave the most marked encouragement to the campaign in that area.

Some excellent city movements were organized. It was the general policy to make special campaign units of college towns and larger centers. In one city the Commercial Club showed its appreciation of the enterprise by taking practically the entire responsibility for the city unit of \$100,000. A group of business men gave their personal guarantee that the sum needed would be raised within a certain time.

City
Movements

In another campaign the institution, which was a small one, was located in a town of only about two thousand inhabitants. The town accepted responsibility, however, for \$25,000. This was one-fourth of the whole amount to be secured, and amounted to \$12.50 per capita for the entire population of the town.

Six days were devoted to the local campaign. The chairman of the organization was the editor of the leading paper. The teams were made up of business and professional men. Each committee was headed by one of the two bank presidents. There was also a ladies' corps. Each evening the workers dined together, and listened to the reports of the day's work. Within five days the amount was secured. No one was in the humor to stop working, however, and it was determined to continue the effort two days longer. The result was the subscribing of an additional \$5,000, making a total of \$30,000 from a town of two thousand people.

One city of about 100,000 inhabitants, when a college was to be moved from a town too small to support it, offered \$500,000 and an adequate campus as an inducement to secure its location there. The offer was accepted, and the promise was made good by the pledging of the entire amount, with a surplus of \$13,000. In this campaign Protestants, Catholics, Jews, and people of no religious faith worked and gave together.

There are many plans of evading callers. The old one

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An Elusive Prospect of not being at home when unwelcome guests arrive was sometimes encountered in the Jubilee campaigns. One pastor felt confident that a certain lady could be induced to make a large subscription on the annuity basis. The president and a worker from the campaign office took the first opportunity to drive over and see her. Arriving at the front gate, they saw her at work in the back yard. She suddenly disappeared, however, and no nearer approach was ever gained.

Turns of the Tide The tide often turns suddenly. Hopeful prospects grow cold and unsympathetic, and those who have shown no concern unexpectedly decide to subscribe. A group of workers toiled with a man who showed no sign of interest, until each had exhausted all his powers of eloquence. Then the prospect, who had probably intended doing so from the beginning, quietly took the pledge and signed it for the amount asked.

On another occasion a college president called on a young man who had attended his school in earlier years and who was a member of a church other than the Methodist.

When spoken to about the school he made the familiar excuse about possibly doing something later on. A little later, however, he abruptly asked for a subscription blank, and, to the surprise of the president, wrote a pledge for \$1,000. One may strike pay dirt anywhere. It pays to keep prospecting.

One secretary tells the following story of a variable spirit which he encountered: In a certain campaign he went with a pastor to canvass a lady of means. They suggested a gift of \$1,000. She asked to be allowed to consider the matter until the following morning. At that time a telephone message stated that she had decided to give nothing. The pastor seemed to consider the incident closed, but the secretary, with characteristic Jubilee doggedness, called as though the telephone message had never come. Without reference to the conversation of an earlier hour, she subscribed \$1,000. She proposed to pay it in two weeks. A week later another letter brought word that she had decided to cancel the subscription.

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The secretary wrote her that it had already been sent in, but that, while he had no power to cancel it, he would call and talk the matter over. Upon his arrival, without reference to her letter, she had her check ready and paid the obligation.

A pleasant experience came to a college president and a Jubilee worker in West Virginia. They called at a home which at first looked forbidding, and were greeted by a maiden lady of middle age, seemingly in rather poor health. Signs of frugality were on every side, and the occupant of the home had been hard at work. They really expected little to result from the interview.

A few moments of conversation, however, disclosed a trained and cultured mind, high ideals, and a stewardship conscience. At its close the workers left the home, carrying with them a subscription for \$20,000. This gift gave a great deal of needed encouragement to the campaign in that Conference.



REV. C. E. STINSON

Here and there the Jubilee Movement was touched with shadow. One of these points came almost at the close of the period when a sad accident brought an end to the earthly career of Rev. Charles E. Stinson, of Williston, North Dakota.

**C. E. Stinson,
A Fallen
Soldier**

Brother Stinson was chairman of the Williston Group of the Minot District. Such had been his industry and enterprise that the amounts secured in his group were the largest received from any group in the entire Conference.

One afternoon, near the close of the Wesley College campaign, he was in the field, as usual, putting his best

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efforts into the climactic drive of the movement. Just at the time he happened to be alone in his automobile. Reaching a crossing, he waited for one freight train to pass, but as he started to hurry across the tracks another freight approached unseen, and his car collided with it. He was carried on the pilot for a distance of half a mile, and after being taken off never regained consciousness. The accident occurred in the middle of the afternoon and he passed away early next morning.

A friend gathered up the papers which had fallen from his pockets at the time of the accident. Among them was a subscription, written a few moments before, and on which the ink was scarcely dry.

A graduate of the State Normal School at Cedar Falls, Iowa, of Cornell College, and of the Boston University School of Theology, he had added the benefits of travel in Europe and the strength of both a forceful personality and an indefatigable spirit of industry. His work had been highly successful, and his ministerial future was full of promise.

It had been his plan to subscribe \$1,000 to the Wesley College campaign fund. Learning of his wish, Mrs. Stinson visited the college after his death and signed a pledge for that amount. She used the pen with which he had written so many thousands of dollars' worth of subscriptions in the earlier days of the North Dakota development.

This death touched the hearts of all in the Jubilee organization and in the North Dakota field. Some one at once conceived the idea of memorializing this faithful worker with a professorship of Christian Missions in the college. A few hours after the plan was announced a friend of the family wired that he desired the privilege of subscribing the first thousand dollars toward such a fitting and well-deserved recognition of a soldier of the Kingdom who died on the firing line.

Difficulties
and their
Defeat

The raising of the Jubilee millions was not always easy. No human enterprise is without its difficulties and perplexities. This task was no exception to the general rule. Industry and persistence were always required, but resourcefulness was often the chief necessity.

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There were long, muddy miles to be traveled, and the journeys had to be made by means of all kinds of conveyances. Between Saturday and Monday one secretary traveled three hundred miles, forty of them by wagon, hack, and buggy over muddy gumbo roads. On the last lap of the journey the chariot used was a mail wagon, the half-dozen passengers of which took turns punching the wet gumbo from the heavily laden wheels by means of fence pickets provided for the occasion. A busy worker would often cover a thousand miles or more per week in a Conference campaign. The Long Road

In the midst of one of these journeys, far from home and friends, and sometimes among rather unsympathetic people, a secretary was told that a prominent member of the Conference had refused to co-operate in the campaign on the ground that a busy pastor should not be dictated to by men who sit at ease in swivel chairs and direct movements. A Ludicrous
Objection

The next time the Director was in the office the incident was related to him. Looking with amusement at the rheumatic chairs and uncomfortable stools in the office, he wrote the following, which was published in the next issue of the bulletin:

THE PHILOSOPHY OF A VISITOR

"A quiet thinker spent a little time with us the other day. Among the epigrams which we caught from him were these:

"I never knew a morris chair, a settee, a sofa, or a rocking chair to bring forth much. The world's thinkers and leaders, however, frequently occupy swivel chairs.

"When a man goes out to do details he is only one man. When he organizes five hundred patriot Christians, more or less, and sets them all beseeching God and folks on behalf of democracy's great incubator, the Christian college, he is a leader of men and an inspirer of people. The leadership is the thing. The swivel chair is an incident.

"Swivel chair leadership blesses the world, but who ever knew nail keg philosophy to achieve anything?"

On one occasion a college president traveled a hundred miles by auto to reach a Sunday appointment on time. Bad roads and tire trouble landed him at his destination

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A Dauntless President too late to change his dirty suit of clothes for a clean one. Weary, and extremely muddy, he entered the pulpit just in time to deliver his address. He said:

"I have been through a hundred miles of mud, and have had no time to put on clean clothes since my arrival here. I possess clean clothes, however. If anyone doubts my statement he may come to my car at the close of the service and I will open my suitcase and prove it to him."

The statement provoked a general smile, but, though the incident occurred in Missouri, no one challenged it by asking to be shown. It was just such ability to take hard experiences pleasantly that smoothed the road of the campaign worker.

Varied Fortunes There were nights when the traveler found himself in a pleasant home or a comfortable hotel. There were other nights when he shivered between sheets in a refrigerated room or sweltered in a stuffy bed under a metal roof at the close of a torrid day. In some cases the food was eaten because it was a delight. In other instances it was consumed as a matter of necessity.

A Literary By-Product There were other troubles, too, to be encountered at times. A college president who was helping in a campaign fittingly celebrated one of these by means of an appealing piece of verse. It is offered here with due apologies to the author of the famous original of which it is a parody:

WITH HANCHER'S MEN—SOMEWHERE IN AMERICA

"Oft in the stilly night,
E'er slumber's chain hath bound me,
I start the weary fight
With creeping things around me.

"And in my troubled sleep,
When German horrors fright me,
I wake to sob and weep
O'er crawling things that bite me.

"Thus in my lonely strife,
With growing desperation,
I shed the blood of life
For standard education."

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Workers encountered all kinds of weather, good and bad. They also observed all kinds of natural phenomena, according to the sections of country in which they were working. In the North Dakota campaign mirages were frequently seen. In the South Dakota movement tornadoes were more often observed. **The Weather**

Looking from the rear door of a railway coach at Woonsocket, South Dakota, one day, a worker saw a "twister" plow its way through a lumber shed only half a block distant. A block further on it damaged the Methodist Church to the extent of a thousand dollars and demolished two garages, tossing automobiles about as though they had been autumn leaves in a November wind. Its strangest prank was to remove one entire wall from a brick building without disturbance to the contents. No lives were lost that day in Woonsocket. Elsewhere, however, in that and neighboring states a number of deaths resulted from the storm. **A Twister**

Blessings often come in disguise, however. The weather sometimes seemed a hindrance, but there were other times when it was a help. Two solicitors called at a home one day while a heavy thunderstorm was in progress. Their coming had been expected, and the prospect had his heart steeled against them. They were therefore met at the door with a cold reception, and told that there was nothing at that place for them. **A Storm That Blew Good**

"But surely you will not turn us away in such a storm as this," they pleaded.

"Oh, if that is all you have in mind, come on in," was the response.

A friendly visit followed, and by the time the warming and drying process had been completed the unreceptive host had been won to a more cordial attitude. The result was that when the solicitors proceeded upon their way it was with the pleasant feeling occasioned by a substantial subscription.

A certain solicitor records another rainy day as having been historic in his career. As he was preparing for a day's work on a certain charge there came a heavy down-pour of rain. It seemed that it would be impossible to **A Surprising Rainy Day**

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get about or do anything on such a day. The worker almost decided to give up the trip and take a little needed rest. However, he finally determined to go. The rain had kept most of his prospects in their homes, and he was surprised to find himself working in an unusually favorable field. On that rainy day he wrote the largest amount he had written on any day of his experience as a solicitor.

In most of the campaigns some assistance was rendered by the resident Bishops of areas in which the schools were located. In certain cases the Bishop was at the head of the Executive Committee. In others he did actual canvassing in the field. In most he lent the aid of voice and pen to the movement.

**An Honor to
the Episcopacy**

One of the Bishops was giving himself most wholeheartedly to the work of a campaign in his area. He had been traveling and speaking constantly for many days. One night, weary with his day's work, he was taken to a private home for his lodging. As the host showed him to his bedchamber he recounted the history of the place to his distinguished guest.

"In this room once lived a very dear, old man," he said. "His custom was to sit by this window. In fact, he had his last sickness, and finally died, on the very bed where you are to rest to-night."

Thereupon he left the worthy episcopos to enjoy such pleasant dreams as he could under the circumstances.

**Stock
Objections:
The War**

Certain stock objections to the campaigns were everywhere encountered. Probably the chief one related to the war. Everywhere were found well-meaning but misguided people who had the idea that patriotism consisted in vigorously opposing everything not directly related to the war. A great many short-sighted people advocated the closing of the doors of that most efficient servant of the Republic and helpful incubator of Democracy, the Christian college. In their fervor of zeal for their country they would have destroyed a chief agency in its making and a vital hope for its future progress and glory.

The unthinking frequently conceived the idea that the financial appeals occasioned by the war had necessarily impoverished the country. They forgot that the

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Liberty Loan is an investment and not a gift, that all the appeals which involve patriotic giving have really amounted to nothing in comparison with the Nation's wealth, and that the money in circulation and the per capita income of the American citizen are unprecedented in amount.

People sometimes wakened from their delusions with some surprise when shown that the income of the American people had increased from forty to sixty billions per year, that the savings deposits of the land had leaped upward a hundred per cent, and that many banks carried four times as much money in checking accounts as formerly. Wages were high, prices were unprecedented, and the demand in every line far exceeded the supply. At such a time, if ever, is the hour of opportunity along philanthropic lines. This is the more especially true when one remembers that these conditions have come about largely as a result of the war. It was clear to many that we ought not to make money from the conflict. If money comes as a consequence of war, the best use to which we can put this unexpected increment is to invest it in the things which will make for a new and better world when wars are no more.

It was pointed out that it takes brains as well as guns to win a war. The new national army has drawn many of its choicest recruits from the colleges of the country. There is not a school which does not proudly display its service flag. Moreover, there is one calamity comparable to losing the war, and that is the calamity of a debased and ignorant manhood at the close of the war. In neither case would the future hold anything of hope for the nation.

A Lost Fortune

A great deal of strategy was often displayed by men who were trying to evade the appeals of solicitors. In one campaign a secretary, together with the pastor, spent Saturday night at a farm home before preaching in the rural church on Sunday morning. Evidence of plenty was on every hand.

During the night a mare kicked one of the farmer's numerous young calves to death. Next morning the carcass was lying in the barnyard. The secretary was being shown about the place by the pastor while the farmer was busy

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at his morning work. Coming in from a look at thousands of dollars' worth of valuable stock, they found the host getting a big automobile ready to take the family to church. The secretary remarked that they had just been looking at his fortune. At once suspicious, the farmer jerked a thumb in the direction of the resting place of the deceased calf and replied:

"There's my fortune."

**Local
Antagonism
Overcome**

In a certain college town a number of business men who were not members of the local committee determined to defeat the movement, delay it, or at least hold to a minimum the amount subscribed. The Commercial Club of a neighboring city had suggested to them the advisability of having the campaign cancelled. For some days matters stood at a serious point. The college Jubilee office sat tight, however, and kept declaring through the local papers that the battle would be won or lost in the home city.

One business man declared that he was not able to sleep at night for worry about his action. He labored with others until they also saw that they were hindering a movement which was vital both to the school and to the home town. Opposition was soon broken down, and the commercial leaders of the city entered into co-operation with the campaign workers in an effort to secure the money.

**Making the
Best of a Bad
Situation**

On a certain charge Gleaning Sunday had arrived. A Jubilee worker had gone to assist the local church in its Gleaning Day service. Upon his arrival, he found that on account of an epidemic among the children the Board of Health had issued an order forbidding all public gatherings.

A worker suggested that it might be a good plan to call a banquet at the church on Monday evening, invite the adult members, and present the claims of the college at that time. This was done, with the result that more than four hundred dollars was subscribed. The regular Gleaning Sunday Service could hardly have resulted more satisfactorily.

Visionless pastors sometimes blocked the way. The

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power of the average pastor over his people is amazing. He can almost always make or break a movement among them. No campaign could win without his co-operation. It was never to be expected that one would be lost with his co-operation.

**Timorous
Pastors**

One wealthy man had been approached, and just as he was almost at the point of signing a pledge for the amount asked some evil genius put it into the heart of his pastor, who was present, to suggest that perhaps half that sum would do, and that the other half might be given toward the church debt. Naturally, the faithful member followed the advice of his pastor, and wrote the subscription for the smaller figure. A few days afterward the secretary called alone, and obtained a subscription for not only the amount previously expected, but for twice the amount originally asked.

A certain church was in debt. Such is just the condition in which a congregation should exercise itself in the sacrificial spirit. The pastor, however, felt it his duty to bar the campaign workers from his church. They plead with him that the Jubilee is a help rather than a hindrance to any church, but their efforts were in vain. He denied his people a blessing, under the delusion that he was protecting them from an intrusive appeal.

One day a layman from his church came into the office and asked for a blank note. He said he did not know why the appeal had not been made in his church, but that he did not want to be denied the opportunity to contribute to such a cause. He made a modest subscription and left the office. Others in the same church would have been glad to do the same. The real Christian is not trying to evade his responsibility. He is looking for an opportunity to do his share.

In a certain campaign a District Superintendent, instead of assuming his position as leader of his district forces, only accompanied a worker in the silence of a disinterested onlooker. At times he even provided himself with a newspaper, that he might read while the Jubilee secretary labored with prospective donors.

**A Disinterested
Superintendent**

Occasionally the trouble was with a group chair-

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A Group Chair-
man Who
Hadn't Caught
On

man. On one occasion a secretary was accompanied by a group chairman to see a hopeful prospect for a gift of \$500. When the two arrived at his place, the man was in the orchard directing hands in the work of apple-picking. The pastor and group chairman, more interested in the apples than in the campaign, walked off through the orchard, leaving the secretary to fight the battle alone.

Having given his presentation of the claims of Christian education, the secretary was ready to ask the man for his subscription. Just then the group chairman came up and, calling the man by name, asked:

"What kind of apples are these?"

The man replied to the question, and naturally the conversation was for some minutes devoted to the subject of apples. Then the chairman again departed for the wider spaces of the orchard.

The secretary got back to the topic again, but just as he was at the critical point for a second time, the group chairman called back over a distance of four rods:

"Well, these are not the same kind of apples, are they?"

Eventually the subscription for \$500 was secured, but it was in spite of the hindrance of a man whose duty it was to be a help.

In another home the secretary was just about ready to ask for a subscription, when the group chairman went to the victrola, selected a record, and started it going.

On the way to see the next prospect the secretary proposed that the group chairman do the talking.

"Oh, no. Let the representative of the Jubilee do it," was the reply.

"Very well, then, but no music please," said the worker.

His request was granted to the letter. Furthermore, that particular group chairman developed into a capable worker, and ultimately rendered valuable service.

Unwilling
Helpmeets:
Breaking the
Ice

Unwilling wives sometimes constituted the barriers to campaign progress. In one movement a secretary was directed to see a Mr. Ice who possessed twenty-two flowing oil wells and was hourly growing more wealthy.

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Mr. Ice seemed interested in the proposition that he give five thousand dollars to the campaign fund. Before he could give his assent, however, a large woman made her way into the room. Her expression cooled the situation several degrees. The husband's mention of the proposition under consideration brought no token of sympathy. A word from the secretary did not help matters. She said they would support their home church first, and perhaps they could do something for the college at a later time. Further efforts were unavailing. As they left, the secretary said:

"Well, I see that we didn't break the ice this time."

"Yes, you broke it—and fell in," was the significant reply.

Inquiry later revealed the fact that these people supported the local church in the magnificent sum of \$1.25 per year.

Another interesting case, which illustrates the same point, is on record.

A Jubilee representative spoke in a certain church on Sunday evening. At the close of the service, among those who came forward to greet the speaker were a certain husband and wife. The one wore a smile and the other a frown.

**A Modern
Janus**

The speaker suggested that they might make a subscription of a hundred dollars to the cause of Christian education. The husband promptly replied:

"Not on your life. I have other things to do with my money."

This reply seemed to meet with hearty approval on the part of the wife. Next morning, however, as the speaker was on his way to the train, he met the husband—alone. He was promptly asked for a blank note. After the note had been signed for the sum requested the night before, the husband departed with the significant words:

"Whenever you want a subscription from me, see me when my wife is not present."

Sometimes, however, it was the husband who constituted the problem and the wife who aided in the solution. In one instance a secretary had labored long and hard for

**How He Kept
Peace in the
Family**

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a gift in five figures from a well-to-do man. The prospect had made various excuses, and had at last become irritable and well-nigh unmanageable. The wife had been sympathetic from the beginning, and as a final move the secretary appealed to her. She promised to do her best.

One morning, just before Launching Sunday, says the Jubilee secretary, this man came to him looking like one who had prayed through to victory at the mourner's bench.

"Where are your blank notes?" he said. "Give me one."

He signed the blank for a sum expressed in five figures, the first digit of which was above unity. As he did so, he said:

"The woman wouldn't give me any rest till I promised to do this."

The growth in grace which led to the making of liberal subscriptions to the educational interests of the Kingdom was sometimes quiet, and even secret. How much its silent processes meant in many lives no one can ever know. The church will not, however, lose their value and power.

**A Patriotism
That Grew**

A pastor and Jubilee worker one day interviewed a prominent business man. He was generally faithful to the necessities of the church, but had decided that no cause save the war should then claim his financial support. Courtesy and curtness were cleverly intermingled in the reception he accorded them. The workers, however, spoke as firmly as he, and laid the cause forcefully upon his heart.

There was no yielding then, but when the Gleaning Sunday offering was taken in the church some weeks later, his check was found among the others. It was for an amount twice as large as he had been expected to give in the first place.

Innumerable were the instances in which solicitors were obliged to be wise as serpents in addition to being harmless as doves. Strategy was a most frequent need, and without it the day often would have been lost.

A secretary was being guided over a college town by a young man who had watched the operation of the cam-

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paign until he had conceived the notion that he could do the work as well as anyone. He said nothing about his intentions, but when the two reached the establishment of a foremost mechanic, the youth opened fire upon his own account without waiting for a word from the man of larger experience.

When the
Shopman
Stopped to
Think

In language more forceful than elegant, the mechanic stated that the college had never made him a dollar, and that therefore he owed it nothing whatsoever. He added:

"Every institution that is not self-supporting should close its doors. Anyway, colleges mostly afford young people an opportunity to spend their parents' good money learning to carouse, and get on without working."

The youth was dumb with amazement. Turning to his companion, he whispered that the man might at least act like a gentleman. The secretary, who was used to such rebuffs, had been studying a motor truck.

"What make is this truck?" he asked.

A prompt and courteous answer was given. He had met the mechanic where he lived.

"I suppose you find this a great convenience in your business."

"It would be very difficult to get along without it."

"You must employ a large corps of helpers to justify the purchase of so expensive an outfit."

"I keep from twenty to thirty mechanics busy the year round."

"How many buildings have been erected near the college since you have been here?"

"Several hundred."

"Did you do plumbing and heating work on any of them?"

"I had my full share of the work."

"Then the college has sent many dollars' worth of work your way."

"Probably twenty-five per cent of my business is related to the college."

"Did you know that students last year earned \$23,000 by working?"

"I had no idea of such a thing."

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"Did you know that from twenty to thirty college men work in the munition factories every night, and report for their classes every morning?"

"I did not know it."

"Don't you think young people like that deserve a chance?"

"Yes, I do. What do you think I ought to give to help them along?"

The battle was won, not by might nor by power, but by consecrated judgment and by courteous fearlessness.

By-Products

There can be no approach to a correct estimate of anything so long as only the main result is considered. Among the highly important consequences by-products are often found to figure. Every movement has them, and the Educational-Jubilee Movement was no exception to the rule.

The mere gathering of so many thousands of dollars in a local campaign, or of so many millions in the general movement, hardly hints at the total results of the Jubilee. It indicates only that part of the result which can be measured. There are many effects, however, which can never be measured, and the power of which will go on beyond the bounds of time. Whoever contributes to the upbuilding of a mind or a heart is erecting an eternal structure. The Christian college is a fountain-head of things that cannot die.

Tonic Effects

Wherever it went the Jubilee Movement permeated the entire organism of the church with new life. It was not a mere stimulant, such as we occasionally have. A stimulant is a temporary thing. It arouses the subject for a time, but its unnatural consumption of reserve energy only leaves him weaker after its effect has subsided. A stimulant depresses in the end. Such is the effect of any arbitrary or artificial scheme applied in church activity.

The Jubilee Movement was rather a tonic. It stimulated the body of the church with a normal vigor—the vigor of a new wakefulness. It opened the clogged channels of circulation, and restored suspended functions. Its effect will be permanent because its methods were normal.

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The Jubilee sought to change nothing. It sought only to arouse the forces already in existence. It has brought to the Church a renewed consciousness of its power by reminding it of its facilities for Kingdom-building. President Samuel Plantz, of Lawrence College, writes:

**Testimony of
President
Plantz**

"Another thing which the Jubilee has shown is the value of our Methodist machinery. The leaders of the movement did not create a new organization, they simply laid hold of the one we have and got it to work on the task in hand. Methodism has the church machinery to do any big thing that ought to be done; a General Conference to give authority and command; Bishops over areas to give general direction, dignity, and the prestige of name and position; District Superintendents to organize the pastors and lead them to the victory; and an army of true and faithful men to knock on the doors of the people and persuade them to write out their subscriptions. The machinery is all present, and the only thing is to get the power which will set it to work. What vast things could have been done for the world's betterment, for education, evangelism, and social reform, if this machinery had been kept steadily in action. Probably in no other movement has the church machinery been so fully and successfully used as in the Jubilee."

The movement has not only toned the system of the Church up and thus prepared it for action, but its achievement has begotten a larger spirit of confidence. It has swung wide the gate through which it is possible to see the prospect of the new financial day in Methodism. We are growing accustomed to large movements, and we shall never again be able to content ourselves with inadequate ones.

**The Church's
New Confidence**

The Church is now planning other great forward movements, looking to the better support of its enterprises. The confidence which is making possible the present plans for still larger achievements is in a great degree the result of this movement which brought about the consecration of millions to the cause of Christian learning. The Jubilee has been the pathfinder to the larger financial future because it has served to remind the Church of the fact that

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it is rich and that the dedication of a share of its riches to the making of the new earth is its duty.

Deepened
Personal
Consecration

It was largely because of its fruitfulness in so many personal lives that the Jubilee Movement had such an effect upon the Church in general. There are always men who find themselves in any movement involving definite endeavor. The fires of conflict and the hurry of action unfaillingly tend to produce either renewed or deepened consecration.

Lay Leadership
Developed

In one campaign a pastor refused to assume his appointed place as the leader of his local forces. His reason was the antiquated excuse of a church or parsonage debt. Seeing that failure was impending, a worthy layman stepped into the breach, took the pastor's post, and helped to win the day. Not only did he assist in securing pledges from others, but he pledged to the campaign fund fifty per cent of his own tithe for a period of five years. He also wrote an illustrated feature article and published it in his newspaper at the right time to do the campaign the greatest good.

It is no wonder that this man is steadily growing in both spiritual vigor and financial prosperity. Neither is it any wonder that his future in the Church is one of great promise. Some day when, as an outstanding layman, he is wielding a Church-wide influence large credit will certainly belong to the part he took in a Jubilee campaign.

New Vision
Caught by
Pastors

What was occasionally true of a layman was very frequently true of a pastor. We have had thousands of pastors who became forgetful of their power. Many an apathetic leader has been led to realize his opportunity anew in these campaigns, and as a result, he has resolved to use it in his work henceforth. Men who had long been following their people are now leading them. Leadership was a large part of our genius of power in the old days. We can never afford to dispense, even in a measure, with so fruitful a resource.

After watching the progress of a local campaign in his city, one pastor remarked: "Now I know how to organize my church." Another said, at the close of a campaign in his Conference: "Methodism is a wonderful piece of ma-

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chinery. Now that I have seen it in operation in our Jubilee Movement I can do better work." Still another is responsible for the utterance: "The Educational-Jubilee campaign is the best thing that has ever come to our Conference. Now we can do things with the swing of victory."

It is an unfortunate fact that an occasional pastor or church drifts away from the sense of the connectional nature of Methodism. In their day of strength congregations are in peril of growing provincial, and forgetting that the Church has stood so firmly through the years because it has been one great unit. This condition of congregational life tends to produce a group of ministers who also lack the connectional consciousness. The situation here suggested has constituted one of the real and growing problems of the Church during recent years.

One of the ministries of the Jubilee Movement to the Church has been its tendency to restore connectional life and activity. It has helped many men to see that the life of a Conference is a unified life, that the work of a Conference is a co-operative work, and that one of our schools is the common asset of the whole Church. The Jubilee would not have spent its efforts in vain had it accomplished nothing except to lead Methodism as a whole back into the determination to stand or fall together.

In an immediate and particular as well as in an ultimate and general way the Jubilee Movement was a financial aid to the churches. This may seem a paradox, but one not infrequently meets a paradox in the work of the Kingdom. In the spiritual realm one finds a somewhat different set of laws from those which govern the action of physical things. One of these laws is a principle which decrees that in the Kingdom one gains by losing. This is true whether it be a life or a fortune that is under consideration.

It was often hard for churches and pastors to see that they could best realize their own temporal blessing by dealing liberally with every unselfish cause. It is even true that some never did come to see it. On the other hand, however, many did glimpse this great truth, and gave largely, to their own blessing and prosperity. It may

**Restoration of
the Connectional Spirit**

**A Financial
Blessing**

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look as though a great financial campaign would weaken the churches in their own local work. The only argument to the contrary which is necessary, however, is the simple fact that the result was always an opposite one. No church ever became rich by denying its sympathies to a word of need. Many churches have grown both in resources and power by keeping heart and ear open to the voice of necessity.

"The light that shines the farthest shines the brightest nearest home."

A District Superintendent's Estimate

One District Superintendent wrote, at the close of the campaign:

"It is my judgment that we have learned the lesson that when it comes to the doing of big things we have the ability from the standpoint of organizing our forces and from the financial standpoint also. I believe that the Jubilee campaign really has marked an epoch in our Conference work. Its great value was not alone in the raising of a half million dollars endowment for our school, but in the lesson taught our people, by which they have come to know the possibilities that have been lying dormant, and which need only to be utilized in the doing of great things in the work of the Church."

Financial Gains Followed the Campaigns

The fact that the Jubilee Movement helped rather than hindered the local finances of churches may be indicated by the testimony of a Superintendent who says that a year after a campaign has been conducted for a college in the bounds of his district fewer charges had reported deficiencies than ever before in the history of the Conference. A number of charges, he said, had voted to increase the salaries of their pastors for the new year.

Two typical charges, one large and the other small, may be considered in a single district. The larger church contributed \$78,000 to the campaign fund. Instead of being bankrupted and having all its other financial reports ruined by this action, it promptly increased its benevolent offerings for that year by thirty-three per cent.

The smaller church, although it was only paying its pastor a salary of \$840, contributed \$17,000 to the cam-

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paigñ fund. This was perhaps an even more surprising achievement than that mentioned above, yet the benevolences showed an increase of thirty-five per cent, and the pastor's salary was set for the next year at an advance of eighteen per cent.

Another Superintendent says that the year following the campaign his district advanced its benevolences in the sum of \$12,466. At the same time its pastors' salaries moved forward \$28,858. Still another testified that the only effect that campaign had on the benevolences of his district was to increase them beyond anything the district had ever done before.

An interesting instance is furnished by a Conference in which a Jubilee campaign was conducted during the winter, preceding the Annual Conference session in the spring. The invigorating effect of the movement upon the financial life of the church was such that many pastors' salaries had been advanced before the time of the Conference session had arrived. The amount could not be accurately determined, but it promised to be approximately twenty-five per cent.

A Conference in which one of the earlier campaigns was held included one especially poor district. Probably never in its history had this district fully met its claims. Under the leadership of an efficient Superintendent, however, it made an outstanding record in the campaign. The new consciousness of power which came to it was such that it carried the stimulus of the campaign into its general work. It had its benevolences in full weeks before the date of the Conference session, and each year since has seen its remarkable record fully sustained.

The Church does not need to fear poverty. It much more greatly needs to fear an excessive increase of wealth, unconsecrated to any high and worthy purpose. We have been enriched rather than impoverished by giving. Our problem is not one of reducing the demands upon it. It is one of reaching a standard of giving which is comparable to the needs of the Kingdom. "He that seeketh to save . . . shall lose. He that loseth . . . shall save." This is an immutable law in the divine scheme.

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Spiritual Results

The spiritual by-products of a religious movement are the most important, however. The right of the Jubilee Movement to have claimed a place in the program of Methodism is fully vindicated by the fact that in its case, the spiritual by-products were many. The thrill of new life which it brought touched not only the purse, but the heart of the Church as well.

The year following a Jubilee campaign one district registered from 250 to 300 more conversions than had ever been known in any previous year of its history. Concluding this testimony, its Superintendent writes: "I am confident that the spiritual condition of the district was never so good as it is now."

It was never the policy of the Jubilee organization to allow a campaign to run over the Christmas holidays. In one case, however, such an extension seemed unavoidable. In one of the Conferences involved in that movement a pastor wrote to the Bishop at Christmas time, as follows:

"B. is out of the trenches and over the top to-night with fifty-eight subscribers, giving a total of \$392.50 for Gleaning Sunday and \$2,092.50 for the campaign. In the after-meeting to-night strong men wept as they thanked God for what the campaign had meant to them. The best prayer meeting a week ago in my present pastorate. You asked me to do my best, and I have tried. Thank you for sending me to B. this year."

It is an established spiritual principle that the flood-gates of high experience unfailingly swing open when a duty is done. The joyful heart is never coupled with the withholding hand. The ecstatic spirit is the result of the unselfish deed. Sacrifice is the key to the door that opens on the presence where there are pleasures for evermore.

Therefore it is not strange that the Jubilee campaigns were often followed by sweeping revivals. This was true in such a marked degree that one of the church editors, after having traveled over some of the field recently covered by a Jubilee campaign, said to the Director:

"This organization should have its name changed from that of Educational-Jubilee to that of Revival Factory."

One of the most courageous notes sounded during the

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entire Movement was that contained in a letter from an old couple in Ohio. They had invested both life and fortune in the making of the better day, and their testimony is clear that it was altogether worthwhile to do so. During the campaign in that state the following letter from them came to the desk:

**A Pair of
Happy Givers**

DEAR BRETHREN:

Enclosed you will find our Liliptian subscription to your educational fund.

Since we have always stood in front of your counter, and drunk in all you had to offer, we are very sorry that, because of our poverty, we cannot do better, but this amount we give cheerfully.

Eight of our nine children have drunk at your fountain, five of them at Ohio Wesleyan, two at Ohio Northern, and one at the College of Puget Sound.

We have sent our nine children to common and high school one hundred and five years, and to college thirty years. The cost of this represents a small fortune, which if wisely invested would have made us independent at this time of life.

Concerning the five who went through Ohio Wesleyan: the oldest, a daughter, married a Methodist Episcopal minister and is now located at Los Angeles, California; one, a professor of Political Science and Sociology at Morningside College, Sioux City, Iowa, is at present a captain in the Coast Defense Heavy Artillery at Fortress Monroe, Va.; one is a Y. M. C. A. secretary in Canton, China; one, a daughter, is at home; and the fifth is in the Ohio Wesleyan Hospital Corps at Camp Sheridan.

Of the two from Ohio Northern: one is a physician in Detroit, Michigan, and the other is a pharmacist, engaged in business with us here in our home town. The one from the College of Puget Sound is a gold miner in Alaska. From the above you can see that we have been absorbers, but hope by good assimilation to give something back to the world that is worth while.

Does it pay? Our lives are made happy in our declining years by the achievements of our children, and the weekly letters that come to us is the precious ointment that renews our life and makes us feel that we want to do it all over again.

Very truly and affectionately yours.

Methodism has always insisted upon the value of experience. In this emphasis she has been entirely correct. From the experience of a thing comes such an understanding of its value and significance as could be imparted by no words, however eloquent, and by no argument,

**Experience
Born of Giving**

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however logical. Whoever would know the goodness of the Lord must taste and see; whoever would know the gladness of redemption must do so in a personal way; and whoever would know the joy of sacrificial service must gain his knowledge by experimental methods. In the Jubilee campaigns many lives found a great gladness by boldly laying hold of an opportunity for definite service. To their surprise, they found the thing from which they had always shrunk in fear to be one of life's deepest joys.

In one instance a man was canvassed, without at first displaying even a slight sign of interest. He was well-to-do, however, and at length subscribed a thousand dollars to the college. To the surprise of the workers who took his subscription, he immediately said that he felt so good over the step he had just taken that he thought he would have to subscribe an additional thousand to the fund for retired ministers.

One man who was fairly wealthy, and who had no needy dependents, was asked to give an estate pledge for \$10,000. His wife, who was present, was not quite willing to subscribe so large an amount, but said she would gladly give her consent to a gift of \$5,000. The man was not of the opinion that it was his duty to contribute to such a cause, and, being a reader of the Word, he attempted with evident sincerity to vindicate his contention by appealing to the Scriptures. A subscription for \$5,000 was prepared, which the wife very willingly signed. The husband did not definitely refuse, but managed to avoid closing the matter up that day.

When the workers called again he was plainly troubled. At length he exclaimed:

"There is one thing I do not like about your work. You have plowed with my heifer."

Taking advantage of the consequent confusion of the workers he succeeded in once more escaping the necessity of coming to the point. Return calls were made, however, and at length he signed the subscription. Immediately upon doing so, he realized the joyful sense of duty done, and became as happy as he had been troubled before.

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In these times of test and strain even the minds of the young are thronged with sober thoughts and serious questions. The present period of struggle has helped wonderfully to bring men to realize the fact that selfish interest is not worth living for, but that the common good is the proper end of human life and endeavor.

**The War-
Time Spirit**

One evening a team of workers met two young men returning from the field. Neither of them had ever seen a college or expected to attend one. Each, however, willingly made a generous subscription. Then one of them, who was soon to enter a training camp, said:

"This war has brought us into a new day. Now we think not only of self, but also of others."

One day a team of canvassers in a western campaign drove twenty-eight miles to interview a rancher. They arrived at the ranch about eleven o'clock in the morning. Having been invited to enter, they were told in the pointed and definite fashion of the West to remove their coats. At first they did not do so, intending to remain but a short time. However, they were ordered a second time to remove their coats, and this time the note of authority in the rancher's voice induced obedience.

**A Rancher Who
"Needed" to
Give**

Noonday brought a splendid meal, characteristic of the western table. At its conclusion the head of the house announced to his guests that he was ready to be interviewed. The solicitors outlined the business on which they had come, and were given a very respectful audience by the ranchman and his family. When they were through the husband and wife excused themselves for a few minutes, and upon their return to the room announced that they would give \$2,000.

The Jubilee secretary requested the college president to lead in prayer. Having noted that the rancher's aged father was deaf, the president crossed the room and knelt near the old man while he prayed. The father gave frequent expressions of approval as the prayer proceeded. When it was over he whispered into the president's ear the question:

"How much did he give?"

Upon being told that his son had given \$2,000 the old

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man exclaimed: "Well, bless the Lord! Bless the Lord! He done even better than I thought he would."

Then, walking to his son's chair, he placed his hands upon the shoulders of the younger man, and said:

"I am so glad, my boy. I am glad for the Kingdom's sake, but still more for your sake. You needed to do it for your own sake."

All eyes in the room were moist as the old man expressed his joy at the gift made by his son to a work of the Church he had so long loved.

**The Church
College to Be**

A new Methodist college will be one of the outgrowths of these campaigns. The old was worthy, and the value of its product to the world of yesterday can never be measured. The larger and stronger school is a necessity, however, for the day when the world will begin life over again upon a grander scale. The Jubilee will have helped to pave the way for the dawning of that day.

Schools which long had such limited endowments and equipment that they could not command the standardization necessary in the educational system of their respective states have now had this hindering barrier removed. As a result students who otherwise would have gone elsewhere are already entering their doors.

In a material way also the effect of the Jubilee Movement will be increasingly evident. New buildings have arisen on more than one campus. Increased equipment is planned in practically every school for which a campaign was completed. In some instances complete reorganization schemes have been worked out for grounds and buildings hitherto utterly inadequate to the responsibility laid upon them by the Church. They will now stand as a credit to a great Church and as worthy servants of a great Nation.

**New Recruits
for Christian
Service**

The sweep of the Jubilee Movement across the country has awakened scores of young people, and turned their faces in the direction of the Christian college. The full significance of this fact no human words can tell. It means the touch of the Pierced Hand upon practically every worthy line of human effort as the years pass. It also means a host of additional recruits from this and

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coming generations for the various forms of definite Christian service.

Such things who can measure? In order to estimate the results of the Jubilee one would have to go far into the future and extend his investigation along every path trodden by the world's workers. Even when this had been done their true extent would not have been adequately conceived.

Some things can be better described than explained. For that reason a brief description of a representative closing day is included here:

Closing day has dawned with a clear sky. The nerves of thousands of faithful friends of the Conference college are tense with expectant uncertainty. Each of them, throughout the seemingly extended months of the campaign, has been doing his best to make victory certain. It has been a long battle. Sometimes it has also seemed a hard one. Now a few more hours are to witness its close. A little time will register either victory or defeat. These are telling moments.

**A Closing
Day**

There have been other testing times, too, since the beginning of the movement. Last Sunday, when Gleaning Day was observed in all the churches, was also a tense and trying occasion. The college authorities and the Jubilee workers knew that Gleaning Sunday must mean fifty thousand dollars if the campaign was to succeed. Early in the morning the clouds for a little while threatened rain. Anxious eyes scanned the sky. Should a storm come, each drop that fell would have pattered out a story of defeat for a college which was pinning its hope to this movement. Vast issues were hanging upon the intention of the clouds.

The skies cleared in good time, however, and Gleaning Sunday was a success. The fifty thousand dollars were secured, and the campaign was carried that much nearer to a victorious finish.

Now the final test has come. The weather is still an important consideration. Should this be a rainy day, or should either mud or snow render the roads impassable, victory would still be impossible within the time stipu-

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lated on the subscription blank. Again anxious eyes scan the early morning sky. There is nothing to fear, for there is not a cloud in sight.

The One Uncertain Quantity

The only uncertainty now is the will of the people to be interviewed by the workers to-day. Should sympathetic hearts not be found, the college must go on in its poverty or sell its property to pay its debts. The people of the Conference would never permit such a thing, if they realized what it meant. It is a pitiful fact, however, that people do not always realize what such things mean. The question rests heavily upon the hearts of those who are responsible for the outcome.

The Distance to Be Covered

The big bulletin board on which the totals have been displayed from day to day registers a sum just sixty-nine thousand, eight hundred ninety-one dollars short of the goal. This is almost seventy thousand, and but one day and half a night remain in which to obtain it.

Preparation Made

Preparation has been earnestly made. Literature has gone out in a steady stream to tell the people about the need and the opportunity. Careful final instructions have been given to the Group chairmen and pastors, whose efforts are to determine the outcome of this momentous day. Each man, throughout the Conference, is in his place, eager and expectant. Could one's vision reach far enough to see all the army of helpers in the day's activities, he could no longer question the nearness of triumph. There are five District Superintendents with the light of leadership shining in their faces; fifteen special workers, seasoned by the experience of many such battles; two hundred and forty pastors, fired with the thrill of a new and great enthusiasm; twelve thousand devout people in the churches, backing the movement with their hope and prayers; and forty-seven thousand people, to whom the message has come and thousands of whom are responding to its call. "Like a mighty army moves the Church of God."

A half dozen telephones have been installed in the college Jubilee office. They connect it with every point in the entire Conference. This little room with its company of busy workers is the center of Methodism in the state

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to-day. Upon it all eyes are turned; toward it all thoughts are directed; for it all hands are toiling.

Last night and the night before many hundreds of night letters went out. Some asked group chairmen and pastors to gird themselves for a great effort during the last stage of the battle, and to leave nothing undone which could possibly contribute toward victory. Some requested representative laymen to withhold no support which they could contribute to the successful completion of the movement. Others went to men who have been in line for large subscriptions, pleading for quick decision and prompt action in order that their gifts might be counted in before the end of Closing Day.

Above all, the way has been paved with prayer. These men have tried to go nowhere without the guidance of the Divine Spirit. Though their path has led through the wilderness, they have felt themselves constantly in sight of the hovering cloud and the fiery pillar.

Jubilee men, college officers, and faculty members have met often for a time of prayer together in the interest of the campaign. Through all the weeks of the effort trustees and supporters have besought the Throne of Grace that the burden of financial support might become distributed throughout the Conference. Hundreds of faithful and believing people in the field have banded together weeks ago, pledging themselves to pray daily for the complete spiritual, educational, and financial success of the campaign.

They have been keeping their promise. No one will ever know the number or be able to measure the power of the petitions which have so constantly ascended to the all-hearing ear and registered themselves in the thoughts of the all-understanding heart. As the people have prayed they have remembered how great are the issues which depend upon the outcome of this movement. They have been mindful that its success or failure will determine whether thousands of young people are to have a chance or whether their heaven-given talents are to be smothered out in the dusk of obscurity.

The work of busy weeks has set the stage for action.

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The hand of Morning rolls up the curtain. The sun, standing at the switchboard of the universe, turns on the light. The drama begins.

**Pledges by
Wire**

With the opening of the college Jubilee office, at an early hour, telegrams begin arriving. Among them are responses to requests for large subscriptions. Most of the men to whom the messages were sent have not replied. Sending the messages has involved no waste, however, for the few who have replied are giving in such generous amounts as to justify the action many times over.

One man wires that he can be counted in for \$5,000; another will give \$3,000; another contributes \$2,000 in addition to a previous gift of \$4,000; four promise \$1,500 each; and four others accept responsibility for \$1,000 each. This adds \$19,000 to the amount raised, and carries the movement that much nearer the goal toward which it is striving. Thanks are due to the faithful wires that hum out so many days of patient service to those who would express themselves across the distances.

This is a good start to be made so early in the morning. A good start means much to any group of men alert for a struggle. As the word goes out workers are encouraged. Their blood runs a little faster. Their eyes take a fire that speaks a new-born determination within. A new confidence has come, and confidence is much of the battle.

**The Morning
Mail**

Next comes the morning mail. Along with the usual grist of intermingled excuses for failure and chronicles of achievement comes a large number of uniform manila envelopes. The workers in the office know at once what these mean. On Saturday a final appeal letter went out from the office, asking those who had not subscribed to do so quickly, and requesting those who had subscribed to consider whether they could not give a little more to insure success. These letters carried blank notes and return envelopes. The replies are now coming in. A few reached the office yesterday, but the first really large number comes this morning.

A secretary takes them with an eager hand, and prepares to open them.

"How much do you say this first one will contain?" he asks.

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Two or three about him fall to guessing. At length the envelope is opened to see whose guess has been most accurate. From it falls the same sheet of paper which was sent out with it on Saturday. From it also falls the blank note, still untouched with pen or ink.

On the back of the page a misspelled and ill-tempered refusal to subscribe is written in pencil. Some one out in the state has at the same time relieved his feelings and deepened the callous on his heart. The college has lost a few dollars, but what he has lost could never be measured by any human standard.

The next envelope contains a subscription for a hundred dollars. This helps to soothe the feelings of the expectant guessers at the amount contained in the first. One by one the rest are opened. The amounts contained in them are not large, but they gradually climb to a very creditable aggregate. One is the pledge of a little Sunday-school boy who has decided that he can give four cents; one is for two hundred and fifty dollars; and one is for five hundred. The rest range from one to one hundred dollars. When all are reckoned up, the total is \$4,000. This means that upon the very threshold of the day \$23,000 has been subtracted from the amount to be raised.

This has happened at the beginning of the day, but progress beyond it is slow. The remainder of the morning passes uneventfully. There are no more calls and no more telegrams. The president of the college feels disturbed by the fear that all is not going well. He notes the calm face of the Assistant Director. There is no trace of agitation there. Is it because he feels no fear or because he is so used to the stress of such experiences that his feelings are not swept by the emotions others feel at such times? The real fact is that the Assistant Director knows the workers in the field are meeting with success, and are too busy to call in.

As the hours pass a number of trustees and friends arrive to watch the finish. Waiting where they can keep track of the returns, they share the spirit of the day. One says it is like watching the progress of a ball game as registered on a score board. Another says it is more like

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watching a patient past the crisis of a disease which has threatened his life.

The Rivals

Among them are two men belonging to the leading churches in rival towns. Each town is silently and jealously watching the record of the church in the other town. It happens that there is little difference between their present records, and that each is near the point of leadership in the Conference.

At length one of the men slips silently out of the office. No one knows where he is going. He bends his steps in the direction of the telegraph office. A little later a wire is singing with the following message to his pastor at A.:

"B. is trying to outdo us. Fifteen hundred more will put us in lead in the Conference. Can you get it?"

Leaving the telegraph office, he almost bumps into the trustee from the rival town. Speaking in a constrained voice, he hurries on to hide the guilty expression which his features cannot banish. He almost thinks, however, that the other man looked guilty also. As a matter of fact, each is up to the same trick, and each thinks he has a monopoly on the idea.

Directly the wire is carrying another message to the rival town. The pastor there receives the following telegram:

"A. is trying to slip one over on us. Fifteen hundred to two thousand more will put us safely ahead. Get it if you can."

Two pastors immediately get busy. Laymen rally round them. Even business men who do not belong to the Church are led into the support of each of the towns, for the sake of local spirit. Perhaps the college may never know the reason why, but two hours later two telegrams come. One says:

"A. will be responsible for fifteen hundred more."

The other reads:

"Count B. in for eighteen hundred additional."

This ties the towns and churches involved. They are, therefore, obliged to share the glory in the best spirit they can.

The afternoon begins to bring reports from the field.

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Only a few scattering ones came during the morning. Now, however, the 'phone bells begin a continual jingle, as though stirred already with the thrill of victory.

One after another the group chairmen report. Then one after another they call in with additional reports. The districts, too, are watching one another with friendly jealousy. Each is trying to get ahead. Does it seem strange that the district which is well in the lead is that which is headed by the Superintendent who has carried the campaign most constantly upon his heart and kept it ever in his prayers, giving it his best efforts from the day when it was made a part of the year's program by Conference and executive action? One might go throughout the long list of Jubilee campaigns and the secret of outstanding success on either district, group, or charge would be found to be the same. *Labor omnia vincit*—There is no other way. It was so in the day of prophet and apostle. It will be so while time endures.

**The Groups
Report**

As the shades of evening gather the goal is just thirty thousand dollars away. But a few hours now remain, and the most fruitful part of the day has passed. The shadows of doubt and fear again enfold the hearts of the president and his co-workers with their chilling presence. Still the face of the Assistant Director is as calm as that of a cliff that lifts itself above the storm and shadow. He has learned how to read the signs and how to take all the conditions into account.

The door opens, and three workers come dashing in. Their clothes are dusty and their eyes are full of sand. They have driven an automobile sixty miles in the face of a storm of wind and sand. They have news, however, which has kept them oblivious of the chastening hand of nature.

A Big Lift

"Chalk up your slate there!" they cry. "This report will help you some."

They throw down a subscription, and the astonished workers read a pledge for \$25,000, offered on an annuity basis. It comes from an old man with whom the workers have often labored, and to whom they had ceased to pin much hope. On the last day of the campaign they have

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gone back for one more effort, and he has surprised them by subscribing an amount which no one ever dreamed he would give.

A dignified District Superintendent who has been nursing his gloom in a corner now jumps up and slaps the ceiling with his hat. His shout can be heard across the street, to say the least. More than once the Jubilee has awakened an old-time shout of victory. Methodist enthusiasm has not become an impossibility. It is aroused now by the same things which induced it in other years. It is the fruit of sacrificial achievement. In order to have it we must do things. To do things as our fathers did them means to do bigger things in our day than our fathers did in theirs. Bigger things are as easy now, however, as lesser things were in other times.

The amount to be secured is not so large now, but it represents a breach to be crossed before the goal is won. Everyone connected with the institution has given to the limit. Even this small amount must come from the field if it ever comes at all.

A Thousand-Dollar Disappointment

One other prospect still constitutes a hope. A distant farmer has long been solicited for a large gift. He has given encouragement, but no pledge. A team of workers has been with him to-day. The president is expectant that they will call in and announce a gift of at least \$25,000. Such word would not only bring the desired victory, but it would also afford a handsome surplus.

It has begun to drizzle rain. Not much more will be accomplished in the field to-night. Already the battle is either won or lost.

The team sent to solicit the hopeful prospect come in, shaking the moisture from their clothing. Disappointedly they throw upon the table a pledge for \$1,000. They have cashed their expectations at four per cent. The surplus is not yet apparent.

The Feed

The ladies of the college community, always loyal supporters of the home institution, have prepared coffee and sandwiches for the men who are too busy and anxious to leave the office for their evening meal. As this lunch is being served the telephone rings.

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"This is the Western Union," says a voice at the other end of the wire. "We have the following message:

" '——— raises his subscription from fifteen to twenty-five thousand.' "

A murmur of surprise soon swells into a cheer of delight. This man is a member of the General Committee; a wealthy banker and abundantly able to give. Early in the campaign he subscribed fifteen thousand dollars. The workers have been unable to change his purpose in the direction of larger things until to-day. The hour of anxious uncertainty has led him to increase his subscription in order to insure the victory. This latest message carries the movement over the top. The sinister figure of Doubt vanishes from the room. The radiant presence of Triumph takes its place.

Under the Wire

The Assistant Director rises.

"It now becomes possible for me to announce subscriptions to the amount of \$10,000. These were given me in confidence some time ago with the provision that they were not to be made public until the entire amount was secured. That sentence of secrecy is now lifted, and every condition of uncertainty is removed."

A Surprise Announcement

The Executive Committee meets and formally declares the entire amount secured, all conditions met, and every pledge binding. Thanks are tendered the Jubilee workers for their co-operation. In the confused emotions of the hour everybody congratulates everybody else.

As the hours have passed the amount pledged has continued to grow. Driven to shelter by the rain, workers have been calling in from all over the Conference. The returns are no longer watched so eagerly, however, now that the victory is assured.

As one by one the watchers depart it is not so much to slumber as to reflect upon the events of the day and evening. With open eyes they dream of the larger future awaiting the Conference college and of the new day which has come to Christian education everywhere. A half million dollars more have been dedicated to the work of an agency which will mint them into life, character, ideals, and achievement.

Hope Changed to Assurance

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The college president has suppressed his feelings with difficulty. No other knows the struggles of the past quite so well as he. Therefore no other can be quite so deeply touched by the prospect of the future.

Out in the darkness he allows the moisture to flow unrestrained from weary eyes. Yesterday he did not know whether the college could continue in its work. To-night her usefulness for the years to come is assured. All the distance between despair and hope has been bridged with dollars. We sometimes call money a sordid thing, but it can be consecrated to purposes which lift it far above sordid levels. At his bedside the president offers up his thanks from a full heart.

**The Final
Result**

Next morning the mails and wires both continue to bring in belated reports. The final result is that the goal is reached; deductions are made to cover the difference between the face value and the present worth of estate notes, annuity bonds, and other like new holdings; and there remains a sufficient surplus to provide for all the expenses of the campaign.

**The Larger
Reckoning**

Such is the result in dollars. There are other results, however, which deserve to be remembered. Those who have learned what a college means are able to look out into the future and see a long train of young people coming out of the years to drink at the fountain of wisdom and inspiration. Each one of all this company is to have a better chance in the only life he has to live because the Jubilee campaign carried the story of need to some unselfish lover of truth and righteousness, and because he responded to its plea in behalf of Christian education.

Meanwhile, what of the Jubilee secretaries? No search reveals their presence. They are birds of passage, and they have vanished. On railway trains, going in various directions, they are moving out to new fields of battle. Each is already planning the first movements of a campaign for another school. Theirs is a continual conquest. They wage it, however, in behalf of others, many of whom they will never see this side of the golden river.

CHAPTER X

PRAYER

THE most amazing record of achievement ever written is the history of the Apostolic Church. This is true because the early Christians depended much upon a power not their own. From the days of Abraham the power of prayer had been a mighty one. Jesus gave it a new emphasis and the Day of Pentecost afforded it a new proof.

**A Neglected
Privilege**

Human nature is such, however, that anything enjoys its greatest popularity during the days of its novelty. Men depreciate a blessing as they grow more accustomed to its privilege. Like a toy over which a child has at first shouted with delight and then has cast aside, the privilege of prayer eventually came to be too much neglected. With many it remained a vital force, and was utilized as such. With others it sank into the position of a formal thing to be recited by ministers and priests. With still others it was allowed to become a thing untried and well-nigh forgotten.

Three kinds of influences have helped to keep prayer in its rightful place as the Christian's chief source of power. Great sorrows have driven men and nations to the feet of God as the only source of help in the time of trouble. Great crises, involving peril to State or Church, have served to remind that Jehovah is true whatever else may fail. The pressure of great tasks has often turned the face of the Church Godward in petition for the aid of the only power which is equal to any test. To this latter class of influences properly belongs the Educational-Jubilee.

**Prayer-
Inducing
Influences**

From the beginning prayer has exercised an indispensable function in the Church. It has proven itself a force at once beautiful, mysterious, and powerful, interpenetrating the entire history of God's dealings with men.

**An Unfailing
Help**

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It has been a heavenly light-bearer, a mover of men and nations, a point of contact between the thoughts of men and the mind of God.

The centuries have been filled with the tidal movements of human thought. Embattling armies and navies have made the air turbulent with the thunder of conflict. The shock of warring nations has caused the earth to tremble. Continental movements of population have streamed hither and yon. In the midst of all of these prayer has linked the human with the eternal. Even among the tempests of persecution, amid the tortures of the stake, or in the agony of the rack, prayer has always found a help invincible, almighty and unailing.

Prayer in the Church

It has been the privilege of the Educational-Jubilee to assist the Church in the rediscovery of what had been one of its most supreme sources of might, but what had fallen into the class of more or less neglected rights. Prayer is a resource without the utilization of which no enterprise of the Kingdom can succeed and with which none stands in danger of failing. This led the Jubilee, wherever it went, to call the Church to its knees and to cultivate the habit of prayer among the people. It is safe to say that if the Jubilee millions were forgotten, the spiritual profit accruing from the movement would alone make it worth all it cost in toil and treasure.

The Experi- mental Test

This service was rendered in practical as well as theoretical fashion. Jubilee workers preached almost numberless sermons on the subject. The Church will remember their message, however, not merely because a great deal was said about prayer. It will do so rather because a great deal of praying was actually done, and because it produced definite and genuine results. The vindication of the potency of prayer has not been in the entangling words of involved theories, but in the unanswerable terms of positive experience. This is the indisputable argument, the sermon which cannot be doubted, the proof supreme.

The Jubilee Movement was originally conceived and always promoted as a means of strengthening the Church and enlarging its influence. That, in some measure, it

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succeeded is widely evidenced. Wherever the influence of the Jubilee went are pastors with a larger number of spiritual helpers; congregations enjoying greater spiritual vigor and temporal prosperity; and men who once believed in prayer because it was enjoined upon them, but who now believe in it because they have tried it and possess an experimental knowledge of its power.

Whatever contributes to the spiritual vitality of the Church does much more than this. It affects the entire national life. A familiar scripture passage might well be paraphrased to say that except the Lord build the foundations and guide the destinies of a nation they labor in vain who strive to do so in their own strength.

**The National
Significance**

Triteness does not detract from the truth of the dictum that a chain is no stronger than its weakest link. It is likewise true that the strength of any combination of units is equal to the sum of the strength of all the units plus the added strength of the union. A nation is not strong merely because it has a strong executive, an adequate system of laws, or a rigid governmental organization. Nations are not made of traditions, wealth, influence, or even of statesmanship. They are made of the characters, habits, convictions, and fidelity of the people who compose them. No strong people was ever made up of weaklings; neither was a weak nation ever composed of rugged men accustomed to the habits of simple living, lofty thinking, and honest toil. The source of a nation's life is not the executive chamber nor the legislative hall. It is the fireside. The shop, the farm, the office, the factory, the kitchen, and the nursery are the fountains of a nation's existence:

Each of these sources is directly touched by the Church. Each is also more or less directly affected by the church college. There is not a toiler, nor a beggar, nor a child in the land who would not be made happier, worthier, and stronger by the influence of prayer in his life. There is not a fireside nor a workshop anywhere the atmosphere and associations of which would not be rendered more sacred by the petitioning voice.

Early in the Great War a wonderful example of the

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altruistic spirit was manifested. A great world power sprang to arms wholly in the defense of a violated nation which was too weak to defend itself. Later another great power sprang to arms and dedicated all its blood and treasure to the work of making the world safe for democracy. These were two of the outstanding Christian nations of the earth. In them the Church had been at its best. Both were largely made up of praying people. We may not say that either was perfect, for nations as a whole are seldom so. As would be true of any nation, however, they approached perfection according as they were guided by Christian principles. Christian principles are found to most largely prevail under the propagating influence of a praying Church.

The World Significance

Spiritual uplifts are, however, not only significant of the influence of the Church as a denominational organization and as a builder of national life. They also indicate its place as a helper and conservator of mankind. Whoever teaches men the secret of prayer or reminds the Church of this too often neglected opportunity, reaches a hand through time and lays it upon the gates through which alone we may pass to the better day.

The Church represents one of life's supremest interests. No really normal social condition can be maintained without it. Non-Christian nations are neither progressive nor prosperous. Peoples do not become great while they remain Christless. The hope of the world for the future is the beneficent nation. The hope of the beneficent nation is a vital Church. The hope of a vital Church lies largely in the utilization of the spiritual resource of prayer.

The New Con- ception

We are now forced to think in large terms. Great conceptions have become natural to the human mind. The country lately thought in millions, but now it must estimate in billions. Once nations were the largest neighborhood limits, but now our considerations must touch the boundaries of continents. We are facing great tests, performing great tasks, and facing still greater responsibilities to come. The world has been torn to pieces. It must be rebuilt, and it is the opportunity of men to rebuild it on better lines than those of the past.

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We are now confronted with a world situation which is at once more pathetic and more promising than any other of all the past. Men have been slaughtered by the thousands and even by the millions, and at this we mourn. Fields have been devastated and cities laid waste, and this we regret. Social rights and civilized conventions have been trampled upon, and the injustice of this has been suffered by many and felt by all.

**The World
Situation**

At the same time old systems of injustice are crumbling. In the minds of men has crystallized a great determination to set some things right once and for all. Great world changes are therefore impending. We look back upon a time of strife and sorrow, and no such prospect was ever pleasant. We look forward, however, upon a dawning period of human rights and social justice, and its promise gives rise to a renewal of courage within us.

To pass through such transition periods is neither easy nor safe. Sometimes when a nation is just ready to emerge into a new period of hopefulness, it commits an error which only plunges it into deeper disaster. Such a thing may happen to a planet as well as to a nation, and it happens most easily in the day of hope and opportunity.

In such a period of transition as that through which the world now finds itself passing, a vital faith and a clear sense of divine leadership are the most absolute of all necessities. Christianity, with its effective platform of individual and social righteousness, has always been a necessity. It has been one, however, which men have neglected and still survived. There will be no survival of anything worthwhile if Christianity is lacking in the coming day when old things shall have passed away and all things shall have become new.

These are the fires in which the earth, as it was, is being destroyed. When they subside, the new earth will have taken its place. If the new earth is to recognize the dominion of the King of kings, this climactic period of its evolution must be steeped in prayer, walled about with faith, and filled with Christian endeavor. The Educational-Jubilee has helped to re-emphasize a spiritual resource which is altogether necessary in this day of world transition.

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A Cast-Off Philosophy

In the Great War the spirit of military autocracy made its last stand in the defense of materialistic evolution, as taught by Haeckel and others. This philosophy proclaims the non-existence of God, the unbelievableness of immortality, the unwisdom of morality, the insignificance of humanity, and the impracticability of liberty. There is, declares this materialistic faith, only the monism of force with its corollary fear, and these are expressed by the bayonet, the bullet, and the bomb. Their ethics sanctions the murder of nurses, the attacking of the wounded, the sinking of hospital ships, the massacre or enslavement of the helpless, and the ruin of nations. The object of this monism is simply that those who proclaim it may dominate the earth by means of their armies of terror. Military, political, and moral forces of hitherto unsuspected magnitude were therefore pitted in the world's greatest conflict.

The Task of the Church

The human task for the future, then, is foreshadowed in the impending movements of nations. These movements point significantly to the conclusion that if the Church fulfills its great mission in a time of world crisis it must keep in advance of the old standards of thought and action. It must forsake the lethargy of the past, think in terms commensurate with the necessities of the present situation, and meet its responsibilities with largeness of purpose and consecration.

Under the sound of the present call of Opportunity erstwhile forbidding barriers are disregarded. National boundaries disappear, and racial differences are forgotten. The Church is called to realize its responsibility as the servant not of any provincial group, but of mankind. If its activities are to meet its responsibilities they must be world-wide in their scope. The race has witnessed the bitterness of a reign of force and terror. Now the Church must bring to men the gracious ministries of light and love; of fellowship and brotherhood.

The foundations of thrones have been shaken in the world tempest. Governments have been overthrown in the crash of contending forces. Captains and kings have departed. While these things have been taking place

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God has been giving the Church the blessing of an ever-increasing opportunity. If our eyes are open to see it, and if our strength is ready to meet it, the forces of the Kingdom can now mold a new and happier civilization.

Significant and far-reaching is the influence of any effort made to give prayer its rightful place in the lives of men. Nothing less than righteousness will ever transform the world, and no dependable righteousness is possible save in the life which is committed to the leading of its God. The stability and integrity of the whole social fabric is dependent upon adequate leadership along the lines of prayer.

Even to the pre-eminently practical man who refuses to look beyond the limits of the immediate case in hand, this principle should seem clear. The raising of the Jubilee millions was a large task, and only in prayer could have been found the strength to perform it. Other great tasks remain to us in behalf of both Church and nation. Adequate preparation for them is to be found in divine anointing. The world is testing the Church more severely than ever before, but it is at the same time trusting the Church more implicitly than ever before. If the Church expects to meet the issue successfully, it must keep near the Source of power. If it would approach the spirit of its Master in the service of the world it must, like Him, dwell much in spiritual communion.

**The Necessity
of Prayer**

It will always be true, as it was of old, that the greatest forces are not always those which are most loudly demonstrated. The still, small voice often speaks more clearly than the thunders of the tempest or the shock of the earthquake. The Church has given its millions in response to an appeal to establish means of Christian education for American youth. It has accomplished that task in a notable manner. It needs to remember the fact, however, that even this achievement is hardly a test, for it has not yet so much as begun to measure its own colossal strength. The Jubilee millions were small, as compared to the needs of mankind and the resources of the Church.

The growth of the spirit of prayer in the Church will mean growth in both grace and giving. It will be a day

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of rejoicing among those who have carried the burdens of Christian philanthropy when the people of the churches reach the individual average of a penny a day for Christian benevolence. Given with a prayer of consecration, this average would eclipse any previous achievement. Not only would it lay large sums of money upon the altars of the Kingdom, but in the very act of giving would be born a new willingness to serve and a new desire to be a blessing.

"The gift without the giver is bare," but no gift that is offered with a prayer goes without the giver. Consecrated money helps to make a happier and more beautiful world, but the increased faith, the deepened devotion, and the confirmed purpose will even more swiftly enthrone the King of kings and Lord of lords. To all of this the means is prayer—an immeasurable resource which the Educational-Jubilee has helped to rediscover.

The Basic Principle

It was highly fitting that the word "prayer" was made fundamental among the three watchwords chosen for the Jubilee emblem. It was significant, also, that as these three words were ranged around the Jubilee triangle the word "prayer" occupied a position at the base of the pyramid.

Each time a sheet of paper carried a Jubilee letter to a point near or far it told the reader that prayer was a basic principle in all the work undertaken. Each time a subscription blank was read or signed the little monogram stood out upon it, proclaiming prayer as its foundation line. Almost every piece of publicity issued reminded each reader of the same thing.

The Principle of Action

Prayer sustained a much more vital relation to the Jubilee, however, than is suggested in even these facts. It was not only a watchword but also a creed; it was not only a slogan but also a moving spirit; it was not only a theory but also a principle of action. The Jubilee program of advance was based upon it and permeated by it.

A Spiritual Conception

The Jubilee Movement was conceived in the minds of praying people. Its labors were performed by hands frequently lifted in token of petition before the Throne. It

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was championed by those familiar with the same leading which Israel knew. Men do not undertake such daring schemes in their own strength. Should an occasional person do so, his plans, like another tower of Babel, would only fall in shattered pieces about him. The fact that the Jubilee program succeeded is one indisputable evidence that it moved forward under the approval of the Almighty.

A selfish movement of magnitude may be born in the processes of ordinary thinking. The very spirit of selfishness often proves a sufficient force to bring it into existence. Great movements of the unselfish order are, however, only born in moments of vision. Vision is the child of supplication. Should one follow the line of Jubilee history all the way back to its original beginning, he would doubtless find at that point the rapt faces and bended knees of praying saints. All who have been connected with the Jubilee organization know by both observation and experience that the years of its history held an unbroken line of praying people.

This does not mean that those who carried forward the program of this movement felt free to meddle with the will of God. It is possible for the form of prayer to spring from improper motives. Once when a certain Bishop of the Methodist Episcopal Church was requested to pray for a certain end with an obdurate brother, he objected on the ground that he did not like to "sass a man on his knees." Well-meaning people, in the history of Christianity, may have occasionally taken improper advantage of the privilege of prayer. Little, if anything, has ever been achieved by so doing. It was never the intention of the Jubilee to make this mistake.

The function of prayer is not to temper the will of God to the will of man. The will of God is absolute, and, being true and righteous altogether, it is not proper that any human will should seek to change it. The function of prayer is rather to lift the will of man, and bring it into accord with the will of God. It is not that the divine plan is to be adapted to the human desire, but that the human purpose is to be elevated into accord with the divine viewpoint.

**Prayer and
Vision**

**The Nature and
Function of
Prayer**

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**The Educa-
tional Advance
a Plan of God**

No question ever existed in the minds of those familiar with the plan but that it was the will of God that the Jubilee program should succeed. The question did not lie at the point of divine approval, but at that of human obedience. The object of prayer was that the wills of men should be steeled and their powers girded to actually accomplish the thing which unquestionably had its origin in the divine plan and purpose. Time was not spent in pleading with God the merits of His own desires, nor in telling Him what He knew better than did the supplicant. The merits of the case had been in the divine thought before we were born. Prayer was bent to the end, rather, that human hearts might beat together with that of God in the unison of a common purpose.

In other words, probably nothing in the Jubilee Movement changed the will or the desire of God. It is certain, however, that its close left thousands of people familiar with that plan because of its influence. Many of these would never have comprehended it, had they not been led to tarry at the Throne of Grace until they were blessed with the hour of vision.

**Prayer in the
Executive
Committee**

As the first step in preparation for a local campaign it was necessary for the school involved to lay its request before the Executive Committee of the Educational-Jubilee. By that committee the proposed asking of the school was either approved or revised. The Executive Committee did not face this responsibility carelessly, nor did it depend upon its own wisdom or strength in the effort to arrive at a just and proper conclusion. Its meetings were both opened and closed with prayer. The schools involved in its deliberations were remembered, and their interests were earnestly held up to the consideration of the Heavenly Father.

**Prayer in the
Conference
Committee**

When the asking of a school had been approved by the Executive Committee, it next came up for the consideration of the Annual Conference in the territory of which the school was located. It was referred by the Conference to a special Jubilee committee for more detailed consideration, and was by that committee reported back to the Conference for action.

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Not to the knowledge of the Director did ever such a special Jubilee committee appointed by an Annual Conference face its responsibilities in any spirit save that of prayer. Repeatedly were Conference Boards of Education and Jubilee committees seen kneeling in prayer in some upper room, one member after another lifting his voice in solemn petition that the choice of the committee and of the Conference might be wisely made and that the people of the churches might rise to the occasion in the fullness of loyalty and strength.

When the asking for a school had been approved by the special committee and finally laid before the Conference for action, another call to prayer was sounded. This time the wisdom of heaven was invoked as the complement of the wisdom of men in meeting the issues before them to the end that the decision reached might be in full accord with the divine purpose. When the decision was made and the action of the Conference formally taken, there went up a prayer for strength sufficient for the task and for guidance in every endeavor during the campaign period. When present, the Director himself often led in this petition.

In the local campaign office it was the general custom to give some brief period of each working day to prayer. The time set aside for this purpose usually came at the beginning of the day. From office managers, stenographers, clerks, and other office helpers came many testimonies to the strengthening influence of this daily prayer time through the more or less trying work of a campaign. Some workers were at their desks in the office every day. Others came and went, some more frequently and some less. Each, however, in his own way and for his own task, carried from the devotional hour an inspiration which afforded that quietness and confidence in which an ancient prophet assured his people they would find their strength.

The most notable instance of an office prayer meeting was probably that regularly held in the central office of the All-Ohio Campaign, at Columbus. Being the largest movement undertaken, this campaign called for the largest office organization of the entire series. In addition to the

**Prayer on
Conference
Floor**

**Prayer in the
Campaign
Office**

**All-Ohio Cam-
paign Prayer
Service**

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field workers, who came and went, the number of office helpers ranged at various times between forty and fifty. This made a company larger than that to be seen in many midweek prayer meetings in these days when that splendid spiritual opportunity is so widely neglected.

Whoever entered the building in which the Columbus office was located was greeted in the hallway with a placard bearing this message: "Devotional Service, 8:00-8:15. Do Not Disturb." It cannot be said that this injunction was always strictly obeyed. There were callers whose vision seemed to fail to get its range. Messenger and delivery boys came who were in such haste as to be willing to endure remonstrance rather than wait. There was the ever-present telephone bell to insist upon jangling at the wrong time, asking, mayhap, for the very person who was leading the devotions. Holy Writ has suggested, however, that they who come up through great tribulations shall be rewarded with white robes, and that the blessings of the eternal are to be to those who overcome. The office management stayed by its original plan, and to the last of the formal campaign the daily prayer meeting was kept going in the face of every difficulty.

In this devotional period it was customary to sing a hymn, give a brief talk or Scripture exposition, and offer prayer. There were always a number of ministers at command, and the honor of leading the devotions was passed about as equitably as possible. All the brief addresses given on these occasions were helpful, and many were unique.

Prayer meetings held in other campaigns were very similar to this, although they were naturally smaller. Many have acknowledged it to be a really notable thing that the Columbus office so long and so regularly assembled so large a company of people of all faiths and of no faith for a few moments of united praise and prayer.

From time to time the lessened necessities of the work or the call of some more permanent position removed one or more helpers from the force. As the end of the campaign approached, one of the girls who had been in the office for some weeks, and had then accepted another

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position, stopped one of the secretaries on the street, asking if the morning devotional meetings were still held.

"I have missed them very much since leaving," she said, "and I shall try to return some morning before the campaign closes, and attend one more meeting. They helped me so much."

She did return one morning just before closing day. It happened that on that morning a District Superintendent of the Northwest gave a highly interesting exposition of the Twenty-third Psalm. It is often remarked that to return to the sins and errors of the past is easy. Emphasis should also be given to the fact that it is easy and natural to turn again to the helpful things, the wholesome habits, and the saving virtues. Their influence, too, is undying.

How much the customary Jubilee emphasis on the importance of prayer meant in certain specific cases is indicated by the following incident. In a confidential conversation with the Assistant Director at the close of a campaign, a young woman slightly beyond the age of twenty told of the great influence of the office prayer meetings in her life. Shortly before accepting employment in the office discouragement had led her to decide that life was not worth the living. In this mental condition she had almost resolved to turn her hand against herself. The new position, however, with its daily prayer, the devotional atmosphere of the office, and her contact with those who lived for the larger things of life had effected a change in her point of view. As a consequence, she was leaving her position with a renewed confidence, a strengthened resolution, and a normal outlook upon life.

In the process of organizing a local campaign the importance of prayer was never at any time forgotten. Each unit of the organization was unfailingly reminded of the necessity for emphasis upon this part of the program. As a usual thing the meetings of officials and workers were pervaded with a deeply spiritual atmosphere. The care with which this subject was brought before those composing the local forces will be indicated by the following paragraph from an outline of organization made up by

The Encouragement to a New Purpose

Prayer in the Campaign Plan

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one of the Jubilee secretaries and used in a number of campaigns:

“Attention has been called to this throughout, and we seek in every way to develop a strong spirit of prayer as the foundation and background of the whole movement. Further, students and organizations within the student body are urged to make the campaign a subject of prayer. These campaigns have succeeded because men have sought God and then gone forth to work. Subscriptions have been obtained as a direct answer to prayer. It is a good thing sometimes, when you have stated the case, to ask the person to whom you are appealing to join with you in prayer for the guidance of the Divine Spirit.”

Prayer in District and Group Meetings

In all the district and group setting-up meetings the subject of prayer was given the prominent place on the program which it rightfully deserved. Some time during the day a liberal period was devoted to a discussion, by some speaker from the office or field, of the importance of prayer in the campaign. At this time were usually outlined the plans of the local campaign office looking to the enlisting of the constituency at large in a general prayer movement.

This was not all, however. Each session of such meetings began and closed with a time of waiting before God, and some period of the day was exclusively devoted to intercession. When the day was over, and the climactic hour of the meeting came, another season of prayer sent all the workers to their homes with a clear sense of the necessity for going forward to their tasks only in the combination of their own strength with that of the Silent Partner.

In the Group Organization

The instructions sent out to group chairmen always reminded these important leaders that they must depend much upon prayer themselves and that they must encourage it among their workers. Anyone who has ever seen the men of a group going from their knees to this work of the Kingdom has seen the secret of the fact that wherever it has gone the Jubilee has helped to enrich and intensify the spirit and custom of original Methodism. It is deemed worthwhile to here quote a paragraph from

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the instructions sent out to group chairmen in many of the campaigns. In others the instructions may have differed in form, but they were the same in effect. The paragraph follows:

"Spend much time in prayer. During the days of the active, rapid canvass it will be found very helpful to assemble workers for a season of prayer each day before activities begin. Our confidence in success lies not in organization alone, but in the power of God to bring conviction to the hearts of men. This nation-wide movement marks a great epoch in the fuller development of the teaching function of the Christian Church. We greatly need His guidance."

The next step in the suffusing of a campaign with the devotional spirit was the issuing of a general call to prayer, and the organization of what was generally called a Prayer League. This process was always the means of banding together at least a saving nucleus of people who knew the power of heaven and how to depend much upon it.

**The Prayer
League**

In one of the last bulletins ever written by Dr. S. S. Murphy, the first employed publicity secretary of the Educational-Jubilee, the front page was occupied with the following call to prayer:

CALL TO UNITED PRAYER

Jesus says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

This promise is for us. We need God's help. This work is His. Will not the ministry and membership of the Methodist Episcopal Church claim His promise in united prayer? Do it, and victory will be assured.

PRAY DIRECTLY

First, that God will give wisdom and skill to the president and trustees, the field secretaries, and all workers, in their plans and efforts to secure the \$600,000.

Second, that God will lead us to friends, both old and new, who will give liberally and gladly in this crisis.

Third, that God will put it into the hearts of all the friends of Christian education to help to the full extent of their ability, and to help now.

In the opening days of the All-Ohio Movement the following call to prayer was issued:

THE EDUCATIONAL-JUBILEE

CALL TO PRAYER

ALL-OHIO EDUCATIONAL-JUBILEE

Spiritual, Educational, Financial

AIMS

1. To help Ohio Methodists, 400,000 strong, to appreciate the vital and fundamental place of the Christian college in training effective Christian leaders.
2. To discover and to enlist at least 2,000 new leaders for the Church from the 2,000 Methodist Churches of Ohio.
3. To secure the All-Ohio Educational-Jubilee fund of \$2,900,000 by midnight of December 20, 1917.

PRAY

1. That God may be honored in all the spirit, methods, and efforts of the campaign.
2. That the active workers, Bishop Wm. F. Anderson, the Jubilee Secretaries, the twenty-four District Superintendents, the 1,350 Methodist preachers, and their thousands of laymen may, under the leadership of the Spirit of God, be wise, patient, tactful, and victorious.
3. That the money may be secured in such a way as to be a blessing to the givers as well as to the colleges.
4. That the young men and women may be inspired to attend some Christian college for better preparation for life's work, and may be helped to discover God's plan for their lives.
5. That the campaign may kindle revival fires on all of the altars of Ohio Methodism, and may aid powerfully in the effort to Christianize our Western civilization and to evangelize the world.

Please Keep This Reminder.

Together with the call to prayer usually went a copy of what came to be familiarly known as the Jubilee Prayer Card. This was a small card bearing the device of the Jubilee. The form of the pledge it carried differed in some cases, but always to the same intent. A specimen pledge is given:



Missouri Conference Educational-Jubilee Prayer League

Recognizing the sovereignty of God, and acknowledging the dependence of the Church upon Him for leadership and power, I hereby covenant to daily unite my prayers with those of others that the Missouri Conference Educational-Jubilee Campaign may be a complete spiritual, educational, and financial success.

Name.....

Date.....

Address.....

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The responses brought by these invitations were various. Some were returned with scornful sentences written in their margins. The high-water mark of these literary challenges was reached in the case of one with the pledge marked out and the following written in its place:

"Go on with your work. The world needs a few nuts like you to keep things interesting. (Signed) A. MAJOR NUTT."

It is a pleasure to report, however, that practically all the cards returned came from earnest souls who were ready to enlist in the army of intercessors for a great cause.

The pulpit bulletins sent each pastor from week to week contained frequent reminders of the necessity for prayer. As an instance of this, the following sentences are quoted from one bulletin used:

**Call to Prayer
in Pulpit
Bulletins**

"The stupendous task of raising \$62,000 in three days is upon us. This is a moment for prayer, for the renewal of our consecration, and for devoted sacrifice on the part of all of us."

So it was that the thought of prayer was interwoven through all the fabric of the Educational-Jubilee. Intercession became the very life-blood of the movement. It carried vital and nourishing forces into every part of the organization, and built the essential fiber of strength into each phase of the work.

In a certain sense the Jubilee Movement was a conquest, and each particular campaign was a battle. These battles were fought by soldiers who advanced in the spirit of prayer and were led by generals who depended upon a power not their own. Each brought its moments of exultation. It likewise had its times of discouragement, fear, crisis, and even of despair. There were days when the battle was waged with tremendous success. There were others when everything seemed to go against the interests at stake. In the days of success the workers were kept humble, and in those of discouragement they were kept hopeful by the fact that they did not fail to tarry much with God.

In the Field

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Largeness of the Task

The task to which the Educational-Jubilee set itself was a tremendous one. Its proportions grew with the increasing vision of those who accepted its challenge. Each step in its development made the movement a more daring venture. It did not, however, grow beyond the bounds of possibility, for all things that are right are possible. Even the impossible becomes possible with prayer as a moving spirit. It is a veritable lever of Archimedes.

The late reports of the Board of Education of the Methodist Episcopal Church to the General Conference serve to show the vastness of the problem which confronted the Church. It found itself to have accepted responsibility for forty-two colleges and universities and thirty-three secondary schools. The church also maintained twenty-two schools for negroes. These employed 2,938 teachers, and had an aggregate enrollment of 41,500 students. Not one of these ninety-seven institutions felt itself to be rich, and the majority of them suffered real financial difficulty. With many of them, indeed, the difficulty was serious.

New Economic Conditions

In Chapter II Bishop Nicholson has shown the greatly increased demand upon the treasuries of our institutions. Fifteen years ago a half million dollars was considered a fair degree of endowment for a smaller church college, and a million dollars of endowment was uncommon among Methodist institutions. Those years have, however, brought about really astounding economic changes in America. First for one reason, and then for another, and frequently, it must be conceded, for no apparent reason, prices have steadily and continually mounted upward. Our efforts to protect our own economic interests from the competition of imported products was first held responsible. The growing tendency toward that combination which is fatal to the old commercial rule of competition then made its contribution. The lifting scale of living had its effect. Finally, the new conditions brought about by the Great War have served to bring the prices of practically everything on the market to a point which would have seemed unthinkable fifteen years ago.

These changed economic conditions have affected the college just as they have affected the people, except that

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they have affected the college in larger measure than any individual or family. The average college has to buy practically everything that the householder is obliged to purchase. Not only must the college purchase in much greater quantities, but it must also purchase many things with which the householder is not concerned. The lifting scale of prices has made it difficult for the householder to make ends meet. It has made it impossible for the college to do so, except under liberal endowments.

During the same period educational standards have increased in a manner and degree commensurate with the rise of other standards. There was a time, for instance, when a building with a few classrooms and an elementary laboratory or two could be properly called a college. Such is no longer the case. The building and equipment for the average college of thirty years ago would not be nearly adequate for the up-to-date high school of the present time.

As an instance of the material necessities of the modern institution of learning, we may cite the fact that a few seasons ago one of the larger schools of Methodism found it necessary to install within the space of a single year thirty thousand dollars' worth of new electrical apparatus for laboratory use. This is the sort of pressure under which an institution finds itself if it tries to do work comparable to that obtainable in schools with adequate standard equipment.

Such equipment is necessary in the molding of the present-day type of scholarship. Mere text-book instruction has steadily been supplanted by extensive library research and laboratory experimentation. The new scholarship is distinctive of and necessary to the period. The new scholar could not have been fitted for his task under the old system. He is a combination of the idealist with a trained mind and the realist with a cultivated capability. He has not only been told the theory of things. He has also been taught how to actually do them. He has a grasp of definite problems and an adaptability to positive tasks. The Church and the world need him. The college must supply him. It takes material resources to produce him.

The state university has undergone remarkable devel-

**New
Educational
Standards**

**The New
Scholarship**

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State University Standards

opment during the last fifteen years. Some of these crowning units of state public school systems have more than doubled in faculty, student enrollment, and material equipment during that period. Many of them are very large institutions. Others, more recently established, are smaller, but rapidly growing. Young people, even though they have been reared in the Church, are very apt to choose the school in which they can obtain the training they want and need. They reason that they cannot afford to train inadequately for the only life they have to live. If the state university is equipped to give such training and the church school is not, they silently betake themselves to the state university.

The Church has naturally been anxious to keep a firm hold upon the lives of its young people. It has therefore regretted the condition which has made it so easy for them to decide to attend some institution of learning other than its own. The fact has seemed clear that they have thus gained something in the way of material advantages, but that they have at the same time lost certain spiritual advantages normally inhering in the distinctly Christian school. This condition, therefore, spurred Methodism to a new sense of the necessity for some kind of really large material advance in her educational facilities.

The Church's Answer to the Challenge

Her attempt to meet that necessity took the form of the Educational-Jubilee Movement. A commission was created by the Board of Education and the Educational Association of the Church. Its purpose was to afford an opportunity for any school under the patronage of Methodism to make a survey of its immediate needs and apply to the Commission for approval and assistance.

In this manner schools in large numbers were authorized to appeal to their constituents in the name of the Educational-Jubilee for their approved askings. The Church was accordingly asked to provide thirty to thirty-five millions of dollars to cover the cost of buildings, equipment, endowment, and other capital necessities, as well as to liquidate approved liabilities.

This program, while comprehensive, far-reaching, and, in a measure, complete, was in no sense final. It sought

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only to bring Methodist educational institutions far enough away from the threatening verge of bankruptcy to meet standard requirements and to somewhat increase their facilities for efficient service. Much greater sums were needed. The amount sought represented only imperative necessities.

This plan included no direct provision for the Mountain White schools of the South. It was intended that their needs should be covered by a part of the million-dollar fund asked by the Board of Education in the general movement. Neither did it include any provision for our schools for colored youth. These are under the supervision of the Freedmen's Aid Society.

The immediate task of raising the Jubilee millions was staggering. It was only suggestive, however, of the larger issues involved. The Christian college sets adrift in the world certain redemptive forces to which society must largely look for the realization of the *summum bonum* which it has so long sought. Only Christianity is sufficient to accomplish the needed uplift, and it must be of the trained and cultured type resulting from the work of the Christian college.

**The Spiritual
Responsibility**

No utterance of Philosophy, or discovery of Science, or dictum of hyper-Socialism, or adjustment of Diplomacy, or act of Statesmanship, or achievement of Social Service, or any merely human or material force will heal the world's wounds or realize the day of world fraternity. These things are in the program of Christianity, and there alone. The carrying forward of that program was one of the normal consequences of the success of the Jubilee Movement.

Probably no one who looked thoughtfully upon such a task thought it could be accomplished by human power alone. The Church possessed the resources both in money and in men, but many of her powers were dormant. Their very existence was questioned by some, and the power of anything to rouse them was doubted by others. The faithless we have always with us, but even those who were not faithless realized the necessity of Divine leadership and assistance.

**The Necessity
for Divine Aid**

THE EDUCATIONAL-JUBILEE

Prayer the Means to Success

There seemed never any question but that prayer was the only force capable of fusing every resource of wealth, leadership, social influence, and human capability into a unity of thought and action capable of achieving the desired end. Instruction by means of publicity might prepare the way; organization might co-ordinate the elements; but prayer must link them with the power of the Unseen and Eternal.

It was depended upon as a power sufficient to suit action to the task. Men could be the instruments to such a work, but God must supply the dynamic. Men could perform the labor, but heaven must be the source of power. As a means of obtaining that power prayer had been put to the test and proven sufficient. The Jubilee has added to its record still another vindication in experience.

There is an old story of how the sun and the wind competed in the attempt to force a traveler to remove his cloak. The wind blew his fiercest, but the traveler only wrapped the garment the more tightly about him. Then the sun shone with persuasive warmth, and the cloak soon found a resting place on the traveler's arm. Gentleness often wins where force fails. In the Jubilee campaign some situations could be met by argument; others demanded the gentler treatment of persuasion; still others could only be met with the aid of the spiritual compulsion of prayer.

Beginning the Day with God

The following is a sentence from the story of one of the campaigns as told by a worker: "Each morning, before we struck out from the pastor's study, we prayed together; that is, the Group chairman prayed with and for his workers for the day, and for the Spirit of God to precede us to the people we must see." The fact that these petitions were often granted will be clearly indicated in other recitals to follow.

An Opener of Closed Doors

Naturally, many doors are closed to those who come with financial appeals. Repeatedly in the Jubilee Movement did prayer serve to pry open some of the most formidable of those barriers. The result was not only success for the workers, but also a larger joy for the givers.

Barriers Prayed Away

A certain lady of high intelligence had for months resisted all efforts looking to the securing of a gift from her

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for the institution at interest. The worker sent to point her to the great opportunity and, if possible, to enlist her support, had known her for a number of years before being assigned to visit her. At length he requested a number of believing friends to place her name on their daily prayer lists, particularly asking that she might become hospitable to the worthy cause represented in the Jubilee campaign.

A month later she was once more approached. This time she indicated a perfect willingness to have the subject introduced by the friend of other years. At the end of a conference lasting less than an hour she cheerfully signed her name to one of the largest pledges secured during that entire campaign.

In one large development it was feared that a certain wealthy member of the Church would refuse to contribute anything. The workers who were appointed to visit him realized the possible difficulty confronting them. They could think of no better way in which to arm themselves against the seemingly imminent failure than to approach the task in the spirit of prayer. Accordingly, they joined in prayer before starting on their errand. Proceeding to the home, they found not a subscription note, but a check for \$1,000 awaiting them. After further thought and prayer, it was changed to \$2,000.

"You needn't bring that Jubilee man to my place. I'm not going to give anything to the university."

So spoke a certain Methodist to his pastor. He was recognized by all who knew him as a good man. His very goodness, however, had led him to make unfortunate investments. As a result, he was not in a pliant mood.

Near the close of the campaign the pastor and Jubilee leader determined together to call on this conservative member. Before doing so they carried his name and their desire to God in prayer. Arriving at his ranch, they were met at the door by his wife, who said:

"I am so glad you came. I was afraid you would take my husband at his word and pass us by. I was just now in my room, praying that God might send you. I haven't felt right all these days while others were subscribing and we were doing nothing. I have prayed that my husband

**A Conquest of
Prayer**

**Persuaded
Through
Prayer**

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might see his duty. Just this morning I asked him what we could do, and he answered that we could do nothing. I felt so badly that I asked God to send workers to him. Perhaps you can help him to change his mind."

They went out to look for him, and found him working among his orange trees. He treated them kindly, but with a distant attitude. After some encouragement, he consented to go to the house and talk matters over with them in the presence of his wife. There all had prayer together. At the close of the conference the husband signed a subscription for \$2,500.

The Fruit of Importunity

A Jubilee worker had called three times at a certain home. Each time he had received the most definite possible refusal to contribute to the campaign fund. His answer had always been cheerful and confident, for he depended upon the power of prayer to the end that right and duty should prevail.

"When the time comes," he said, "you will give at least five thousand dollars."

At length the day for final action arrived. Together with two helpers the leader visited the home once more. Two entered. The third waited without, sheltered from the falling rain only by a tree.

After forty minutes of conversation the man who meant to give nothing announced:

"I'll give you a thousand dollars, and let it go at that."

A thousand dollars did not represent his ability to give. Neither was it sufficient to meet the need in the closing days when so much had to be raised to reach the goal. Five thousand dollars was needed, and he was able to give it.

Breathing quick prayers to God, the workers spent another half hour recounting the terms of their plea. At the end of that time a subscription for five thousand dollars was properly signed. The leader in that interview has always counted the incident a direct answer to prayer. He had felt that success in that case was vital; he had asked God to make victory possible, and the victory had come.

A college president and a Jubilee worker drove out

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twenty-five miles from the railroad to visit a cattleman who had promised to give \$500, but refused to consider the question of giving more than that amount. The president and his companion had prayer in the ranch-house, with the family gathered about them. As they shook hands in parting, the ranchman said:

**A Praying
Ranchman**

"Brethren, I have been praying every day for the success of this campaign, and I shall continue to pray that such a great enterprise may not fail."

He was not solicited further, but later in the campaign he voluntarily sent an additional \$500.

There were many such instances as this, and they rested largely on a certain very definite principle. When a man faces God in prayer concerning his own duty he is apt to look the facts honestly in the face. When workers prayed for a man they usually found help from the unflinching source. When they could induce a man to pray for a vision of his own duty, however, there was practically no question but that he would perform that duty when the revelation came. Most men know their duty before they face God with the question, but only the rebel can face God with the question and still refuse obedience.

**The Honesty of
Prayer**

The fact that workers availed themselves often of the privilege of prayer in the Jubilee canvass is responsible for the finding of the larger life by many with whom they prayed. The movement was characteristically Methodist in that it was carried out by means of house-to-house visitation. This afforded many a splendid opportunity to do good.

**Prayer and the
Larger Life**

One bitter winter morning a worker accosted a farmer in his barnyard. The farmer was found to be a quiet man, and received the plea of the Jubilee representative without giving much evidence as to the kind of inner reception it was meeting. The worker felt that his seed was falling on dry ground. He was asking for \$200, but the farmer did not so much as say whether he would give it or not. Five times the solicitor changed the form of his appeal without receiving an answer. At length, so numbed by cold that he could scarcely write, he determined to have the interview over, whether the end should mean success or failure.

**A Bit of
Personal Work**

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He filled out a subscription blank for \$200 and passed it to the farmer. The latter quietly signed it.

It developed afterward that all the while the worker was talking the young pastor in the community, who was present, had been praying that success might be the result of his effort.

The subscription given, the Jubilee worker then asked the farmer about his church relationship, and whether or not he knew by experience the blessing of a personal Saviour. He replied that he had come into the community before there was either town or church. He had become very busy in the cultivation of the soil, and had simply cooled off religiously.

The final result has never been recorded, but certainly the good seed sown in his life that day will not perish. He was a representative of a frequently-recurring type. Thousands of people who were good Christians and loyal church members in their home communities have emigrated westward, relocating in newer and less developed sections, and failed, either through lack of church advantages or of religious purpose, to connect themselves with the Church in their new homes. Gradually the Church is reaching them. Some of the finest and staunchest of Christians are now to be found on the vast stretches which a little while ago were counted our frontiers. The Jubilee has enjoyed the gratifying privilege of helping to make secure the cause of the Church and the church college among them.

Sent by a
Memory

Prayer did its mighty work in the hearts of strong men of affairs during the Jubilee campaigns. The voice of the Son of Man was often heard "Where cross the crowded ways of life."

A college president in a western city sat one day in his office. He had been pondering the interests of his school, and he had also been praying that it might be saved to a continued mission of uplift and power. As he reflected, a telephone message announced that a leading business man of the city was coming to see him.

When the caller arrived the president told him that he had come in answer to prayer, for he had been praying

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that some capable man might be raised up to lead the constituency of the school, as well as the local business community, in a necessary campaign. The visitor did indeed prove to be the man sought in the petitions of the president. Episcopalian though he was, he not only made a liberal personal subscription, but he also proved a valuable worker and interested many other business men in the campaign. Through the years since he has continued to be a stalwart supporter of that institution.

He afterward told the president that, as he had sat in his own office on the day before his initial visit to him, his mind had reverted to his own alma mater and its kindly old executive, back in a Canadian city. The memory had kept him wakeful through the night, and had at last led him to think of the needy college and its care-burdened head in his adopted community. Accordingly, he had called on the president and volunteered his assistance.

From the happenings of the various Jubilee campaigns could be compiled what would almost seem a modern book of Acts. The Jubilee had its upper rooms, its tongues of flame, its fierce oppositions, its misinterpretations, and even its shipwrecks, but it also had the constant sense of the divine presence and the co-operation of the Holy Spirit. These were sufficient, and in spite of discouragements and temporary failures, it trod the highway of progress and mounted the heights of victory.

Much of the Jubilee canvassing was done necessarily in the homes of the people. Husbands and wives, parents and children usually consulted with one another concerning gifts to be made, and the Jubilee workers frequently delivered their message to assembled family groups.

Occasionally campaign representatives were met at the door with a rush of wintry atmosphere sufficient to repel the most optimistic. Fortunately, however, it may be said that these were not the homes of typical Methodists. They were the abodes of those who had suffered the great misfortune to become more intently wedded to their wealth than to the Kingdom, and to care more about the number of dollars in the family estate than

In the Home

**Unwelcoming
Doors**

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about the dominion of Christ in the world. While building comfortable fortunes for themselves, they had lost sight of the responsibilities of stewardship.

Typical Christian Homes

These experiences were exceptions, and not the rule. The rule was that workers were cordially received, and that they enjoyed delightful associations with the family in the home. There is no sweeter atmosphere this side of heaven than is to be found in the typical Christian household. There family relationships are at their best. Inspiration stands at its highest point and hospitality takes on its warmest glow. Life is calmed and sweetened by periodical devotions. At the same time it is strengthened and reinforced with the spirit of daily service. The books read are worthwhile, and all others take second position to the Book of books. In the music rendered the Christian hymn sustains an unforgotten place. Such homes are incubators and training grounds of character, conviction, and citizenship. They are the Nation's strongest bulwarks.

Our Heritage from the Pilgrims

It is now some three centuries since the Pilgrims first set foot upon Plymouth Rock. During that time America has never lost the sinew of strength woven into the foundations of her life by the fact that these early pioneers established God-fearing homes in the midst of the wilderness. There they did their best to rear their families with a view to producing the worthiest type of manhood and womanhood. They took pains both to provide educational advantages and to see that those advantages were Christian in their nature and influence. We shall always owe an incalculable debt to the Puritan for the fact that he established a Christian standard of home life which has spread its influence through the first three centuries of our national existence.

It was highly fitting that the central figure of the group depicted on the famous Pilgrim Monument in Old Plymouth Town in Massachusetts should be symbolic of Faith. Faith was indeed the watchword of these early forefathers. Only in faith could they have ventured on their mission to the New World. The faith which had led the Pilgrim across the sea into a new air of freedom he

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thought worthy to establish as the center of his home life. His children were taught to place a high estimate upon its value in every activity. Down from the days of the Pilgrim home in America there stretches an unbroken line of family altars, and there has been woven a continuous web of prayer.

The family altar is a source of spiritual influence the real value of which can never be adequately estimated. The children may well count themselves fortunate who have been accustomed to daily gather about it and hear the voices of their parents lifted in petition for divine guidance during the day. The tones which invoked the blessing of the Almighty upon every home interest, upon the country and its rulers, and upon the church and its work will always cling to memory as sweet music. The fact that they were there taught to lift their own voices in a common plea to the throne of mercy can never wholly lose its power in their lives.

**The Blessings
of the Family
Altar**

Into such homes it was the frequent privilege of Jubilee workers to go. There they not only helped members of families to satisfy themselves as to the will of God concerning their giving, but they also found themselves able to carry away renewed strength and courage for themselves. It was the unailing custom of solicitors to engage in prayer with the people wherever possible. There was not a worker on the force who did not carry from his Jubilee experience many happy memories of delightful Christian fellowships on such occasions.

**Jubilee
Workers in
the Home**

Whoever invades the sacred precincts of the home must needs tread softly. Whoever enters to seriously influence thought or action by becoming related to the home life should reflect upon the seriousness of his mission. Whoever succeeds in lifting home thought to higher levels by enriching it with noble impulses and spiritual ideals has proven himself an inestimable blessing.

The Jubilee had the privilege to bring into many homes ideals of life and effort which were genuine expressions of the Christian standard. The effort of its workers was to leave wholesome influences wherever they went.

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They succeeded at least as well as any group of consecrated men would do who made such an undertaking their whole concern.

**Home, Church,
and School**

The linking of the life of the Home, Church, and School together in such a way was an especially helpful and wholesome process. These are three fundamental social institutions, and only by their complete mutual understanding, sympathy, and co-operation can an ideal social condition ever be evolved. When all three together adopt the Christian ideal as a standard nothing can defeat or delay the coming of the Kingdom. It was no less an end than this toward which the influence of the Jubilee Movement tended.

**The Friend of
the Children**

The Jubilee entered the home as a trusted friend because it came in the direct interest of the children. Whatever looks to the betterment of the young is at once accredited with the American parent. By seeking to enlist the interest of the young men and women in the Christian school, and by seeking to build it into an institution worthy to receive and able to care for them, the Jubilee became the fitting champion of the Methodist youth of America. It sought for the growing generation the highest type of Christian character and the largest degree of intellectual training to make it effective in the work of the world.

Repeatedly were gifts made in the spirit of prayer. The president of a college for which one of the earlier campaigns was waged related quite a typical incident of this sort.

**A Gift Divinely
Prompted**

He visited the home of a loyal Christian family, in company with a Jubilee worker, and at the proper time introduced the subject of the campaign. Before he had completed his first sentence concerning it, the wife interrupted him.

"We have been praying every day for the success of the campaign," she said, "and we are ready now to make our subscription."

"We have been thinking that perhaps you would plan to give \$5,000," the Jubilee worker interposed.

"Yes, we can do that very easily," said the husband.

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The subscription was filled out and signed. The group then knelt together in prayer, and afterward united their voices in a hymn of praise. The President states that all felt the impulse of divine power among them, and was told by the couple that they felt definitely led of God to make the gift.

Such things are not only possible but plausible. They are not only plausible but frequent among those who know the spirit of genuine submission and consecration. It would indeed be a strange situation if God were not active in the affairs of men to-day even as in the long-ago. Surely He has His own purposes. Why should He not be thought to lead men to perform them? On the day of the incident above narrated the all-seeing eye looked forward through the years in a vision of the future helpfulness of that struggling Christian school. Accordingly a divine voice whispered to two consecrated hearts that the right time had come to extend a helping hand. It is the old, old story of Providence once more repeated, a story that is interwoven with all the chain of human events.

A college president and a campaign worker drove thirty-six miles from the railroad one day to interview a Western ranchman. They enjoyed one of the bountiful meals so common in the West. At its conclusion the family was called together for devotions.

**A Pentecost in
a Ranch House**

Those who have never been in the West, and whose only knowledge of it has been gained from books on frontier life, may think this is a very occasional situation in that section. Such, however, is not the case. Many a home on the prairie or among the mountains knows the sound of daily prayer. Some of the finest types of consecrated Christianity are to be found among the ranchmen of the Great West. They have dwelt with God in the broad expanse of the world's most wonderful land of opportunity, and they have become well acquainted with His ways.

A Scripture lesson was read; a prayer was offered; and then a hymn was sung. The peace and the power of the divine presence seemed to affect the entire company. There were about a score of persons in the room, and each

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seemed personally aware of the influence of the Holy Spirit.

As they rose from their knees the head of the house said:

"I will give \$1,000 toward this campaign."

The workers felt so sure that he had been moved to make this promise by no less a power than that of the Holy Spirit that they did not ask him to increase it, but thankfully went their way.

**The Repeated
Giving of a
Praying
Westerner**

A college secretary and a District Superintendent one day drove sixteen miles through a heavy snowstorm to interview a prospect. Arriving at the sod ranch house where he lived, they were cordially received. After dining with the family they laid the interest of the college before the husband and wife, not forgetting to emphasize the imperative necessity with which the institution was confronted. When they had finished the secretary said:

"I wish that we might now bow in prayer. I will ask the District Superintendent to lead us."

At the conclusion of the prayer the ranchman turned to his faithful partner and said:

"Well, Maggie, what shall we do?"

This was the point at which serious interference might have been offered. More than one experience has proven that division at such a point is deadly. Fortunately, unity of purpose was evident between this husband and wife.

"We ought to do something," she replied, "and I will leave it to you to say what it shall be."

Turning to the workers, he said:

"Well, I will give you \$1,000, to be paid in five years, and \$2,000, to be paid in the next five years. On the \$2,000 I will pay interest at six per cent from the first of January, 1917."

As the Jubilee representatives were leaving this devoted man told them that he was deeply interested in the work of the Church. He assured them that he would often think of them and their work, and promised to daily unite his prayers with theirs that success might crown the effort in which they were engaged.

This was not the end of the story, however. No one

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who treads the path of prayer can tell just where it will end. Two weeks later a letter from this man came to the campaign office. He wrote:

"This campaign has gotten on my heart as I have carried its cause to God at the family altar. I want to add another \$2,000 to my former subscription."

This total of \$5,000 from one Christian ranchman shows what family prayers mean to a Christian life and to the Kingdom. Such loyal supporters of Christian work would be the last ones to admit that anything is lost by being liberal in the support of the enterprises of the Kingdom.

Not all the efforts of Jubilee workers in homes were so easy as those related above. The power of prayer was often necessary as a means of relaxing a will which had set itself upon refusal. Its voice was frequently the trumpet sounded before formidable Jericho walls.

A college president and a Jubilee worker called at the home of a certain woman, only to be told that she was absent. Suspecting that she was not far distant, they again approached the house just in time to see her driving away in her auto. Calling again after dark that evening, they once more failed to gain admission. They then returned to the parsonage and related their experience to their fellow workers. There all united in prayer that God might lead the lady in question to give them an audience. They covenanted to pray privately to the same end.

At nine o'clock the next morning they called again. This time she met them at the door with a welcome. The president named their errand.

"I expected you, and I am glad you came," she said. "The campaign has been in my thoughts this morning. I prayed about it, and seemed led to study the subject. I carefully read over the printed matter I have received, and I am ready to give you \$1,000."

After they had united with her in prayer, followed by the singing of a hymn, the president suggested that if she could give \$1,000 that year, perhaps she could give a similar sum each year for five years. She replied that she thought she could do that, and the final result of the inter-

**Prayer a
Jericho
Trumpet**

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view was a pledge for \$5,000, with a cash payment of one-fifth of the amount.

**A Definite
Prayer
Definitely
Answered**

A Jubilee leader and a District Superintendent agreed together to pray that some person in the district might be led to make a gift of \$5,000 to a secondary school for which a campaign was in progress. Time passed, and Gleaning Sunday came without evidence of an answer to the petition. The Jubilee leader spoke at the Gleaning Sunday service on a charge where little had been done.

Dining at the pastor's home, he inquired about a certain woman of means. She had been present that morning, but had made no subscription. The pastor telephoned her for an interview, but she replied that it was useless. She had subscribed \$250 a few days before, but was not interested further. At length, however, she agreed to an interview, adding that it was useless.

After a pleasant visit at her home the subject of the campaign was introduced. The leader suggested that for her subscription of \$250 she substitute a \$1,000 scholarship, bearing her name. To this she agreed, observing as she signed the note that she expected to make a like gift some day in memory of her mother.

Heartened by this statement, the leader said to her:

"I wonder if I am not looking into the eyes of the person in this district whom we have been asking the Lord to raise up to give us \$5,000."

She replied that she would do it, and at once signed an additional pledge for that amount. When the news was carried to the Superintendent he admitted that he had almost decided that God would fail them, but that the old-time promise had held good once more and he would never be so unbelieving again.

**The Prompt-
ings of a Silent
Voice**

The ties that bound hearts to the other world sometimes had their influence in helping these home prayers to win the day. In one case a Jubilee worker was indirectly invited to leave a house, after sharp words had been spoken in a discussion of the grace of liberality. After a slight pause one of the solicitors said:

"Before we separate let us have prayer together."

They bowed their heads and in a simple, searching

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prayer each asked a blessing upon a home that had recently been made lonely by bereavement. The abiding manifestation of the love that passeth knowledge was besought for the lonely heart which had "loved and lost a while."

The prayer over, the Jubilee workers were leaving. The woman, however, who had so lately shown resentment had suddenly grown tender under the influence of the memory beautiful. She had recalled

* * * * "The touch of a vanished hand
And the sound of a voice that is still."

"Wait a moment, please," she said gently, and announced her determination to contribute \$1,000 to the campaign fund.

The Jubilee Movement had much to do with the aged and infirm. Many are the memories of beautiful hours spent with those whose faces were already reflecting the glory of the sunset.

**Prayers with
the Aged**

A college president went one day to see an old lady whose broken body spent its days in a wheel chair. Her mind and soul, however, were as active and as bright as though she were in the fairest morning of youth. The following dialogue constituted the interview:

Aunt Mary

"Aunt Mary, I have come to get your subscription for the college."

"Why, God bless you, my dear boy, you know I couldn't give you a dollar if it would save the college."

"I know that, Aunt Mary. I came to ask you for something worth more than money."

"What is that, pray?"

"I came to ask you to promise me that you will pray for the campaign every day until it closes."

"I will do better than that. I will pray for it all the time. If you will kneel here beside my chair, I will begin now."

The man of vision and affairs knelt beside Aunt Mary's chair. She laid her hand upon the head throbbing with many cares, and talked to God about him and the college. She besought blessing, guidance, wisdom, grace, and mov-

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ing power for all who should be approached, that the needed \$600,000 might be forthcoming in the fullness of time.

Aunt Mary kept her promise. As she prayed the solicitors worked and the people pledged. At the close of the campaign the brilliant head of the college and the rugged president of the Board of Trustees announced the securing of the amount sought, with a margin of \$75,000. There were great leaders and great supporters in that movement, but the services of none were more indispensable than those of Aunt Mary.

The Gift of a Prayerful Old Couple

A college secretary called on an aged couple one day, and brought the campaign to their attention. They listened while the subject was carefully explained, and after prayer the husband agreed to give \$1,000. The wife was asked to make a similar subscription, but replied in broken English that she must have time to think about it.

The solicitor returned ten days later. The old lady met him at the door and said:

"Yes, brother, I know you, and that you have come back to talk about the college. I have thought about it and prayed about it. I guess I will give you \$1,000."

In a later conversation between the secretary and the old couple, the husband said that he and "wife" had decided to make it \$4,000. As the worker took his departure the wife reminded him:

"We think of you every day. We pray for you and for the college."

An Eventide Offering

A solicitor called one day at the home of a Christian husband and wife. The aged mother of the wife also lived with them. After prayer, the husband and wife agreed to make a subscription for \$500. Before leaving, the worker said to the wife:

"Your mother should do something of this sort. I will not solicit her, for I do not want her to give unless you desire it. I hope, however, that you will join me in prayer that God may indicate what He wants done in the case."

When he and his preacher companion reached the par-

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sonage. that evening the pastor's wife met them with the cheering news:

"Sister B. telephoned after you had gone. She said that after talking it over they desired you to return and write an estate note for her mother for \$500."

They drove back at once and fulfilled the request.

As the prayer-hallowed life is happiest and best, so is the prayer-blessed home most influential for good in the world. One of the most enduring memorials the Jubilee has left is the thought of these prayer hours, enshrined in the thoughts of many devoted people.

Two vital problems are connected with every blessing. One is that of obtaining the blessing in the first place. The other is that of conserving its results. It is everywhere admitted that the Jubilee Movement was a financial blessing to the Church. It is well understood by those most intimately acquainted with its work and methods that it was also a spiritual blessing to the Church. One of the chief reasons for the existence of this latter fact is to be found in the unflinching emphasis which the Jubilee placed on prayer.

**Having Plus
Saving**

This emphasis did much to re-magnify the word prayer in the Christian program. The habit of prayer had grown too decadent among us. It may still remain too decadent among us, but there are a great many more Christian people who enjoy an experimental acquaintance with the privilege of communion with God than there were on the day before the Jubilee Movement began.

We have this uplift in the plane of the Church's spiritual life. That much of the problem is solved. Prayer has been emphasized and the emphasis has been vindicated by experience—the perfect test. Our problem now comes to be one of conservation. How shall we best utilize the new awakening? How are the spiritual results of the Jubilee to be followed up? That the Church shall not fail to conserve them is a matter of such commanding importance that a few pages are here devoted to some of the principles by which they may be made to yield the largest benefit to the Kingdom of truth and righteousness.

**The Question
One of Con-
servation**

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The Principle of Remem- brance

The first principle of conservation to be suggested is that this newly vindicated dependability of prayer must not be forgotten. Those who have either newly learned or been brought to remember the blessedness and the power of prayer during these campaigns owe a distinct duty to the knowledge gained. They should treasure it while they live, not only for the sake of a movement which has now become a closed chapter in the history of the progress of the Church, but also for the sake of their own spiritual vitality and that of the magnitude of their service to the world.

The forgetful heart has always been one of the chief tragedies of the Kingdom. The history of religion is in a pitifully large measure a record of forgotten dreams. As the king of old dreamed a dream only to find in the morning that the thing had gone from him, men all through the ages have enjoyed great raptures and high visions only to lose too soon the impulse of power which they brought.

Enough great visions and blessings have come to the people of God to have long ago realized the Kingdom in the actual affairs of men. They would have led us to the goal of our hopes, had they only been remembered. After some inexpressible experience, however, we have turned from the mirror and straightway forgotten what manner of men we were.

The Oratory and the Mart

It is not the measure of blessing nor the degree of resolution felt in some wonderful hour, when everything is favorable, that redeems the world. In the quiet of some holy sanctuary or the silence of some hour of meditation it is very easy to form high purposes. There are no voices to call us, and no influences to enter into competition with our better thoughts.

Out in the world on the next day, however, it is very different. The quiet sanctuary has given way to the busy street. The spirit of meditation has suffered the inroads of the world's many raucous voices. Conflicting interests bid imperiously for the major share of attention. It seems easier, often, to do the wrong thing than the right. There is greater immediate enjoyment in it; there is more certainty of popular approval in it; or there is more money in it. The busy brain and the tired body in the workaday

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life of the world do not find it nearly so easy to keep the spirit of their prayers as it seemed would be the case in the stillness of the sanctuary.

The stress of emotion is such a beautiful thing that we interpret it as a sort of heavenly zephyr, but it is as temporary as it is delightful. Its inspiration vanishes. Then it is that the soul is really tried. It is then to be discovered whether the purposes formed in the moment of inspiration are strong enough to hold us to them for their own sake. It is one thing to do a thing because one is under the stress of some compelling emotion. It is another thing altogether to do it because it must or should be done.

"We hope, we resolve, we aspire, we trust;
When the morning calls to life and light;
But our hearts grow weary, and e'er the night
Our lives are trailing the sordid dust."

Pastors—and they are many—who have received a new uplift in their personal lives, and who have found themselves to have gained a firmer grip on their work and a stronger influence with their people, should take extreme care to make this new altitude of experience a permanent possession. Even they are subject to the temptation to content themselves with a view of the clay beneath their feet, when they might as well enjoy all the vista of the sky above their heads. The Jubilee has helped to make possible a new day of power for the pastor. It has emphasized his place of spiritual leadership and given him an impetus in his work. These things can be much more easily lost than gained. They will surely fall before the blight of forgetfulness.

Congregations which have been strengthened in spiritual things by the Jubilee emphasis on prayer—and they too are many—should never allow themselves to permit the dissipation of their newly-acquired spiritual vision. It is of no avail to battle for a position unless that position is held after it has been gained. The Church has regained a vantage point which is implied in its very constitution. It must hold every advanced point it wins, but it can never do so with a forgetful heart.

**Keeping a
Secret of
Pastoral
Influence**

**Holding a
Means to Con-
gregational
Vitality**

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Positive and Definite Praying

Probably one of the chief reasons why congregations have been helped in the matter of prayer lies in the fact that the Jubilee helped people to get into the habit of praying for positive and definite things. It was never a question of simply praying. To do so is probably never of much avail. It was a question of holding before the throne of grace an importuning plea for what was believed a positive and definite necessity.

More than one prayer has remained meaningless, more than one prayer-meeting has suffered numbness, and more than one congregation has missed some of its supremest privileges because of too much general and too little particular praying. The object of prayer is not merely diction. It is achievement. One does not converse with a friend in oratorical postures and periods. Neither does he need to talk with God in formal terms. The prayer that counts is that which lays hold of tangible propositions in definite terms. Such prayers are only born on the lips of those who know exactly what they want, and are willing to depend utterly on heaven for what they need. A petition may be couched in poor language, but if it comes from such a heart it will be a prayer of power.

Throughout the years we have been asking that we might be taught to pray. These great nation-wide and world-wide Christian movements have been bringing us the knowledge we sought. They have taught us the lesson of prayer in the best of all terms—those of experience. We cannot afford to forget it.

The Principle of Obedience

The second great principle of spiritual conservation lies in the actual performance of the thing learned. Those who enjoy any new revelation face the peril of being content with it. No greater mistake can be made than that of failure to incarnate the knowledge of the truth into practical action.

Knowledge Plus Action

Those who read Dickens usually first either laugh, weep, or feel disgusted with a character. Then they learn from the character some great life lessons. No one has ever been overcome with love for Mr. Squeers, the school-master, in the story of Nicholas Nickleby. Yet one of his pedagogical principles, often condemned as selfish, did

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contain an element suggestive of wisdom. Each time a boy learned to spell a new word Mr. Squeers sent him out to perform some act related to it.

A Korean youth once came to a missionary with the statement that he had committed to memory the whole of the Sermon on the Mount. He was told that this was an achievement reflecting honor upon him, but that it would mean a great deal more to live in accordance with the principles which it taught.

"Oh, that's the way I learned it," was his reply.

He went on to say that after reading a verse of that remarkable utterance of Jesus he had followed the custom of going out and practicing it on someone. In this way, he said, he had learned it so well that he could not forget it.

The discovery of the Korean lad has its significance here. It is easy enough to forget the thing which has sunk no deeper than the levels of consciousness, but one can never forget the thing which has found its way into conduct, and thus into the constitution of his character.

The height of vision and the thrill of rapture were never meant to be ends within themselves. They are but means to the end of achieving some definite and worthy purpose. We would be worthless to the Kingdom if the height of our spiritual ambition were to enjoy subjective delights while the world went on sinning and suffering. Our lives become worth their cost to God and to the world only when we turn from each mountain-top of rapture to some valley of need and opportunity.

**Means and
Ends**

The plans of God may be expressed in dreams and visions, but they are realized in endeavors and achievements. They may be whispered into the waiting soul, but the message that brought them was in vain unless the feet are moved to go on saving errands and the hands to the performance of holy tasks. The dream is but the path to the endeavor. The vision is but the peak from which may be seen the broad field of opportunity. The blessing is mystical. The responsibility is practical.

The soul must have a body in which to dwell. A truth necessitates a creed as the means of its expression. A great principle must be realized in the form of a worthy

**Form and
Substance**

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deed. If the talents of a life fail to live up to a blessing the soul soon loses it.

The Necessity for Exercise

Nothing is worthwhile which is not usable. It is no advantage to have a thing be usable unless it is actually used. Lack of exercise is fatal to the strongest muscle. Inactivity results in the degeneration of the most outstanding talent. Disuse leads to the loss of the most significant privilege.

The Jubilee Type of Prayer

The kind of prayer emphasized by the Jubilee was of a high order for the reason that it was practical. Its expression was coupled with action. It laid daring programs before the throne of grace, but it carried the willingness of the worker to co-operate in their realization. It sought for unspeakable blessings and importuned the unfailing Source of power for unheard-of measures of assistance, but it consecrated every power of the supplicant to the work in which it asked the help of the Almighty.

This kind of prayer is necessary in the advance of the Church. It seeks and obtains both high vision and hours of ecstasy. These the Church must have and the Christian life can well afford to treasure. It seeks also, however, both definite action and positive results. These are equally essential in the accomplishment of the world task of Christianity.

It has been repeatedly pointed out that if one were pursued by an enemy he could possess no imaginable right to seat himself upon the ground and begin calling upon the Almighty to deliver him. The prevailing dictum in his case is that, while he should pray with voice and soul, he must not fail to also pray with his legs.

The Jubilee prayed with its legs. Its programs were full of prayer-meetings. Its trumpets were continually sounding the call to prayer. Had they not been praying men its workers could never have braved the miles of mud and snow, the midnights of water and ice, the strangeness of ever-changing places, and the trials of what was at best a difficult work. As the days passed, unnumbered petitions, both spoken and voiceless, were lifted in request for continued grace and strength. Unfailingly were tired

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bodies prostrated at the close of trying days for a word of communion with the unseen Helper.

These prayers would have been a mockery had not their makers been trying manfully to play their parts. They were not requests that God should take any man's duty from his hands and perform it for him. They were rather to the end that God would help busy men to be wholly consecrated, to do their best, to achieve success where possible, and to take their victories humbly and their defeats cheerfully. They called upon the Everlasting One to accept at least the poor efforts of human hands to advance His Kingdom.

Whoever has caught the viewpoint of Jesus lives in the hope of the day of the complete dominion of heavenly principles. One cannot realize the value of prayer either in a personal life or in the building of that dominion until he understands that prayer is a basis and accompaniment of action and not a substitute for it. We may as well face the fact squarely that the foundation of a redeemed earth can be established only by means of unremitting toil. The chief necessity in Kingdom-building is not parade, but drudgery. There are no royal roads to outstanding Christian achievement, save as any path of service is a royal road. The Christian program holds little solace for the ease-loving and the luxury-seeking. Its challenge is to the brave and the enduring. Whoever seeks the realization of the Kingdom must pray, and whoever prays must toil.

**Prayer a Basis
of Action**

If action had been suited to half the prayers uttered since the world began, marvelous development in better things would have necessarily resulted. Many a great possibility has gone unrealized because in his hour of need some man called upon the Almighty for help, and then failed to walk in the paths leading from the place of prayer to the place of effort.

If action is suited to the program of prayer emphasized in the Jubilee the Church will move forward in one of the most remarkable advances since the descent of the tongue of fire. Its prayers have unveiled larger conceptions of

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service. A great work was projected. The Church prayed for strength to perform it. Its prayers were heard, and now the task is done. An old path of power has been proven anew.

“Work shall be prayer, if all be wrought
As Thou wouldst have it done;
And prayer, by Thee inspired and taught,
Itself with work be one.”

The Principle of Advance

The third principle of conservation is that each new height of spiritual attainment must be made the vantage point from which to gain still others. It is necessary to hold the ground which has been won, but there is no progress to be achieved in holding ground. The victorious can remain victorious only by pressing on.

The Program of God Cumulative

This is a divine law of development. The program of God is cumulative. Nothing that was good enough for any year of the past is good enough for the present age. No work of yesterday is sufficient to measure up to the needs of to-day. Each new age brings new problems and new opportunities. It also brings new achievements and new achievers. Nothing can be properly measured by the standards of vanished years. All must be gauged by the needs and opportunities of the time that is and by the challenges of the beckoning future.

The Kingdom of God does not come with a flash. It unfolds as gently and as gradually as the budding of a flower. The purposes of God in the earth are constant and unchanging. Their realization is coincident with the development of human civilization. Like a down-flowing stream, it had small beginnings far back among the years, but it sweeps onward with an ever-widening current. This means that the work of the Kingdom must be done in ever-enlarging ways. The Christian worker of to-day needs broader conceptions than have ever been necessary before, and he must achieve more in order to be successful than was necessary in any earlier period.

One may not be able to attain to perfection, but he can approximate it. He may never be able to set foot upon some goal of high achievement, but he can press a

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little nearer from day to day. He can never do so if he rests content with what the past has brought him. He must continue to advance.

The program of the Educational-Jubilee called for the raising of many millions of dollars. The money was found. It was not extracted from unwilling hands. It was consecrated by unselfish men and women to the interests of a commanding cause.

The sum of money pledged, large as it seems, did not really represent the beginning of the material resources of Methodism. The Church may properly take pride in this achievement, but it cannot afford to fail to set still higher standards for itself. If it has been able to pray its way to the raising of thirty-five millions, surely it can pray its way to the meeting of the total financial responsibility of all its people.

**Jubilee
Achievement
Only a
Beginning**

The Jubilee millions were given in the more or less spasmodic form of responses to active campaigning. It is not too much to pray that the people of the Church will come to give in equal liberality, not in response to campaign efforts, but of their own cheerful volition, and not merely during the stress of campaign periods, but in regular and sustained fashion thus meeting their opportunities of stewardship through the years. With a tithe coming up from all its people the Church can indeed move swiftly in the work of binding the earth "with golden chains about the feet of God." Is not this the goal to which the prayers of the faithful should now be directed?

Not all the interests of the Kingdom, however, are financial. Neither are all the needs of the Christian college measured in money. Students, friends, and influence are needed. Most of all is needed strength to rightly guide the lives entrusted to the care of a school during the specially crucial years.

It is fitting and proper that prayer should continually set new goals of achievement and success in every line of religious effort. The Church has a right to develop, for growth was the plan of its Master. It will develop if it treads the path of prayer, for that path leads always upward. The Church has realized largely in material things.

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It lies within its power to make its loftier spiritual viewpoint a starting-point toward more gracious experiences and more beneficent achievements.

It has been a blessed way which the Church has thus far trodden. The spirit of prayer has helped to make it so. That spirit sows a fringe of flowers along the hardest roads, and slants beams of gold through the gloom of the most sacrificial moments. The Jubilee rejoices that it has been able to help in the maintenance of so helpful an ideal and in the nurture of so blessed a spirit.

BOOK III

ACHIEVEMENT AND OUTLOOK

CHAPTER XI

COMPOSITE MOVEMENTS

IN August, 1917, the Educational-Jubilee began the experiment of Composite Movements. Up to that time each campaign had been for some single or individual school. **A New Policy**

It became apparent in the middle of 1917 that the only way to include the schools approved by the Jubilee, within the time limit, was to carry forward several campaigns at once. After much study and many councils, the Executive Committee approved the suggestion of Composite Movements.

Three separate groups of schools were included and organized in as many separate developments in the late summer and through the fall and early winter of 1917. These were:

1. *The All-Ohio Movement*, which included Baldwin-Wallace College, Mt. Union College, Ohio Northern University, Ohio Wesleyan University, a unit for the Board of Education, and a unit for the Wesley Foundation at Ohio State University, amounting in all to \$2,900,000. **The All-Ohio Movement**

2. *The Pennsylvania-Delaware Movement*. These included the Central Pennsylvania Conference, the Wilmington Conference, and, at first, the Philadelphia Conference. They were on behalf of Dickinson College, Williamsport-Dickinson Seminary, Wilmington Conference Academy, and the Board of Education. In addition, the Central Pennsylvania Conference had made a pledge of \$50,000 to Goucher College some three years before. This had been done by the Conference as a corporate body, had been duly and legally executed, and was a binding obligation upon the Central Pennsylvania Conference. **The Pennsylvania-Delaware Movement**

Many of the churches in that Conference not having raised their allotments for this fund, the item was included in the Jubilee Movement, in the name of the Central

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Pennsylvania Conference, as a part of the Pennsylvania-Delaware Jubilee asking, and was fully covered in the returns.

The total asking in this Movement was \$1,035,000.

The Metropolitan District Movement

3. *The Metropolitan District Movement.* As the name suggests, this was a movement for and on behalf of the schools of our denomination in and about the metropolis, New York City. It included Drew Theological Seminary, at Madison, New Jersey; Centenary Collegiate Institute, at Hackettstown, New Jersey; Drew Seminary for Young Women, at Carmel, New York; East Greenwich Academy, at Providence, Rhode Island; and the Board of Education.

The total askings for these interests was \$1,550,000.

Composite Organization

As indicated above, the foregoing three composite campaigns were organized the latter part of August, 1917. They were to close uniformly December 21 of that year. Each was under a separate Assistant Director. Each Assistant Director had a corps of experienced Jubilee workers. They started out under the general supervision of the Jubilee Director, who planned to give them very close personal attention, and who confidently expected that each and every one of them would realize its entire asking in bona fide pledges by midnight of its closing day.

Moore's Hill Development Coincident

In connection with these Composite Movements there was a development also in the Indiana Conference. It was for a single school, *Moore's Hill College*, and was coincident in time with the above-mentioned three Composite Movements. Besides its incidents and experiences being similar, it falls under the same general purview, and we treat it in connection with this Composite program and as a part of it.

After the Christmas holidays the Composite effort was resumed and other three such campaigns were inaugurated and carried to successful issue in the first half of 1918.

All-Wisconsin Movement

4. The fourth Composite Movement was the *All-Wisconsin Development*. It included Lawrence College, the Wesley Foundation, and the Board of Education. The aggregate asking was \$790,000, which was reduced later to \$750,000 by action of the General Campaign Committee.

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There was a unit for the Board of Education in that movement also, which was unanimously approved by the State Jubilee Campaign Committee.

5. *The Upper Iowa Conference Development* included Cornell College, Upper Iowa University, and Epworth Seminary. These three institutions are within the bounds of the Upper Iowa Conference and under its patronage. That loyal and devoted Conference undertook to add resources to the endowments and capital accounts of its three schools, to enable them to meet the growing demand upon them.

**Upper Iowa
Conference
Movement**

It was not a question of standardization. Already they were standard institutions of their grade.

6. The sixth and last of these Composite Developments, that of *New England*, looked at one time as though it would be a very large and far-reaching undertaking. As will appear in the general write-up, it finally settled down to a seemingly small affair, but the New England returns, as a whole, are far from small. Indeed, they are gratifyingly large. New England does not make as much noise as some other sections, but it has a way of getting under its load that is an inspiration to feel and a joy to know.

**New England
Development**

These seven developments, six composite ones and Moores Hill, which was independent but coincident with the six, included twenty-one different institutions besides the interests of the Board of Education. The total asking of these twenty-one institutions was a little in excess of eight millions of money. The aggregate of all pledges was fully seven million dollars.

Columbus, Ohio, is the center of a two hundred and fifty mile geographical radius, containing the densest population of Methodists, for its area, in the world. For that reason and because of its railroad advantages and other facilities, it was selected as the center of the All-Ohio Jubilee Campaign.

All-Ohio

Ample office room was found on the east side of the State House Square, and the first Central Office of a Composite Jubilee Movement was opened there in August, 1917.

Those were anxious days. A Composite Movement was

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a new order of things. The Jubilee Director felt confident it could be worked. The Assistant Directors, solicitors, and secretaries hoped so. The authorities of the four colleges at interest in the state accepted it after considerable debate, on the faith, confidence, and assurance of the Director.

The preliminary publicity and organization went forward rather smoothly, and by the first of October the entire program was in working order.

The faculties, trustees, students, alumni, pastors, and friends of the well-known and worthy institutions of the All-Ohio Development centered their interest and support each upon his own. This was not inconsistent with the genius or spirit of the Jubilee System. It is a well-known principle in philanthropy as in economics, that people will do most for their own. Support of that principle, of high authority, is embodied in "He that careth not for his own is worse than an infidel."

Some misunderstandings and criticisms followed such practice in the nature of the case, but on the whole this great Composite Movement, appealing to more than four hundred thousand Methodists for \$2,900,000, was happily launched and well started.

Many people supported it with their money as with their prayers. We show elsewhere the recognized and manifest reasons for the stubborn obstacles met in that tremendous movement.

At the risk of misunderstandings and criticisms, the Director states as his deliberate conclusion, after a long study of the facts, that the "Big Four" reasons given elsewhere do not fully explain the obstacles met in the All-Ohio campaign. He believes that there is another reason looming larger than the "Big Four."

That reason was the lack of confidence, faith, and courage on the part of many Ohio ministers in the possibility of achieving so tremendous an undertaking. The laymen, too, were in doubt. But we expect that of laymen. So great a thing never had been undertaken before, and how could it be possible?

The results of the campaign, compared with like cam-

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paigns elsewhere, together with facts well known through other sources, show that many ministers never took the last leap in the All-Ohio Jubilee. They did not get under the load and sweat blood for it. For some reason it did not become a serious part of their program or of their lives for the period dated.

Ohio Methodism is connectional, loyal, reasonably devout, and fairly confident of itself, but it never has dreamed its power or possibilities; nor has it caught a vision of what it could do if only it would adopt stewardship and the tithe. It is loyal, however, to its colleges and schools.

"Where there is no vision the people perish." Whatever may be the reason, Ohio Methodism did not catch the Jubilee vision in full force, and consequently lacked eight hundred thousand dollars of realizing its total asking.

It could have done it. It ought to have been done. And yet, in the opinion of the Director, there is no particular blame anywhere for its not having been done. He believes that if some other Composite Movements had been put over successfully as pathfinders before the All-Ohio Movement was put on, the Ohio Educational Institutions would have realized their total Jubilee asking of \$2,900,000.

In the Pennsylvania-Delaware Movement there were many perplexities. The war was hoary with age even then, and all the world was tired of it. But America was new in the war. America, whose Congress was criticized sorely but a quarter of a century ago for spending a billion dollars in two years, was just beginning to anticipate spending more than a billion of money a month, and her people had not yet reacted from the dreadful chill which struck their hyper-conservatism when a billion a month was called for by the Federal Government.

Pennsylvania-
Delaware

The Nestor of the Wilmington Conference told the Director after the session the day that Conference agreed to undertake \$200,000 for its academy and \$10,000 for the Board of Education, that \$25,000 was the limit of their possibilities. The Director regarded that man the peer in judgment and vision of any man in the Wilmington Conference. Had we not been so accustomed to danger

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signals and scareheads as to be impervious, we might have lost our courage that day. When the Director replied to his long-time friend that in spite of his prophecy Wilmington Conference would raise \$210,000, that venerable man looked upon the "Jubilee enthusiast" with evident pity and compassion and said, "I wish we could, but it is impossible."

The Philadelphia Conference had taken favorable action on the Jubilee Movement twice, and was considered hopeful and promising. When the time came for the Conference to organize intensively and get under the load, bugaboos of war, weather, and coal famine—think of a coal famine in Pennsylvania—stood like giants in the foreground. Consequently the Philadelphia arm of the Pennsylvania-Delaware Movement went into a sling.

The Commercial Clubs in two cities of the Central Pennsylvania Conference charged the Jubilee Movement with pro-Germanism and an editor threatened to "expose" the whole business. The Jubilee being busy at the task of writing the word "publicity" into the nomenclature of Methodist literature, was not alarmed at that exposure threat. It is an everlasting tribute to the patience, devotion, longsuffering, and efficiency of the Jubilee of the Methodist Episcopal Church that both those Commercial Clubs eventually appointed committees to help put the Jubilee over in the Central Pennsylvania Conference, and the editor who threatened exposure became an efficient solicitor for the Jubilee funds.

No stronger commendations of the Jubilee nor more enthusiastic declarations of its values have come from anywhere than came from the Central Pennsylvania and Wilmington Conferences

This correspondence testifies the values of the Jubilee in awakened interest, increased student bodies, widespread revivals, largely-increased salaries, indifferent church members awakened to religious activity, and the general spiritual quickening of the communities touched by the Jubilee Development.

Eliminating the Philadelphia Conference, which was withdrawn by the action of its leaders, the aggregate

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pledge of the Pennsylvania-Delaware Movement was more than twenty per cent in excess of the total asking.

The campaign in the Metropolitan District was dated synonymously with the All-Ohio Campaign, late August, 1917, to December 21 of the same year. It included Drew Theological Seminary, Drew Seminary for Young Women, Centenary Collegiate Institute, and East Greenwich Academy. The movement was embarrassed by the same conditions of war, weather, coal famine, and sickness of the Director as the All-Ohio Movement. It was further embarrassed because of the general tendency of the Methodism of that region toward the independence of the individual congregation. Metropolitan Methodism has not kept the connectional possibilities of the denomination to the fore.

Metropolitan
District

The Jubilee system was developed and brought to its high state of efficiency under the connectional idea and through connectional organization. The bond of connectionalism that has guaranteed Methodism's growth and power from its beginnings until now was a potential and dependable factor in the progress of the Jubilee Movement. In only one Area, where connectionalism is strong and dependable, was there any serious embarrassment in bringing the Jubilee efforts to successful issue. That was the All-Ohio Development.

When the date set for closing the Metropolitan District Development, December 21, 1917, arrived, not more than a half million dollars had been pledged. The time was extended to January 24, 1918, and an intensive movement was continued to that date. Even then the units had not been completed. Further time was given, and the subscribers were asked to remove the conditions from their pledges. This nearly all of them did cheerfully. After January 24, 1918, each school in the Metropolitan District organization went forward toward its goal in its own good time and in its own good way. The Jubilee Central Office still counseled, and some Jubilee men were assigned to help in these later programs, but the co-operative Jubilee System Campaign closed January 24, 1918, as stated above.

The results at first seemed discouraging, and to many

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they were so for the time being. Campaign Committees, Executive Committees, and Boards of Trustees met to confront what seemed to them failures, and what, in the face of the askings that had been made, were not complete successes. Then a bugle challenge was sounded by Dr. Upham at a meeting of the trustees of Drew Theological Seminary. That quiet, courteous, cultured minister said he thought it was about time to see the brighter side. "When before," he asked, "did a Methodist Board sit down to mourn because it had not raised more than \$750,000 in a given undertaking?" Dr. Upham thought it was time to "rejoice rather than to despair," and the Board accepted that view. The attitude of the Jubilee organization was that we had undertaken to do a certain thing, and that we had come to a new place in Jubilee experience. Anything but complete victory for the Jubilee was "different."

However, the Church in the Metropolitan District rallied somewhat to Dr. Upham's challenge, and decided to rejoice that it had \$900,000 for its four schools, rather than mourn because it did not have two-thirds as much more.

The movement was a part of the great whole, and up to that time more than twenty million dollars had been added to the resources of the institutions of learning of the Methodist Episcopal Church during the entire Jubilee period through the various forms of effort, public and private, put forth on behalf of these institutions. If the time had come, no matter what the cause, when a few of them had failed to realize their askings, the tremendous momentum of the movement as a whole was too good to justify many "blue days;" under such circumstances most days must be "fair." The writer has no disposition to minify the deficits in these movements of the fall and early winter of 1917 and 1918. They constitute a bitter dreg, and almost the only one in the Jubilee cup from opening to closing, from beginning to end.

Indiana
Conference

The Indiana Conference undertaking was unique in that it faced a proposition to remove Moores Hill College from the village of Moores Hill, Indiana, to the city of

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Evansville, Indiana. This school had an honorable and worthy record. The community was agricultural, and the village had not grown. The commercial magnet had been from other directions. Moores Hill College had not been able to realize from its constituency, and the clouds were dark and ominous.

The suggestion that the school should be relocated, rather than lost, did not at first meet with the favor of the Moores Hill people. When they confronted the situation as it was, and had given themselves time for deliberate meditation, they were ready to see the school well relocated rather than to see it lost to the Church and the Kingdom.

Other towns in the Conference offered inducements for its relocation. The city of Evansville sought the counsels of the authorities, the Conference leaders, the Bishop of the Area, and the Board of Education. Bishop Anderson and Corresponding Secretary Harris were called into council with the Methodist Educational Commission of Indiana, of which Dr. Albert B. Storms was chairman. The result of their deliberations was an invitation to the members of the Indiana Conference to come together for a council, there being no legal way to assemble a conference officially *ad interim*. This invitation met general acceptance, and the members of the Conference assembled with other Church leaders at Roberts Park Methodist Episcopal Church, Indianapolis, on the twenty-first day of March, 1917. After hours of serious, candid, devout consideration, that meeting, with roundly two hundred persons present, easily a hundred and seventy-five of them members of the Conference, voted to accept the challenge of the city of Evansville to give \$500,000 toward the relocated Moores Hill College at that city, and a proper college site in addition. The proposed site was to be subject to the approval of the Board of Education, and all was upon the condition that the Conference would raise \$500,000.

That was in the spring of 1917. At the next regular session of the Conference held at Princeton, Indiana, in September, 1917, the proposition of Evansville was formally and legally accepted, and a campaign was authorized with the co-operation of the Educational-Jubilee Commis-

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sion of the Church. Like the other Jubilee developments of that fall, this movement contended with the chilling influences of weather, war, coal famine, and a sick Director, and was delayed beyond the date fixed for its final completion.

All-Wisconsin

When the Jubilee suggestion was before the Wisconsin and West Wisconsin Conferences there was diversity of opinion among the members of the Conferences and among the trustees and alumni of the two Methodist educational interests of the state as to the best procedure to adopt. It was an entirely harmonious difference. The officials and alumni of Lawrence College naturally considered that old and time-honored interest of the denomination to have the stronger appeal to the Methodist constituency of Wisconsin. Of course, it had a strong, worthy, and fairly well-trained body of alumni.

The officials and supporters of the Wesley Foundation at the State University believed that the appeal of religious work at the state institutions, though comparatively new, would prove very popular. They rather preferred to be included in the Jubilee Movement, but in any case they considered themselves entitled to go forward in an undertaking of \$250,000 for the Wesley Foundation.

All interests were represented in the make-up of the Special Jubilee Committees of the two Annual Conferences, and the discussions in the committees were entirely fair, brotherly, and proper.

When it began to appear problematical whether a favorable and united report could be made, President Plantz of Lawrence College, Secretary of the Educational Jubilee Commission, and a member of the University Senate, without previous consultation with the Director or anybody else, arose and moved that the committee recommend a Composite Movement for \$750,000, \$250,000 to be for the benefit of the Wesley Foundation and \$500,000 for the benefit of Lawrence College.

The atmosphere was cleared as by magic. Everybody recognized the generous spirit of Dr. Plantz, and the Committee was not long in completing the details of the motion, to the satisfaction of all concerned. It was unan-

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imously adopted by the Committee of the Wisconsin Conference and by the Conference itself. The motion was developed into a set of declarations and resolutions upon which a campaign could be based, and a Committee was appointed to carry those resolutions to the Wisconsin Conference the next week. There a like committee was appointed, the West Wisconsin report was considered and adopted by the Wisconsin Conference Committee, and later by the Conference itself. This furnished another uniform basis for two Annual Conferences to join in a state-wide Jubilee Movement.

The campaign was opened in early January, 1918. It was formally launched February 3 of that year, and was successfully closed March 21.

Like some others of the Composite Developments, there were some hard places to get over, but the leadership of both ministry and laity was enthusiastic and untiring.

The Assistant Director testifies to the co-operative loyalty and unfailing genuineness of the spirit and purpose of nearly all the Wisconsin leaders. Many people said it could not be done in Wisconsin; that there was a negative force there that could not be overcome. But God and the Methodists of Wisconsin did overcome that negative force, and our institutions there are stronger, richer, and better media for their great task of Christianization and enlightenment in consequence.

The Upper Iowa Conference Composite Movement included Cornell College at Mt. Vernon, Epworth Seminary at Epworth, and Upper Iowa University at Fayette.

Upper Iowa
Conference

The Development under which the above three schools were financed was a joint campaign of the Upper Iowa Conference organization and the regular Educational Jubilee organization. The movement was composite in that while each school represented its own interests and made its own appeal through its own official leaders, a general and united appeal through the Central Jubilee Office at Waterloo was made on behalf of all three schools. The agreement was, as everywhere else in kindred cases, that the right of designation is inherent with the steward of God's property, and that any gift designated for any

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one school should be held sacred for that institution. The undesignated gifts were to be distributed pro rata to the unprovided balances of the several askings of the institutions. For example: If one school should procure its entire asking of designated gifts, it would have no interest in the undesignated gifts until each of the other schools should have its entire asking provided. Whatever remained undesignated over and above the total askings of the three should be divided pro rata to their askings. This principle was followed strictly with satisfactory results.

The spirit of the Upper Iowa Conference campaign was like the spirit of the Southwest Kansas Conference campaign in that there were practically no slackers among the ministers and very few among the laymen. In the nature of the case there was some little jostling and eager inquiry among the interests as to whether each one was treating the other two fairly, and as to whether the Jubilee was treating all or any fairly. But when the task had been completed and the Executive Committee of the campaign met for its final session, the testimony of several of them is that "it was an old-fashioned love-feast."

New England

New England, in Jubilee matters, true to form, was conservative; it's a way New England has, and it's a good way, too.

Originally Wesleyan University was included in the Metropolitan District Program, having been approved by the Jubilee authorities for a campaign for \$2,000,000. The preliminaries had not been entirely worked out, nor had the intensive program begun when the urgency of Wesleyan trustees and alumni that the war situation was too grave and serious to justify their going forward, led President Shanklin to request permission to withdraw the intensive Jubilee campaign that had been contemplated and planned. This permission was requested and granted with the best of feeling.

Boston University had been approved for an asking of two and one-half millions, including the Boston School of Theology, which is a part of the University. After much study and planning that school did, under the advice and counsel of its trustees and alumni, and with the

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full consent and approval of the School of Theology, ask and receive permission to defer its intensive Jubilee Campaign.

A meeting was held at Boston in December, at which Bishop Edwin H. Hughes presided, where the interests of all our New England schools were represented and considered carefully.

Prior to that time the Jubilee authorities had approved East Greenwich Academy, Montpelier Seminary, and Tilton Seminary, each for an asking of \$300,000. These askings were divided into separate units, as will appear in the record of the individual school campaigns.

East Maine Seminary, at Bucksport, Maine, had had a campaign early in the Jubilee Movement, and its Head Master and trustees did not feel equal to undertaking another in 1918.

Maine Wesleyan Seminary, at Kents Hill, Maine, was in a unique situation. Its plant equipment and endowment are better than many other of our secondary institutions; besides it is in large prospect of legacies from wills already made. Had we put on an intensive campaign for that seminary, we should have been embarrassed in many instances by the fact that people had included the seminary in their wills, had announced their bequests to the seminary, and felt that they had done their share. In New England, and especially Maine, people have a habit of treating their wills, once they are made, as closed incidents.

Troy Conference Academy, at Poultney, Vermont, was approved in 1916 for an asking of \$150,000. At the annual session of the Troy Conference in April, 1917, at Saratoga Springs, a dinner was given by a prominent layman and trustee of the seminary to thirty-five guests. The Head Master of the seminary and the Jubilee Director were among the guests. The Jubilee system was thoroughly explained and cordially adopted by the company. A round-table subscription was taken before the diners arose, which aggregated \$50,000, and which was considered a fine launching of the \$150,000 campaign for the Academy. That movement was to have gone forward as a part of

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the All-New England Program in 1918, but in December, 1917, the trustees and Head Master of the seminary, all bearing the heaviest possible war burdens, requested permission to withdraw, and it was granted.

It is but fair to say concerning the withdrawals of Wesleyan University, Boston University, and Troy Conference Academy from the New England program, that the Jubilee officials approved the requests to withdraw in the spirit of fairness and brotherhood, rather than upon the confirmation of their judgment.

The New England Composite Movement finally settled down to a campaign for Tilton Seminary in Massachusetts, Montpelier Seminary in Vermont, and East Greenwich Academy in Rhode Island. The total asking for these three secondary schools was \$900,000. The Jubilee units asked by the three amounted to \$300,000; the total amount pledged for the three institutions in the New England Development was \$385,000. Add to this the gatherings for East Greenwich Academy from the Metropolitan District Campaign, and you have a grand total for these three schools of \$452,000 to meet a total first unit asking of \$300,000.

Modified Askings

The All-Ohio, Metropolitan, and Moores Hill College campaigns gave the Jubilee its first experience in failing to realize its total askings or more in any given development. There had been a few instances where it had been necessary to defer the closing date because of weather conditions, but all had come through finally. December 21, 1917, was the date set for the final closing of all these campaigns. All subscriptions in any given movement were conditioned upon the completion of the total askings in that development within the time specified. The conditions did not apply to the total askings of a given school only, but to the total askings of all the schools in a given group.

Cause of Belated Triumphs

Three of these four developments were belated, and when midnight of December 21 came had not met the conditions of their pledges. Just why they had not met them has been asked a thousand times and more. This chronicler

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does not undertake to answer why, but gives the following facts as bearing upon the case:

We were but four months from the entrance of America into the war when these campaigns began to take shape. Many people found in that fact complete answer to this aggressive "why." Some reached the answer by their own reasoning processes; but there are those, and they are not a few, who opine that many naturally gave their own preconceived notions in explanation because previously they had entertained them in prophecy. Others found explanation in the weather. For what a multitude of sins the weather has been scapegoat, not to say "atoner."

Again this pen is hesitant. True it is that the Federal records testify the Winter of 1917-1918 to have been the coldest on record. However much may be charged to the weather for the failure to raise that missing million, certain it is that there is no little debit against the weather man for it. Add to the war and the severe Winter the disastrous coal famine concurrent with the other two, and the plot thickens.

Gleaning Sunday ought to have realized one-fifth of the total askings of those several developments. If it had justified itself, as it had done in many other campaigns, indeed in nearly all others, it would have aggregated that much or more. But alas! It did not aggregate to exceed one-fifth of the expected total. How could it have been otherwise? On Gleaning Sunday, when everybody was supposed to subscribe publicly at his place of worship, more than two-thirds of all the churches in the territories under development were closed on account of the coldest weather of record and in the midst of a coal famine. Then again, in much of the territory of these movements the public roads were impassable from snow blockades and drifts.

But the end is not yet. The war, the weather, the coal famine, and the impassable roads would seem to constitute an obstacle insurmountable. Add to this the fact that these associated programs were too far under way to drop them, and yet not under way sufficiently for safety from

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their own momentum, when the Director of the Jubilee took a tumble down stairs in the Elevated Station at Philadelphia. He seemed to escape with slight bruises, but thirty hours later was seriously stricken, and suffered a succession of ailments that sent him into enforced retirement aggregating, all told, fourteen weeks. The Jubilee system had been developed under his guidance and leadership. To his associates in the Jubilee organization his subsequent absence from the directing leadership seemed for the moment herald of failure. However, the reaction came quickly, and those faithful helpers rallied with the declared purpose to throw themselves into the effort with a more intense vigor, a deeper consecration, a more complete devotion, and a farther-reaching abandon than hitherto. This they did with a heroism that challenged the administration and commanded the respect of all who witnessed their sacrificial effort. It is probable that the answer to the "why" is to be found in the combined circumstance of war, weather, coal famine, and sick Director, rather than in any one of them.

**Loyal
Associates**

**Composite
Movements
Commended**

The Director takes the opportunity to say here that he regards the Composite Movement, all in all, to have been a decided success. Should he ever again be called upon to handle a great philanthropic interest his judgment would be that after the movement should have been in progress long enough to bring smoothness to all its working parts and eliminating as far as possible mechanical friction, he should employ composite movements as a chief factor of the system. As far as practicable he would recommend the organization of such composite movements by episcopal areas, subject to the approval of the Area Bishop and the cabinets and leaders of the Annual Conferences. Like the Jubilee system, he would make the organization subordinate to the judgment of the regular officary of the Area and subject to its leadership. What we are trying to emphasize is that Church Movements should be so organized as to be helpers and co-operators with the regularly appointed powers of the Church. While they should be aggressively active and tremendously efficient, they should

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bring to the regularly constituted local authorities the aid of skill that is born of wide experience, and should cooperate with them, keeping always the local authorities in the foreground, without the thought or suggestion of commanding or controlling them. In a great connectional Church like our own, hitch your load to its regularly constituted machinery.

CHAPTER XII

QUEST AND CONQUEST

Explanation of the Figures

It would be too much to hope that the following Jubilee stories of individual schools would be entirely satisfactory, to all the responsible administrative and executive officials of the various schools. There is room for many a "why." At first we planned a chapter on colleges, a chapter on secondary schools, a chapter on professional schools, and a chapter on our Mountain White schools in the South. When we came to arrange the matter under such captions, there was such disparity of length and possibility of interest as to discourage us. Again, we thought of chapters including the schools that had made their own quiet quests; schools that had fairly intensive Jubilee campaigns; schools whose Jubilee experiences were outstanding. That, too, seemed ill-advised. At one time we had decided to put the individual stories of the twenty-one schools included in the several composite campaigns under a chapter by themselves. Finally, whether wisely or unwisely, we submit the entire list in alphabetical order, without reference to classification. The Board of Education classifies our schools under rules, regulations, and limitations fixed by the University Senate. The Educational-Jubilee Commission, being a creature of the Board of Education and of the Educational Association, was set to a special task. It had nothing to do with classification. In submitting these individual reports in their present form, we beg the indulgence of all interested readers. The writer has submitted the plan to responsible officials of the Jubilee Commission, and has received their cordial approval.

Professional Schools

The following list does not include all our schools. The professional schools for the most part are omitted. They are treated as parts of the universities to which they belong, or with which they are affiliated. We give the

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stories here of such professional schools only as are independent in their organization.

Some of our schools do not appear at all in this story of Quest and Conquest. There are two reasons for that. First, some of our institutions made no financial increase in their capital accounts during the Jubilee period. Second, some schools that did make respectable increase in their capital accounts during the Jubilee period requested not to be mentioned because their administrative officials think the Jubilee had nothing to do with their returns; that it contributed no values to them in any way. If the name of any school has been omitted without that omission being justified by one of the above two reasons, it is an oversight, for which the Director will apologize sincerely. We wrote every secondary school, every college, every university in the denomination, requesting their reports. Many of them we wrote the second and even the third time, and some we wrote again and yet again. Nearly all replied. There are but two or three exceptions. Some replying to our third or later follow-up letters stated that the former letters referred to in the follow-up letter had not been received. We hope no school having returns during the Jubilee period is omitted from this story of conquest, for all possible follow-up diligence was used to get the reports of the institutions. Let it be remembered that these reports represent more than the intensive Jubilee campaigns and campaigning. Quest and Conquest does not undertake to report simply the Educational-Jubilee of the Church. It does undertake to report the returns to the treasuries of our academies, colleges, universities, and theological schools during the Jubilee period of the Church.

These returns came in response to Jubilee appeals, in voluntary contributions, in bequests, etc. However they came, if they were additions to endowment and capital account, they are included in these returns. Only contributions to current budgets are excluded. Opinion is not uniform that this is the best or the fairest way to report. Nevertheless, any accountant who sits down to determine a better or a fairer way to report, and who undertakes to

**Some Schools
Omitted**

**Scope of This
Report**

**Current
Account Gifts
Excluded**

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separate returns for which the Jubilee as such was responsible from the total returns during the Jubilee period, will find himself facing an impossible task.

Many letters of inquiry were sent to college presidents after their Jubilee campaigns had closed, asking what proportion of their total subscription was creditable to the Jubilee and what to the college organization. The Director does not know what all replies were to such letters, but many presidents have told him that they replied, stating it would be utterly impossible to tell. The truth is, to quote President Herbert Welch, following the first Ohio Wesleyan development, "That question never can be answered. Nobody ever will know."

Mission of the Educational- Jubilee

The Jubilee Commission makes no claim in figures or in fact beyond this: it was created for a great undertaking; a great composite task was assigned it; its mission was to co-operate and help anywhere and everywhere that its service might be requested, welcomed, or accepted. The Commission is quite content to have been identified with the great program of the Church that reports an aggregate of thirty-five millions of money added to the resources of our educational institutions. The Commission's concern was to increase the potentiality and enlarge the values of the Kingdom in the earth by fortifying its primary spiritual asset, our educational system, through modern and modernized buildings, equipment, endowments, material betterments, and spiritual enrichment.

Albion College

The first request of Albion College was to be approved for an asking of \$200,000. The Jubilee Commission appointed Secretaries Nicholson and Hancher a Sub-Committee to visit the authorities and suggest that their asking ought not to be less than \$500,000. This was accepted, and later raised to \$600,000.

The Annual Conference had passed appropriate resolutions; a meeting of the Church leaders had been held with Bishop Henderson and President Dickie at Detroit; Wesley Foundation at Michigan State had been approved for \$200,000; Baldwin-Wallace College, which had a patronizing Conference in the Detroit Area, the Central German, had been approved for \$200,000; local interests had been included for \$100,000,

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and another \$100,000 had been authorized for expenses, shrinkage, and emergencies.

The co-operation and support of trustees, faculty, and alumni under the leadership of Bishop Theodore S. Henderson, of the Detroit Area, President Samuel Dickie, of Albion College, and Dr. Stalker, of the Wesley Foundation, promised a bumper victory.

The Detroit Area campaign was to be put on in January, 1918.

The authorities decided, late in 1917, that the conditions were impossible, and withdrew from the movement, deferring their undertaking until a more favorable time.

During the period from January to July 3, 1918, the units asked by fourteen different schools were carried to successful issue, including the New England, Wisconsin, Upper Iowa, Missouri, California, both Dakotas, and Ohio campaigns. Whether Michigan would have responded as these did never will be known, of course. Every man in the Central Jubilee organization believes that it would have, and regrets that the Michigan asking was withdrawn.

Under a quiet campaign conducted by President Crawford, \$500,000 new endowment was pledged to Allegheny College. Nearly all the subscriptions were written by him. The movement was concluded in the early months of the beginnings of the Jubilee organization, and the total was counted as a part of the thirteen million dollars reported to the General Conference in 1916.

President Crawford and the Allegheny trustees considered a further movement more recently, but decided not to ask for additional funds beyond the amounts necessary to cover the annual deficits in their budget.

During much of the year 1918, from January to July, President Crawford of Allegheny has been excused from his official routine duties, and has been rendering splendid war service as a Y. M. C. A. administrator and director. He has been entrusted with large responsibilities, and has met them with his usual masterly skill.

Meantime the College has been rendering high-class service. Fortunate the school which in times like these has a constituency, official and unofficial, of adequate resources and unflinching interest, ready to protect it against annual deficits.

Bishop Hurst's dream of a great central university at the capital of our Nation materializes slowly. General

**Allegheny
College**

**American
University**

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Washington had dreamed before him. Indeed, the Washington dream inspired the Hurst dream. It was thirty years ago that Bishop Hurst began to tell his dream to the Church. His vision of the future was a central denominational university, with student bodies on the campus under the tutorage of a college of liberal arts and a multitude of professional colleges covering the whole field of learning. He hoped for an endowment of ten millions.

Chancellor Franklin Hamilton gave himself for seven years, without stint or conservation of his powers, to the realization of the Hurst dream. He spared not himself. The writer, between whom and Chancellor Hamilton there was the most intimate friendship and utmost confidence, believes that his friend paid the price of that service last May in the supreme sacrifice. The world can never be the same now that that noble prince among men, our gentle Great-heart, has gone to his coronation.

About the close of the fifth year of his administration at American University, he had worked out, with the aid and counsel of many educators, a program for opening three departments, namely, a Department of Fellowships, a Department of Original Research, and a Department of Lectureships. This program had been fairly launched when he was elected to the Episcopacy in 1916. It had the approval of the Educational Association of the Church, of the Board of Education of the Church, and of the University Senate of the Church. It is still in progress under the Chancellorship of his elder brother, Bishop John W. Hamilton. Quietly, unostentatiously, both these men have sought to increase the capital resources of the university. The measure of their success is told in the story of \$797,978, brought into the treasury during the Jubilee period. This report differs from most other Jubilee reports in that the others tell the story of resources of all kinds. These figures represent cash, or its equivalent, now in hand.

However opinion may differ as to the needs or future prospects of American University, certain it is that it is being pushed forward heroically, sacrificially. It is cause for gratification to those specially interested in this great enterprise that the present university campus, highest and most sightly location in the District of Columbia, which cost originally \$100,000, could be sold now for a consideration in seven figures; the first digit would not be one, either.

At the declaration of war the Federal Government



1. Kimball School of Theology, Willamette College, Salem, Oregon
2. Kansas Wesleyan University, Gate and President's Home, Salina, Kansas
3. Wesleyan Academy, Chuckey, Tennessee
4. Allegheny College, Bently Hall, Meadville, Pennsylvania
5. Central Wesleyan College Service Flag (now 151 stars), Warrenton, Missouri
6. Albuquerque College, New Mexico



1. Lawrence College, Brokaw Hall, Appleton, Wisconsin
 2. Garrett Biblical Institute, Projected New Building, Evanston, Illinois
 3. College of the Pacific, Campus Stretch, San Jose, California
 4. Morningside College, Main Hall, Sioux City, Iowa
 5. Missouri Wesleyan College, New Arts Building, Cameron, Missouri
 6. Illinois Wesleyan College, Old Main and Pioneer Building, Bloomington, Illinois

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accepted the tender of the campus and buildings of American University by its chancellor and trustees for such purposes as might conserve the interests of the Nation. The property is now occupied by military forces, and will be until the close of the war. It is hoped that the substantial improvements made upon the property by the Government will remain permanent assets of the university.

This was one of the earlier movements of the Jubilee. Baker is one of the few Methodist Colleges enjoying the favor of the General Education Board. They had a generous conditional offer from that Board, providing they should cover their indebtedness and meet the Board's offer with enough in addition to make a total of \$500,000 over and above all liabilities. This made a campaign for \$550,000. It was under the general supervision of Bishop Shepard, and under the immediate direction of President Mason, Judge Case, president of the Board of Trustees, and a strong and virile Campaign Committee.

When the Jubilee Director was called in, they had a total conditional pledge of roundly \$200,000. Just prior to the General Education Board's offer, the trustees of Baker had subscribed personally to launch the administration of the new President, Dr. Wilbur N. Mason, a total of \$100,000. Consequently, they delayed their pledges to the later movement, feeling that they had done a generous share. It is fundamental in philanthropy that responsible officials and leaders must subscribe before they can persuade others to subscribe. When the Baker trustees came to see that the public was holding aloof, pending official pace-setting, they rallied in a very splendid way.

It was at the Commencement meeting of the trustees in 1914. They were in meditation, consultation, and prayer from about 3:30 o'clock in the afternoon on a Tuesday until supper time, and from after supper to midnight. The next day they reassembled at 8:30, continued through the morning, lunched together, and adjourned at 4:30 that Wednesday afternoon. At one time during these memorable and prayerful deliberations there were forty-two men present. Never were there fewer than thirty. Just after luncheon on the second day, the trustees began to subscribe. At 4:30 o'clock \$66,000 had been written.

The publicity of that incident reacted upon Baker's constituency most favorably. In a few days the returns began to come in, and by the middle of August the

**Baker
University**

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forces were active throughout the territory; pledges aggregating many thousands were being received weekly, and the impetus of the movement was so fixed and established that there was no question about its success.

October 1 was the final day. When the returns were checked at 9:00 o'clock that evening there was an aggregate of \$550,000, with a splendid margin; and when the aftermath of the mails had been counted three or four days later and all returns carefully checked, the grand total of subscriptions to Baker's campaign was \$605,000. This, added to the \$100,000 from the trustees, as mentioned above, and other special contributions during the Jubilee period, gives to Baker University for its total Jubilee fund the magnificent sum of \$799,000.

Baldwin-
Wallace
College

Baldwin-Wallace College, at Berea, Ohio, was before the public with its second great appeal since the union of Baldwin University and German Wallace College a half dozen years before. It was approved for an asking of \$650,000. Its forces were well organized under skilled and devout leadership, and its constituents were disposed to respond generously. Many Cleveland Methodists were interested, and largely sympathetic, and the outlook for the realization of its asking was promising.

In an evil hour, an unfortunate hour, the consequences of the subtle influence of the German war lord was playing havoc among its constituents. Its friends divided, President Breslich resigned, Dr. Nast withdrew from the presidency of the Board of Trustees, and many of its supporters became alienated. An additional six months had passed before its constituents were re-enlisted, and its reduced first unit of \$450,000 was completed, with a margin of \$17,000. It is but fair to say that fully three-fourths of this \$467,000 was pledged by Americans of German birth and ancestry.

Beaver
College

'Tis many a long-gone year since the writer first heard of Beaver College. He was a little lad. Neighboring youngsters, older than he, were leaving the countryside and the home village down in Southeastern Ohio to "go to Beaver College." The impression was lasting, for the memory abides.

In the recent years Beaver has been the object of much study and care. President Weller devoted himself to it bravely and sacrificially for a number of years. With the help of trustees, members of the Pittsburgh Conference, and local friends, he prosecuted the work with such devotion that the Jubilee is able to report a

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total return to the college for the Jubilee period of \$105,000. Many persons experienced in educational service and entitled to opinion have insisted, and do, that Beaver ought to become a strong woman's college.

An outlined program for such an undertaking was written some three years ago. When Bishop Franklin Hamilton took Episcopal supervision of the Area, he carefully studied that program and adopted it as his own. That program contemplated a million dollars additional capital funds within a short period. It recognized the possible wisdom of a new location at Beaver, or at some more favorable point, if that should ultimately seem desirable.

The Pittsburgh Area, under Bishop Hamilton, had included a first unit of \$200,000 for Beaver, and it was commonly expected the amount would be raised in the near future. Bishop Hamilton's release from service through the ministry of the death angel left the Area interests in suspense for a time. They are distributed to Bishops Berry, Burt, and McDowell. The Pittsburgh Conference promises careful study of the whole Area question at its coming session this October, and we may reasonably expect wise action concerning Beaver.

When President Murlin took charge of Boston University as its administrative head, he found a large and growing deficit, which was being met from year to year by the sale of real estate. After Murlin had been there a year, that did not happen any more. The first announcement of policy and program by the new administration was as startling to the Board as it was definite and direct. It was, "Pay as we go. Enlarge the budget, increase the expenses. Do more and better work, but pay as we go." This, Boston University has done. The budget is more than twice as large now as it was then, and that was less than eight years ago.

Boston University, including the School of Theology, was approved by the Jubilee authorities for an asking of two and one-half millions. Earlier in the Jubilee movement it raised a unit of \$400,000. Plans were well under way for the second unit when, like Wesleyan, its trustees and generous supporting friends took alarm at war conditions, and the appeal was canceled, with the approval of the Jubilee Commission.

It must not be understood that in either of these cases or in other cases, the Jubilee Commission approved withdrawal because it thought the institution ought to withdraw their campaigns. Rather was the approval

**Boston
University**

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because the Jubilee preferred that local authorities should take the responsibility. The Jubilee believed then, and believes now, that practically all the schools which withdrew on account of the war would have written their full askings had they gone forward under the Jubilee system.

But while Boston University withdrew its asking, so far as campaigning under the Jubilee system is concerned, it kept things moving, with the result that, including its first unit of \$400,000, its special gifts and bequests during the period, we are able to announce a grand total for that institution of \$1,777,197. This includes a \$17,000 gift to the School of Theology.

**Carlton
College**

Miss Eliza Carlton was a teacher and a Christian. She believed in the type of education for which the Church stands, and which the Church does. She put her all into Carlton College at Farmington, Missouri. Really, she made it her first love. What a married woman properly bestows upon her husband in devotion and service, Miss Carlton bestowed upon that school. It did heroic work in a region where it was greatly needed, and where its splendid service counted for intelligent personality, sturdy manhood, righteous character.

Notwithstanding Carlton came to its last stand and closed its doors permanently two years ago, it is able to report, as the result of the Jubilee Movement, an addition to its capital account of \$9,486.

**Cazenovia
Seminary**

In the fall of 1916, at the annual session of the Central New York Conference, a resolution was passed which suggested to the trustees of Cazenovia Seminary that they issue a call for \$500,000, to be raised under the Jubilee movement. This action was taken at a regular afternoon sitting on the first day of the session. It was a courageous and worthy action, but it looked big for a secondary school. No such thing ever had been done in Methodism; how could such a thing be done in Methodism?

Two days later the Conference reconsidered its action. It left the asking of \$500,000 to be completed as a centennial memorial in 1924, and suggested the immediate raising of \$200,000 by the Conference, faculty, trustees, alumni, and friends of the seminary.

That fall an inspirational meeting was held at Ithaca, New York. This meeting was very largely attended by the ministers of the Central New York Conference, and there they were thrilled with a new in-

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spiration, and broadened and inspired through a new vision. Bishops Nicholson and Edwin H. Hughes carried the torch of inspiration that day and lighted the fires of enthusiasm.

Cazenovia was a regular Jubilee Movement, directed under the "System," and supported most loyally by Bishop Burt, the members of the Conference, and many alumni, students, patrons, and friends. The result was a net grand total pledge of \$273,164 in values. Well, that is the return measured by dollars and cents. There is very earnest and far-reaching testimony in that Conference, as in many others, that many of the ministers really found themselves in the Jubilee campaign. The very same men who are jubilant in their exultation over their splendid triumph confessed that at the beginning they had no courage and little faith. The forces are at work quietly toward the remainder of the half million, and there is every reason to expect and believe that it will be completed by 1924 as a factor in their centennial celebration.

The village of Hackettstown, New Jersey, is historic through Centenary Collegiate Institute. For many years Centenary was a coeducational institution. Dr. Whitney, its head master for a long period, was a prince among educators. Professionally and personally, he was a master of tact. Scholar, teacher, brother, friend, he builded wisely and well. Upon these foundations, Noble and Meeker in succession builded after him. The death of Dr. Meeker left a vacancy in the presidency which was filled by the election and transfer of Rev. Robert John Trevorrow from Drew Seminary for Young Women to Centenary Collegiate Institute in the spring of 1917. He, too, was embarrassed by the newness of his situation, but being well experienced and somewhat to the manner born, he entered into the Jubilee undertaking with zest and spirit. The Institute campaign was embarrassed, however, by the fact that it is a comparatively high-priced institution. Many of the Methodist constituents of New Jersey felt that it ought to be paying its way without asking philanthropic support. The discouragements of the other two schools of the Metropolitan District were shared by this third school also. The result was that it too divided its asking into a first and second unit. Its first unit was closed about February 28, 1918, in the sum of \$52,000. The other unit will be sought and completed when conditions are more favorable.

**Centenary
Collegiate
Institute**

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Central
Wesleyan
College

Warrenton, Missouri, is on the Kansas City Branch of the Wabash Railroad, sixty-seven miles west from St. Louis. There is located Central Wesleyan College, under the presidency of Dr. O. E. Kriege, supported by an able and competent faculty.

Central Wesleyan early interested itself in Jubilee undertakings, and put on a quiet still-hunt campaign for \$150,000, with the counsel and approval of the Jubilee organization, and under its direction, in the home town of Warrenton, Mo. The interest of the home community in its local college, and its devotion, was emphasized by a local subscription of more than \$25,000 from a population of not to exceed eight hundred people. Not a dozen of these were supposed to be able normally to contribute in four figures. None of them are wealthy. The normal constituency of this college is found in Illinois, Missouri, Iowa, Kansas, and Nebraska. By the regular campaign methods, and through some special gifts, the first unit of \$150,000 was completed.

Soon after, a second unit-asking of \$300,000 was announced, with the expectation that it would be raised through the regular intensive Jubilee system. Complications growing out of the war led its president and trustees to question the wisdom of going forward. They submitted their inquiries to the Director of the Jubilee, who reversed his usual custom and advised them to defer this unit until conditions are more hopeful, more promising, and more satisfactory.

This they did; so the total report for Central Wesleyan College is roundly \$150,000. It needs more: It must have more, and will have it in the not distant future. Meantime it is doing its work faithfully and well, maintaining the standards of the University Senate and of its own State Association.

College of
Puget Sound

Methodist Education in the Pacific Northwest has seen trials and hardships not a few. There have been some funerals. A quarter section of land, upon which a part of the city of Spokane is now built, was pointed out to the writer a few years ago as having once belonged to the Department of Education of the Methodist Episcopal Church, and a then present valuation was placed upon it of \$5,000,000. This is not said critically, for this chronicler has some courage in tackling a difficult problem in finance where education is the interest; or, for that matter, where the Kingdom of the Nazarene is the interest; and he confesses that

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he saw no way whereby that property could have been saved to the Church at the time and under the conditions then extant.

The College of Puget Sound did a very sensible thing, some four years since, under the administration of its present aggressive and efficient president, Edward H. Todd, when it changed its name from university to college. The Methodist Episcopal Church does not have more than five real universities at present, and to many of our educators it does not now appear that it will ever need more than five, if indeed it shall need so many. Besides, the College of Puget Sound, at Tacoma, while happily and splendidly located for a college, is in no sense located for a university. The magnificent university of the State of Washington is only forty-six miles away, easy of access, and very convenient at modest transportation rates.

Under President Todd's administration the College of Puget Sound has been so completely standardized that it commands the admiration and laudation of the president and faculty of the State University, and of the presidents of the normal schools of the State of Washington.

The College of Puget Sound has kept in close touch with the Jubilee officials as well as with the Board of Education. Its plans and program for a Jubilee Movement had their approval and support. However, the actual campaign was well under way before the Jubilee was called in to take direction on the field; so much so indeed, that there was not sufficient time remaining after the arrival of the Jubilee Director to employ the publicity methods of the Jubilee system in any extended or potential way. Nevertheless much was done; enough, indeed, to save the day. The appeal was for \$250,000. The campaign was made in the most trying commercial period that the Northwest has known since '93.

The movement was inspired by a \$50,000 challenge from Mr. James J. Hill, and was put on in the face of such trying obstacles, because the time limit of Mr. Hill's challenge was expiring. He had extended the time once, and did not care to do so again. The last day came. President Todd was supported by the Puget Sound and Columbia River Conferences, and the devout trustees and loyal alumni of the college in a spirit of sacrifice and consecration that will forever command the respect of those who know the

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circumstances. The asking was covered in a total pledge of \$272,000. This has been increased since by three different units, aggregating \$29,000, making a complete total for the College of Puget Sound of \$301,000.

College of the
Pacific

This school is beautiful for situation, and splendid for environment, at the city of San Jose, California. It is almost under the eaves of Leland Stanford University, and the California State University, some forty-three miles southeast from San Francisco. Its president is Rev. John L. Seaton, D.D., formerly of the Dakota Wesleyan Faculty at Mitchell, South Dakota. The confidence of Dr. Seaton's friends in his ability to successfully direct the administrative and educational interests of the College of the Pacific has been fully justified by his splendid administration. Bishop Edwin H. Hughes, of the San Francisco Area gave Dr. Seaton untiring and efficient support from the first day of his presidency. He lectured, solicited, planned, schemed, and gave generously from his salary.

With the aid of Mr. Rolla V. Watt, well known throughout the Church as a Methodist statesman and philanthropist, and prominent among the burden bearers of the California Conference, they managed to avoid deficits from year to year. Since 1918, Bishop Leonard has been putting his heart and life into that interest with President Seaton.

The Jubilee forces joined the College of the Pacific in 1916 in a characteristic and intensive campaign. The asking was \$300,000; the largest single gift was \$10,000. Of these, there were but two. The aggregate of all gifts above \$1,000 was but a small percentage of the total asking.

The people rallied splendidly to the appeal. Methodists and non-Methodists alike contributed. When the final day came, and the Executive Auditing Committee checked the resources, knowing that all subscriptions were conditioned upon the whole and fearing that so much had not been pledged, completed its work, they raised a triumphant shout. The college bell rang; it did not toll. The College of the Pacific, in a territory where only a few Methodists had enough money to give in four figures, had an aggregate of \$318,928.

To this splendid total enough has been added since through natural channels to make a grand total of \$325,000.

In addition to taking care of itself in this remark-



1. Montana Wesleyan, Laboratory Investigation, Helena, Montana
2. Union College, Administration Building, Barbourville, Kentucky
3. Baxter Seminary, Baxter, Tennessee
4. Mt. Zion Seminary, Dormitory, Mt. Zion, Georgia
5. Swedish Theological Seminary, Evanston, Illinois
6. College of Puget Sound, Main Hall, Tacoma, Washington



1



2



3



4



6



5



1. Ohio Northern University, Main Building, Ada, Ohio
2. Port Arthur College, Port Arthur, Texas
3. Montpelier Seminary, Administration Building, Montpelier, Vermont
4. Epworth Seminary, School Group, Epworth, Georgia
5. Cornell College, Campus Corner, Mt. Vernon, Iowa
6. Ohio Wesleyan University, University Hall and Gray Chapel, Delaware, Ohio

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able way, the triumph of the College of the Pacific was a splendid inspiration to the Southern California folks. The writer seriously doubts whether the friends of the University of Southern California would have done as well as they did but for the inspirational leadership of their neighbors to the North.

The largest of the three schools of the Upper Iowa Conference, in student patronage and the number of its alumni, is Cornell College, at Mt. Vernon, Iowa. This school is well known throughout the denomination and throughout the country for several good reasons. Important among them is the long administration of President William F. King, who served it as professor for a number of years, and as president for more than two-score years. He has been president emeritus since his retirement from active service. Dr. Charles W. Flint is now at the helm, in the fourth year of his administration. He enjoys the co-operation and support of the constituency of Cornell in a really outstanding way. Such attitude toward the administration is characteristic there. Cornell College is one of the schools enjoying the favor of the General Education Board, which had offered it another \$150,000, conditioned upon adding \$450,000, or a total of \$600,000, over and above its indebtedness. As the indebtedness was roundly \$50,000, Cornell's asking was \$650,000, which amount was fully pledged in its Jubilee campaign. This was Cornell's second campaign during the period. The first netted a total subscription of \$500,000, which makes a grand total for Cornell in the whole movement of fully \$1,150,000.

Cornell College

Three units combine to tell the Dakota Wesleyan Jubilee story. The first was during the administration of Dr. Samuel F. Kerfoot, now president of Hamline University, and aggregated roundly \$200,000.

**Dakota
Wesleyan
University**

The second was during the administrative service of President Seaman. The asking was \$150,000, and the amount was fully pledged, the last few thousands being written in the closing hours of the campaign, April 30, 1915.

The third unit was brought to successful issue July 3, 1918, under the leadership of President J. D. Schermerhorn and Vice-President John P. Jenkins. Dr. Jenkins had leave of absence from the College for two years, during which time he was a very prominent and potential factor of the Jubilee organization. At special request of the faculty and trustees of Dakota Wes-

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leyan, he was assigned by the Jubilee Director to have charge of the Dakota Wesleyan campaign as Assistant Director and leader of the forces. His wide and favorable acquaintance in South Dakota made him particularly valuable. He wrote all of the five-figure subscriptions, and the great bulk of the total in four figures.

The usual contingent of Jubilee helpers was assigned, and South Dakota went after that \$400,000 undertaking with its accustomed zeal and vigor. They seemed to find peculiar delight and joy in the task. That is a way South Dakota has. Paul said something about "hilarious giving." South Dakota Methodism knows a lot about that.

The final day came, and as usual the asking was fully subscribed, and a little more. This makes a total report for Dakota Wesleyan for the entire Jubilee period of \$766,081.

DePauw
University

The total amount pledged in the still-hunt made by President George R. Grose of DePauw University, his Trustees, special secretaries, and others, during the Jubilee period, is \$925,000. This does not represent an intensive public movement. President Grose investigated the Jubilee methods and processes very carefully in a long interview with the Director. The decision of his board and others in authority was in favor of a still-hunt. This was approved by the friends and constituents of the university. The faithful and efficient services especially of President Grose and Dr. C. U. Wade in this quest for a million dollars is very outstanding. They have until the beginning of 1919 to complete the million dollars, that they may make certain the generous offer of the General Education Board.

The more than \$900,000 now in pledges leaves less than one tenth of the total amount yet to be written within the next few months. Time was when such a task would have seemed impossible, but now it scares nobody. That much was written repeatedly in various Jubilee campaigns in the last two to four days of given movements, or in even less time. One campaign wrote that much in the last twenty hours of its million-dollar effort. It must not seem to any one that because DePauw has not yet realized its proposed million there is any jeopardy in the matter. It is sure to land, and safely, within the time limit. Add to this the \$600,000 included in Secretary Nicholson's report and DePauw's total is more than \$1,500,000.

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Dickinson
College

Relatively, America does not abound in more-than-a-century-old institutions. We have a few, but only a few. Dickinson College is one of them. It was founded by the Presbyterians in the year 1783. After a creditable and respectable administration and educational régime of a half century, Dickinson changed denominational hands. That sturdy institution, the Presbyterian Church, which has been such a potential factor in the development of American patriotism and Christian integrity in this country, was surpassed in influence and numbers by the Methodists of that region. Indeed, Methodism became a tremendous power in Pennsylvania, and continues increasingly so. In the year 1833 the Presbyterians transferred Dickinson College to the Methodists.

It soon enjoyed the patronage of the Philadelphia, Central Pennsylvania, and Baltimore Conferences, and still does. Dickinson's asking in the Educational Jubilee, approved by all authorities at interest, was \$500,000. This was allotted, \$375,000 to the Philadelphia Conference and \$125,000 to the Central Pennsylvania Conference. In view of the intensive and potential emphasis of the interests of Goucher College to our people and others within the Baltimore Conference and beyond, prior to the Pennsylvania-Wilmington development, but within the Jubilee period, no official appeal was made for formal action by the Baltimore Conference on behalf of Dickinson College in the Jubilee movement.

The withdrawal of the Philadelphia Conference, or rather the decision of its leaders not to go under the intensive campaign for Dickinson and the Board of Education, was peculiarly the misfortune of Dickinson College. That Conference was its chief resource and dependence. It still is. The allotment of \$450,000 to the Philadelphia Conference for Dickinson College and the Board of Education was the same as the allotment to the Pennsylvania Conference for its several interests.

That the people of Philadelphia Conference would have responded to the Jubilee appeal, as did those of Central Pennsylvania and Wilmington Conferences in the same composite movement, seems a perfectly reasonable thesis. However, human judgments differ; consecrated judgments, even sanctified judgments, differ. It must not be understood that there was any crimination or bad feeling between the Philadelphia Conference leaders and the Jubilee authorities. There

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was not. They of the Conference were entirely willing that the Jubilee leaders should take charge of the Philadelphia Conference campaign and assume responsibility for its leadership. That was not consistent with the Jubilee system. Everywhere and always the Jubilee was a helper, a supporter, a co-operator, never supplanter.

The urbane and smiling president of Dickinson College, Dr. J. H. Morgan, was "hard-hit" and more; but he did not even let his face get red. He continued to smile, threw his machine into high gear, and went forth to harvest his prospects elsewhere.

Notwithstanding this mishap, Dickinson College realized from its Jubilee campaign new resources of more than \$200,000, which was altogether a creditable return for the approved and supported official asking of \$125,000 from the Central Pennsylvania Conference. Not all of this came from the Central Pennsylvania Conference, but enough of it came from that Conference to reaffirm now and forever its devoted loyalty to Dickinson College.

Drew Seminary for Young Women

This is a girls' school of high ideals, and excellent social and spiritual standing. It appeals not so much to the very rich as to the well-to-do; people in comparatively modest circumstances. Its fees are moderate, its comforts are abundant, its curricula are standard, and its scholarship is satisfactory in every way. It is a secondary school fitting young women for college entrance. Its asking was \$150,000. It was seriously handicapped by a change of presidents at the very threshold of the intensive drive. Its new president, the Rev. Clarence P. McClelland, was not familiar with the Jubilee system and was so engrossed in getting acquainted with the facts and folks of his new task that he was seriously handicapped, and that handicapped the campaign. Besides, the same general local conditions obtained in all the schools of the Metropolitan District. Little had been done through the years to tie the churches to this seminary, and when the appeal was made to the pastors and people of the churches it lacked the proper challenge. Like Drew Theological Seminary, Drew Seminary for Young Women decided to divide its asking into two units. It completed its first unit before the close of the Jubilee campaign in the sum of \$49,500. The other unit awaits more favorable conditions and a more opportune time for its completion.

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This splendid old seminary with its historic mansion, modern buildings, stirring history, and sane scholarship remains in the heart of a stately forest though less than an hour's ride from the heart of New York City. There is much on that campus to challenge the student to his best. The generous philanthropy of Daniel Drew made it possible. The scholarship and erudition of McClintock, Strong, Foster, Miley, Upham, Hurst, Curtis, and many another now gone to his coronation, made it glorious. As much or more than any other man, Dr. Henry A. Butts, faithful man of God, and servant of the Church there for fifty years and retired last June, made it devout. Others are as deserving of mention, but because they are still in active service, we desist. President Tipple, nearly all of the faculty, and many of the students joined in the efforts of the Jubilee campaign and contributed their values to the best of their abilities toward the enlisting of the new million dollars Drew sought as a Jubilee addition to its capital resources. Many people responded nobly and some gave most generously. It should be remembered that the alumni of our academies, colleges, and universities gave much time and money to their respective institutions during their respective Jubilees. But the alumni of Drew Theological Seminary are ministers almost to the last man. Only an occasional one has resources beyond his salary and they could not give largely; notwithstanding many did give generously. Our hope had been that Drew would appeal to large sections of the Church; to far-reaching communities. Ordinarily it would have done so, but in the Jubilee nearly all the schools in the Church were campaigning among their local constituents. That made it impossible for Drew to realize much from beyond the confines of the Metropolitan District. There were some reasonably generous responses from the Philadelphia Area, but not many. Seeing the inevitable, the president and trustees of the seminary, with the approval of the Jubilee, divided their asking of one million dollars into two units. The first unit of \$775,000 was realized and announced in April of 1918. The remaining unit of \$225,000 will be sought a little later, indeed is being sought now, and it will come in due time.

Old, honored, historic, worthy; that is the story of East Greenwich Academy. Located in Rhode Island, a short dozen miles from Providence, co-educational, it appeals to the boys and girls of modest means as well

**Drew
Theological
Seminary**

**East
Greenwich
Academy**

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as the better-to-do and gathers them from both city and countryside. Worthy always, the recent years of this historic old secondary school have been as phenomenal in their achievements as they have been in their perplexities.

Its interest in the Metropolitan District was through the patronage of the New York East Conference. Its total asking was \$300,000 in three units. The first two units, \$75,000 each, and the third unit, \$150,000. The response of the Metropolitan District to this interest was roundly \$44,000. Later, East Greenwich was one of three secondary schools in the New England Jubilee Movement. The New England Southern Conference adopted the program cordially, went under it devotedly, and with the aid and cooperation of the Jubilee organization pushed it on to a more worthy triumph. The total asking of \$75,000, the first unit, was covered by the support of these two Conferences, the alumni and friends of the seminary in the splendid total of \$119,000. This means that the New England Southern Conference alone exceeded the total unit with a margin of \$4,000. Head Master Irwin immediately availed himself of his long-standing invitation and already voted leave of absence, to render Y. M. C. A. educational war service. His place is ably filled in his absence by Rev. Francis D. Blakeslee, D.D., who served in that capacity formerly as the real Head Master of East Greenwich for a period of twenty-three years continuously.

East Maine Seminary

This school is under the patronage of the East Maine Conference, and is located at Bucksport, Maine, overlooking a beautiful bay of the Atlantic. It, too, was a beneficiary of the Jubilee. Its movement was a still-hunt inspired by a few thousand dollars, appropriated by the Board of Education. This appropriation was conditioned upon a total of \$40,000 to liquidate all liabilities and complete a new building. Again Bishop John W. Hamilton of that area came to the fore in splendid form. He was supported by Secretary Nicholson, many of the ministers of the East Maine Conference, and some prominent laymen. A total of \$40,200 was pledged and paid, and the announcement was made by the officials of East Maine Seminary that all liabilities were liquidated and the school was out of debt. East Maine did not enter the lists in the late and more intensive Jubilee effort.

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This historic secondary school is located at Epworth, Iowa. Its home county, Dubuque, is frequently cited as having the largest percentage of Roman Catholic population of any county in the Nation. Whether that be true, certain it is that that faith is predominant in numbers and potentially influential in that section. Nevertheless Epworth Seminary has friends, supporters, devotees. The President, the Rev. Frank Q. Brown, is successor to President Clyde E. Baker, who resigned in 1917. Dr. Brown is largely experienced in school service, and his administration is justifying the ones who were responsible for his election to that important trust. Epworth made a really heroic effort and appeal. Its friends surprised themselves and everybody else by their enthusiastic promotion of the Epworth cause, as well as by their generous contributions. The harvest was a little in excess of \$100,000.

**Epworth
Seminary**

The alumni of Garrett are pastors of God's stewards over many millions of wealth; but, alas! like nearly all other preachers, their own incomes are confined to their salaries. They cannot give largely, and they do not find it easy to interest their people. But some day these alumni will awake and undertake Garrett's interests in good earnest. When they do, many of those stewards of God, parishioners of these pastors, will contribute generously.

**Garrett
Biblical
Institute**

The proposed new plant and equipment of Garrett Biblical Institute promises to be the finest in the Church; at least it is to be completely modern and in every way adapted to present needs. This costs money. Garrett needs endowment as well. Its president and trustees, together with Bishop Nicholson and the Director of the Jubilee, had a number of conferences over Garrett's interests, but the final report from the president was that the trustees had decided not to go forward under the direction of the Jubilee organization. They tried to do some work on the old lines and still-hunt appeal, but without large results. The report to date is \$130,000.

This school was originally listed and approved for \$300,000. The Genesee Conference adopted the program, and agreed to join the trustees in attempting to raise that amount. Preparations were well under way when President Shepherd fell sick. That caused some delay. Meantime the Preachers' Aid Society, which had the right of way in the Genesee Conference, had not completed its asking, the war came on, and the president and

**Genesee
Wesleyan
Seminary**

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trustees decided to ask permission to withdraw from the Jubilee, and postpone their undertaking to some later and more favorable time. Their request was granted.

**Goucher
College**

In the winter of 1912 and 1913, Goucher College (for women) at Baltimore was before its immediate constituency for something more than \$1,100,000. An appeal was made to the authorities of the Church directly and through the Board of Education for generous support. The appeal was approved, and Goucher College called upon the entire Church for support and help in its great campaign. This call met a broad response throughout the Church, and in many Conferences a generous one, with the result that Goucher College was saved to the Church and to service. Its asking was fully subscribed.

Later, Goucher had a quiet still-hunt for another million dollars, which also was completed and added to its resources.

In the former of these campaigns the Board of Education had an important part, and gave faithful and efficient service. Corresponding Secretary Nicholson, Bishop Henderson, and others contributed all possible values in time and service, and were exceedingly efficient.

The latter was carried forward by local authorities under the direction of President Guth, to whose devotion and skill its success is due very largely.

**Grand Prairie
Seminary**

Of noble traditions, creditable history, worthy scholastic attainment, splendid alumni, Grand Prairie Seminary, at Onarga, Illinois, may well be proud. It has been a co-educational secondary school in the very center of a most fertile agricultural section.

Already it was endowed beyond many of our secondary schools. Nevertheless its endowment was not adequate to its necessities. Mr. W. A. Rankin, who had been its generous supporter for many years, offered \$50,000, providing its constituents should give \$100,000 more. This offer was pending when Mr. Rankin came to his coronation at the end of May, 1916.

At the request of President Hubert Philips, A.M., and his trustees, a Jubilee campaign was put on that fall, and brought to its culmination at the close of the year. A total sum of \$150,000 was pledged. Because a multitude of Methodist folks, and other folks as well, failed to make any discrimination between the values of the secondary school and the local high school, it was an exceedingly hard struggle. An appeal for



1. Moores Hill College Float, Moores Hill, Indiana
2. Methodist University of Oklahoma, Guthrie, Oklahoma
3. Wyoming Seminary, Nesbitt Science Hall with Battalion, Kingston, Pennsylvania
4. Mt. Union College, Lamborn Science Hall, Alliance, Ohio
5. John H. Snead Seminary on Liberty Day, Boaz, Alabama



1. Epworth Seminary, Main Building, Epworth, Iowa
2. Blinn Memorial College, Main Building, Brenham, Texas
3. Siloam College, Siloam Springs, Arkansas
4. Upper Iowa University, David B. Henderson Library, Fayette, Iowa
5. Albion College, Campus Walk, Albion, Michigan
6. Genesee Wesleyan Seminary, Lima, New York

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philanthropic funds to properly equip and maintain our secondary schools tends to emphasize that failure to discriminate properly. When the Church realizes, as it will finally, that the mission of the Church is distinct from the mission of the State, and that the outstanding objective of the Church, namely, the Christian State, must be achieved through the potential and efficient service of the Church as such, we shall have a broader, richer, and more accurate vision of these things.

Beginning with this year, Grand Prairie Seminary is trying the experiment of a boys' secondary school. We shall watch the development, and await the issue with interest.

That prince among college administrators, George H. Bridgeman, served Hamline University nine and twenty years as president. Too much cannot be said in emphasis of the rich values he contributed during that time. His money-getting was private, personal, and in large figures. That is a splendid way to do it. It is well when that method is supplemented by cultivating the rank and file of the constituency.

This was realized very fully when under the present administration, with Dr. Samuel F. Kerfoot at the helm, a \$500,000 Jubilee appeal was made to the alumni, constituents, patrons, and friends of Hamline University. The organization was very thorough and far-reaching. The publicity was masterly. The constituent support was creditable. The battle was royal indeed. The late Matthew Norton launched it with a conditional pledge of \$50,000, and clinched it with a closing pledge of \$25,000 more. All Minnesota became interested, and yet the clouds hung low for many days.

Just a week before the closing hour a little less than half of the asking had been subscribed. On the last Saturday, with only five days remaining, nearly \$250,000 was lacking. Gleaning Sunday brought roundly \$80,000; and when the returns were all in Monday afternoon, it was recognized that with only eighty hours remaining until the close of the campaign there was \$169,000 yet to find.

At a quarter of an hour before midnight of the closing day, December 21, 1916, the trustees sang the Jubilee doxology over the announcement of the office manager that Hamline University had a half million dollars new resources in the Jubilee pledges of its constituents. The college bell did not toll that night as many had feared. How it did ring!

**Hamline
University**

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Hedding
College

A conditional offer of \$75,000 awoke the Hedding people, and stirred them to quick action. The Central Illinois Conference encouraged them in formal resolutions and co-operative service. The little city of Abington, which is the seat of Hedding College, became real earnest, and subscribed a total worthy of its wealth, culture, and refinement. The Central Office of the Jubilee sent a strong force, and an earnest quest was put on for the last man, woman, and child.

There were a few creditably large subscriptions; there were multitudes of little ones; and when the time was gone, and the work was done, Hedding had an aggregate of \$350,000 with a respectable margin.

Already during the Jubilee period it had had a quiet movement which had netted roundly \$135,000, making a total for Hedding during the entire period of \$485,500.

We have seen many college presidents happy, but none more so than President Agnew when his great task was done.

Illinois
Wesleyan
University

A conditional gift of \$200,000 by a splendid Illinois woman served to get courage, inspiration, and hope into some of the responsible officials of Illinois Wesleyan University. The advice and counsel of the Board of Education was sought, as well as many educators. A still-hunt program was adopted. An organization of paid workers was sent into the field to fully cover the territory and enlist friends and subscriptions for the University. It was a long and tedious process.

But the great day came, as all great days have come and must. Illinois Wesleyan had asked \$600,000. It had \$660,000. With the joy-thrills of that triumph on his soul, President Kemp went to General Conference at Saratoga Springs in 1918.

The most successful campaigners of the Jubilee organization insist that in philanthropic finance, success begets success. It was so in Kemp's case. Good people subscribed \$660,000 to round out his campaign. Then one day during that General Conference a stranger sent him \$200,000, and another friend \$50,000 more. Still others had been responding to the appeals of the school and its representatives, and the story of Illinois Wesleyan for the Jubilee period is now \$986,338.

Illinois
Woman's
College

Five and twenty years ago, or in 1893, Joseph R. Harker, short, stocky, faithful, loyal, devoted, scholastic, master of administration and of men, became president of Illinois Female Seminary. The quarter of a century

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registered by his administration is a series of triumphs. He began with declaration of purpose, reorganization of curricula, additions to faculty, and the confidence to smile at obstacles. The faculty became larger, the student body grew, courses were multiplied, and friends were enlisted.

Being a member of the Board of Education of the Church, President Harker early became familiar with all the preliminary developments and plans looking toward Jubilee conquest. When the time came, his history was written, his prophecies were recorded, his surveys were ready, and he knew what he wanted. So did his trustees: Most of all, they wanted Harker. Next to that, they wanted whatever Harker wanted, for the whole group of them thought more of Harker's individual judgment in college affairs than they did of their united opinion.

To meet the requirements of the University Senate of freedom from liabilities and \$200,000 in endowment, Illinois Woman's College needed \$280,000. President Harker and his Board deemed it best to divide this asking into two units, the first of \$180,000 and the second of \$100,000. The Director of the Jubilee was invited to come on and meet the Commercial Club at Jacksonville, the seat of the college. He was met by twenty-nine men and one woman, all members of the Commercial Club. They were without vision, faith, or courage. After lunching together, hearing the Jubilee program, and the needs of their college, they caught the idea, saw the light, and voted unanimously to approve the asking of \$180,000, and to raise one third of it in the home city. That announcement inspired the public. Jacksonville raised its \$60,000, the outside constituency raised its \$120,000, and the movement was closed, with \$180,000 fully pledged, in June, 1913.

Besides many other good things, Harker is a collector. He collected 108% cash of their \$180,000 unit; that is, he collected practically all the pledges, and got between fourteen and fifteen thousand dollars new money within the time limit of three years.

Then we put on another Jubilee campaign for a second unit of \$100,000. That was closed December 31, 1915, likewise fully pledged, and now practically all collected. Sundry other sums have been contributed in the last two and a half years to make a grand Jubilee total for Illinois Woman's College of \$327,240.

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Iowa Wesleyan

This old school at Mt. Pleasant, Iowa, is called the Mother of Protestant Education west of the Mississippi River. That claim is not unchallenged. Its records are traced to 1842. Indeed, it let a contract for its first building on the 11th day of March, 1842, which contract is now in the archives of Henry County, Iowa, at Mount Pleasant, which is the seat of Iowa Wesleyan. This business was contracted through the first president of the college, Aristides J. Huestis, who had been procured from Wilbraham Academy, and had come from New England to assume the responsibility of his new trust when there were no railroads west of Chicago, and when the probable route of his journey was by water via the Atlantic Ocean, the Gulf of Mexico, and the Mississippi River from New Orleans.

It is perfectly evident that the preliminaries for this school must have been begun in 1841, and the trustees have fixed October of that year as Founders' Month. The original document that expressed the resolutions of the people of Mount Pleasant and vicinity to establish an institution of learning of high grade under the auspices of the Methodist Episcopal Church is extant now. It was beautifully worded, artistically written, and signed by representative citizens of the time. It is in the handwriting of the late John L. Grantham, and is like copy plate. With one exception, no more complete document can be found anywhere than that. But the instrument is without date. The trustees created by the authority of this document were the trustees who signed the contract of March 11, 1842. They must have corresponded with young Huestis, procured his services, and brought him from Wilbraham, Massachusetts, to Mount Pleasant, Iowa, after this document was drawn. It was upon the strength of this that the trustees fixed Founders' Day as October 1841.

The only Protestant institution of high grade that challenges Iowa Wesleyan as the Mother of Protestant Education west of the Mississippi is Willamette University, at Salem, Oregon, which was founded in 1842.

Iowa Wesleyan had two campaigns during the Jubilee period. The first was for \$100,000, and the second for \$500,000.

The first was a still-hunt quest. It was begun under the administration of President Hancher. His resignation coming before it was finished, President Edwin

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A. Schell, his successor, received it as a heritage, and pushed it forward to successful issue.

The second campaign was launched in the spring of 1915. The members of the Conference were called together in special council at Ottumwa, Iowa, under the authority of Bishop Bristol, who presided at the meeting. The trustees met with them, and the joint body, after long deliberation, agreed to undertake a Jubilee unit of \$500,000. The obstacles were many, and the closing date was necessarily postponed from April 30, 1916, to January 1, 1917. The reason for this was a downpour from mid-afternoon of Saturday to mid-afternoon of Monday, including Gleaning Sunday. This left too big a load to close by the following Tuesday night. However, the heroic alumni of Iowa Wesleyan and the faithful Methodists of the Conference never relaxed their efforts. They subscribed; some of them subscribed again, and not a few of them subscribed again and again, with the result that Iowa Wesleyan shows a Jubilee total of more than \$600,000. Too much recognition cannot be given the home county of Henry in this Iowa Wesleyan Jubilee movement. The organized efforts of its business men under the leadership of the Mount Pleasant Commercial Club netted roundly \$150,000 from the home county.

The late N. W. Harris, of Chicago, bequeathed to Jennings Seminary, at Aurora, Illinois, \$10,000 to be paid out of his estate in twenty equal annual payments of \$500 each. Two payments have been made.

Jennings
Seminary

In addition to the above, there is an announced bequest of \$5,000 not yet probated. However, it is an unchallenged bequest.

These two are the only gifts to the capital account of Jennings during the Jubilee period, making the small but respectable total of \$15,000.

The patronizing territory of Kansas Wesleyan University is in Northwest Kansas. The Kansas Wesleyan movement was for a quarter of a million dollars. The home city of Salina was asked for \$56,000 of that, which it readily and cheerfully pledged. That was followed by a still hunt, in which President R. P. Smith reported a total of roundly \$100,000. That section suffered from a series of droughts during the Jubilee period. Many of the people did really sacrificial giving in spite of needed rains.

Kansas
Wesleyan

Just when the Conference was ready to rally to

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the first home run, Northwest Kansas was again stricken with drought, and the campaign had to be delayed for two years.

Finally there came a favorable season; the Conference suggested to the trustees that they authorize the completion of the campaign for a quarter of a million dollars, the Jubilee was invited in again, the forces were organized, and the people of Northwest Kansas were asked to contribute \$100,000 in one hundred days. Then when we came to the climax of the Jubilee program, we were obliged to suspend activities for two weeks because of flood.

Under the splendid leadership of Ex-President T. F. Roach, Secretary John W. Bates, the District Superintendents, pastors, and laymen, the thing was done, and more. Dr. Smith had resigned at that time to accept a pastorate in Montana, whence he had originally come to Kansas Wesleyan.

Never was philanthropic money more worthily bestowed than that given to continue Kansas Wesleyan University in the production of the splendid output which it has been sending, in the persons of its young Bachelors, out over the threshold of the world's tasks. The wonder is that so much could be done, and done so well under such handicaps.

If only the faculty, trustees, and alumni of Kansas Wesleyan could be persuaded to drop the word "University," which it is not, and adopt the word "College," which it is, that would be a thing very much worth while; and Kansas Wesleyan College would be a much more gripping appeal than Kansas Wesleyan University.

Kimball School of Theology

This is a school of theology affiliated with Willamette University at Salem, Oregon. It is independent in its management and control. Kimball did not make any special effort to raise funds during the Jubilee period. It has let its friends know that it needs money; nothing more. Its resources are limited; its responsibilities are heavy and its liabilities are difficult to meet from its limited income. President Talbott is doing a really heroic and inestimable service there with a limited number of young men preparing for the ministry. Kimball ought to have the generous co-operation of its patronizing Conferences and the sacrificial support of its natural constituents. The total of voluntary subscriptions to this school during the Jubilee period was \$17,000.

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Lawrence
College

The story of the founding of Lawrence College reads like a romance. The institution was located in the midst of a primeval forest, where the city of Appleton, Wisconsin, now stands. At the time of its location the nearest citizen lived several miles distant, the nearest railroad was at Milwaukee, and the nearest wagon road was at Oshkosh, twenty miles away.

A missionary to the Oneida Indians, one Eliezer Williams, who claimed to be the lost Dauphin of France, Mr. Amos A. Lawrence, father of Bishop Lawrence, of the Protestant Episcopal Church, and a number of other public-spirited men, uniting their interests and following their convictions, determined to do the best possible things for their children and their children's children to the end of time.

Mr. Lawrence came into possession of five thousand acres of land near to Appleton, on the north, in settlement of a loan which he had made to Missionary Williams. Mr. Lawrence suggested to the Rock River Conference, of which the present State of Wisconsin was then a presiding elder's district, that he would give \$10,000 to found an institution of learning near Green Bay, if the Conference would add a like amount. The proposition was accepted, and a part of the money was raised by the Conference. Later Mr. Lawrence waived his condition, put in his property against what the Conference had raised, and "Lawrence University" was established.

Thus early the Methodist Episcopal Church began laying educational foundations in what was then an undeveloped section and an almost unbroken forest. Notwithstanding its many ups and downs, Lawrence grew and developed into a credible standard College of Liberal Arts.

It is not a university—never was. Within the administration of President Plantz better wisdom has obtained, and the name has been changed from Lawrence University to Lawrence College. All honor to that faithful servant of the Church, Samuel Plantz, president of Lawrence College for almost five and twenty years, and to his efficient helpmeet at Lawrence during the first score of those years, now "fallen on sleep," Myra Goodwin Plantz.

The first suggestion of an asking of Lawrence was \$50,000. Later, official courage mounted to \$200,000. Finally, under the counsels of the central office of the Board of Education, Lawrence grasped and gripped the suggestion of a half million. An interesting inci-

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dent in that connection was the initial subscription at the home base. President Plantz thought the city of Appleton could raise \$50,000. The Director insisted upon asking the local city for \$150,000. They finally appealed to the local committee, and the differences were compromised at \$125,000, or one fourth the total amount from the good people of Appleton, Wisconsin.

One day the blue turned to gold when a citizen, whose name has not been made public, asked President Plantz what he thought his share of that hundred and twenty-five thousand dollars ought to be. In desperation, Dr. Plantz replied, "I think half of it would be fair." Within five minutes he had his local fulcrum pledge of \$62,500. The balance was easy; the local asking was over-subscribed by nearly \$10,000.

The wider campaign covering the State was thoroughly organized and aggressively pushed with the strong support and cordial co-operation of the Jubilee organization. Headquarters were opened at Milwaukee, Wisconsin. Busy laymen of large interests and weighty responsibilities joined the ministers in giving not only of their resources but of their time. March 21, 1918, was the closing night. The returns were not all in, but generous returns were in. Not quite enough, however, to aggregate the \$500,000. The general campaign committee gathered at the Central Office, and ministers and laymen who had pushed the battle to the gates stood guard that night. Just before midnight, when all possible returns for the day had been received, those faithful servants of God underwrote the remaining few thousands necessary to complete the half million.

Maine
Wesleyan
Seminary

J. O. Newton is another layman rendering yeoman service as the Head Master of an institution. That institution is Maine Wesleyan Seminary, at Kent's Hill, Maine. The constituents of this school have been so faithfully cultivated, and are enlisted so thoroughly in its support, that it is the natural and normal thing to include it in their wills. This is a situation greatly to be desired, but little realized as yet in our Methodist institution. Head Master Newton was so well apprised of wills made by people whose habits are such that there is no prospect of their changing them, that he thought that very fact would embarrass an intensive Jubilee movement. Accordingly his judgment in the matter was heard and respected, and there was therefore no Jubilee campaign for Maine Wesleyan Seminary.



1. Wesley College, Larimore Hall and Corwin Hall, University, North Dakota
2. Centenary Collegiate Institute for Girls, Hackettstown, New Jersey
3. East Maine Seminary Library, Bucksport, Maine
4. Illinois Woman's College, Harker Hall, Jacksonville, Illinois
5. Boston University, Liberal Arts, Boston, Massachusetts



1. Drew Theological Seminary, Samuel W. Bowne Hall, Madison, New Jersey
 2. Baldwin-Wallace College, Administration Building, Berea, Ohio
 3. Maine Wesleyan Seminary, "Kent's Hill Cadets," Kent's Hill, Me.
 4. Tilton Seminary, Interior Dining Hall, Tilton, New Hampshire
 5. Boston University, School of Theology, Robinson Chapel, Boston, Massachusetts
 6. The Iliff School of Theology, Denver, Colorado

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However, the natural returns due to the Jubilee period brought in a net cash total of \$27,710. It is a genuine joy to record this report.

There are more things in the Ozark country of Missouri than "big red apples." There are folks down there; worthy, sturdy, splendid folks. They believe in education, and are providing for it as best they may.

Among the educational media of the region is Marionville College, at Marionville, Missouri. This school has had three presidents within the Jubilee period. Much thought, study, and prayer have been given to its financial problems. Dr. Harvey Jones, made president in 1917, has begun deliberately, is planning wisely, and his sane program promises good results. A total of \$2,842 has been added to the capital resources of Marionville College during the Jubilee period without any organized effort.

**Marionville
Collegiate
Institute**

Dr. John Harmon, many years president of McKendree College, had a pleasant controversy once with Dr. James M. Buckley over the claim made by Dr. Harmon that McKendree is the oldest college in continuous service in Methodism. Dr. Harmon must have made his case, for Dr. Buckley conceded it.

**McKendree
College**

McKendree is unique in its history, its traditions, and its alumni. One unique feature of its history is that while at one time it owned seven thousand acres of land in various and sundry tracts between Lebanon, Illinois, and Detroit, Michigan, the terrific pressure brought to bear upon the trustees to meet the annual deficits through the hard and trying times of the long ago led them to dispose of that land, tract by tract and piece by piece, until it was practically all gone. They sold it in the days when land was cheap. Dr. Harmon has told the writer frequently that most of it did not bring an average of more than \$3 per acre. Under its present state of improvement, much of it is worth \$300 an acre now, and some of it has changed hands at as high as \$30,000 for a city lot.

McKendree's Jubilee effort was not big enough to challenge its constituency in any large way. It lacked \$67,000 of having the \$200,000 endowment required by the University Senate over and above its indebtedness, and it asked for that sum. When President Harmon had \$35,000 subscribed, he asked the Jubilee to help him through. Plans were laid, the constituency was publicised, the Southern Illinois Conference went

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behind it, and on a day the announcement was made that McKendree would raise \$32,000 in eight days.

An effective organization undertook the task, and when the results had been checked out, President Harmon announced that \$37,000 was the result of the short, sharp, decisive movement, making a total of \$72,000 to meet their necessities. This movement ought to have been for a very much larger asking. Colleges are like people: they must catch visions or perish. McKendree is planning larger things for the near future.

Missouri
Wesleyan
College

The Methodist Episcopal Church is a potential factor for righteousness in northern Missouri. For that matter, it is that all over Missouri; but we write of Missouri Wesleyan College now, and that is in northern Missouri. It is patronized by the Missouri Conference, and is very promising among the smaller and younger colleges of the denomination.

This college had two campaigns during the Jubilee period. The first was for \$200,000 under the presidency of Dr. H. R. DeBra. That campaign was in response to a challenge of Mr. W. A. Rankin to give \$25,000 upon condition that \$200,000 be raised. It was closed on time, with all conditions met.

Missouri Wesleyan was again approved by the Executive Committee of the Jubilee Commission for an asking of \$450,000. While some preliminary work had been done, that campaign was not formally launched until January, 1918. Dr. Cameron Harmon was the new president. He had been in service but a few months. His personal leadership was magnetic and inspirational. His official relations were agreeable and aggressive. Trustees, faculty, students, alumni, patrons, friends, rallied, all, to the call for \$450,000. President Harmon was ably seconded by some of the best talent of the Jubilee Organization, and his campaign came in the last half of the Jubilee period when the Jubilee had become very skilled and efficient.

Missouri farmers had been growing rich, and a goodly number of them responded to the Jubilee appeal of the college with contributions of \$25,000 each.

All pledges were conditioned upon getting an aggregate of \$450,000 by midnight of May 9. Midnight came; but the total of \$450,000 arrived a few minutes in advance of it, and when the victory bell rang the glad story that midnight, there was a margin of a few thousand dollars. Some additional thousands

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came in later, so that Missouri Wesleyan's total from the two Jubilee campaigns is fully \$750,000.

Montana is an empire. It is like Texas in domain, and yet it is unlike Texas in population. Montana is about as big as Texas, though it has a total population of scarce half a million, while the population of Texas is nine times a half million. Just how to maintain a standard college in Montana, to meet the requirements of standardization—in other words, to do justice to our youngsters—with fewer than ten thousand membership, and limited financial resources, is no small problem, and one that has not yet been solved. A total of \$55,000 was received for the splendid new building, Helena Hall, during the Jubilee period, and an addition of \$5,900 to capital account, making a grand total of \$60,900. The movement is on for \$100,000 for a Girls' Dormitory, which President Sweetland fondly hoped to complete before the expiration of the Jubilee period. Something like \$60,000 has been pledged. The additional \$40,000, needed to complete the much needed women's home, will be forthcoming. It is a day of new things, educationally, in the Helena Area; and the opportunity for the investment of consecrated wealth is simply beyond expression. One of these days some of God's good people will plant millions in that great, imperial domain of the Helena Area, and when they shall have done so the dividends will justify the planting.

Montana
Wesleyan

In the long gone days public schoolmasters taught geography in song. The Director, as a laddie, learned it that way; the geography, not the song. Oh, once in a while he used to try to hit the tune, but he did it the way a larger public school boy did, who explained, "I jist follie the rest." The teacher led the children in

Montpelier
Seminary

"Vermont, Montpelier,
On the Onion River."

Little dreamed that youngster in the old country schoolhouse on the hillside that some day he would be counsellor and adviser in an effort to deliver from prospective disaster the Montpelier Seminary of the Vermont Conference of the Methodist Episcopal Church, but so it was.

He was first called in 1912. The debt was ugly, the annual deficit was large, the patronage was limited,

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and the constituency was discouraged. Many visits were made through the years from 1912 to 1918, when the Jubilee Campaign was formally launched for the first unit of \$75,000. Montpelier, like East Greenwich, asked a total of \$300,000, dividing its askings into three units; the first two of \$75,000 each and the third of \$150,000.

Head Master John W. Hatch was closing his fifth year. The debt had been reduced credibly, the deficit had become a balance in the treasury, the constituency had taken some heart and courage, and the Conference, trustees, faculty, and alumni, though fearful, joined their forces and made heroic effort. The Jubilee leadership assigned to Montpelier was a very fortunate selection. The forces articulated well. One day the Assistant Director reported a subscription of \$5,000. It had been long years since anybody had given so much to Montpelier. The influence of that response was electric. Other subscriptions began to come. A few days later Dr. Slutz slipped over to the same place where he had gotten the \$5,000 and got \$25,000 more from the same client. Victory was assured now. The people took courage. Confidence was inspired. From here, there, yonder, everywhere came responses. Some big and fairly generous; others small and very generous; still others large and very generous.

The city of Montpelier awoke finally and did fairly well in the face of an indifference at the beginning that promised disaster. When the final day came the \$75,000 was pledged with more than a sixty-eight per cent margin. The total was \$127,000, and more will follow. All of these secondary schools of both the New England Area and the Metropolitan District will get their total askings in due time. The constituents will be better for the giving and the schools will be better for the receiving.

**Moore's Hill
College**

As is shown in Chapter XI, Moore's Hill College conducted its Jubilee movement under a proposition of relocation. The people of Evansville of the first part, and the one hundred and ten thousand people of the Indiana Conference of the second part, under agreement made by the Conference, undertook to raise a million dollars. The Commercial Club of the city of Evansville adopted the city's half of that as its official task, and asked the Jubilee organization to help guide it to safe haven. It was one of the unique developments of the Jubilee program. At that time the official report of Evansville's population was seventy-

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six thousand. It is well-nigh a hundred thousand now. There were three hundred working members of the Campaign Committee, divided equally into two companies. Each company organized fifteen teams of ten men each. There was friendly competition among the workers. They met daily at luncheon to report the progress of the twenty-four hours preceding, and to make plans for the next twenty-four hours.

The commanding general was the mayor of the city, a Lutheran, of broad and generous educational ideas, and a member of the Board of Education of his own denomination. The victory came within the time limit fixed, June, 1917, and was occasion for a demonstration of those Evansville workers, Protestant, Catholic, and Jew, noisy enough to have been made by a Methodist Camp Meeting.

This movement was a new type for Evansville. It taught the city its philanthropic possibilities, unified the forces, enlarged the vision of the people, and greatly enriched the life values of the community. In fact, it discovered the city to itself, which is always an important value in men or nations.

A quiet index of what the campaign did for the city may be found in the following extract from a letter which the Director received from President Hughes of Moores Hill College just before the close of the Fourth Liberty Loan Campaign. Here it is: "It may give you a bit of personal satisfaction to be able to state that Evansville was the first city of its size in the United States to raise its quota, going over the top at a great meeting on Friday noon of the first week.

"There is no doubt but that our college campaign here as staged by the Jubilee was the Training School that has enabled Evansville in a whirlwind campaign to go over the top in every single thing since asked of her by the Government."

When December 21, 1917, came, and the Conference campaign was at its official close, the total, including Evansville, was a little more than three quarters of a million dollars: indeed, nearly eight hundred thousand dollars.

As has been shown already, that campaign also met the "Big Four" obstacles of that fall and winter. However, the men who had been leading the movement were undaunted. On the table before them were the large new resources of the old school that had struggled so long and served so efficiently. All these resources were conditioned upon a total of a million dollars by

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midnight of that day. What should they do? They were hesitant, but not for long. A legal obligation covering the entire balance was executed, with the verbal understanding that its many signers would be privileged to liquidate it with subscriptions, pledges, and gifts yet to be procured from friends and constituents of the school. The people of Evansville accepted this paper, and official announcement was made by both parties that the conditions had been met and Moores Hill College would be relocated at Evansville, Indiana.

There is yet much to do before the new Moores Hill College is a growing concern at Evansville, Indiana; but all parties at interest seem determined, and the prospect is that we shall have there a standard college, built on new lines which will make it a complementary rather than a competitive institution in Indiana. President A. F. Hughes is planning on broad lines and safe margins.

Morningside College

They were far-seeing and rich visioned people who conceived the idea, some thirty years ago, of a college at Sioux City, Iowa. While Iowa was rich in colleges then, the great, fertile northwest section of the State was without them.

The courage, faith, purpose, and daring of the pioneer Methodists of Northwest Iowa of that early day established and located an institution of learning of standard grade on territory, some of which was abundant with corn shocks and other, golden with wheat stubble. They called it Morningside. It is all city now, and a part of Sioux City, from which, at the time of its founding, it was three miles distant.

The site of Morningside was wisely selected; the campus was happily chosen. The whole scheme of campus, buildings, and city is fortunate.

Morningside College has had a succession of worthy presidents. W. S. Lewis left it to become Bishop in 1908. Before doing so, he led his people in his unique and quiet way to contribute \$400,000 towards an endowment for the institution, and to erect some creditable buildings.

During the presidency of Dr. Alfred E. Craig there was a succession of fires which, within fifteen months, reduced its best three buildings to ashes. They were rebuilt promptly in each case. The insurance money was supplemented by funds borrowed against the property. Morningside's fires were in such frequent repetition for a time that a motion was made and

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passed—jocularly, it may be, but passed nevertheless—by the Educational Association of the Methodist Episcopal Church in 1914, authorizing the secretary to “send our expressions of sympathy to President Craig every time he has a fire.”

In the fall of 1914 the Northwest Iowa Conference deemed that the time had come to cover the liabilities of Morningside and relieve the annual budget from the interest account. Accordingly it suggested to the trustees that a campaign should be launched for enough to cover all indebtedness, interest accrued and to accrue, campaign expenses, shrinkage, and some needed equipment. The survey showed an estimated need of \$272,000.

Accordingly a campaign was launched for \$275,000 in the early part of 1915. An intensive movement was put on during April and May of that same year. Bishop Bristol arranged his dates so as to give many days of eloquent, potential, and virile service. President Craig was ubiquitous; district superintendents were courageous; pastors were devout; faculty and students were enthusiastic. The Jubilee co-operation was intense and earnest.

Gleaning Sunday anticipated a public subscription of \$40,000. That important day was ushered in with a terrific storm of lightning, thunder, and rain. Three fourths of the Methodists of the Northwest Iowa Conference could not get to church that Sunday. The afternoon was fair and glorious. Just before time to go to church in the evening, the angry heavens let loose their torrents again. The churches were practically empty that night, and after eight o'clock there was but one telephone line in the section that was not out of commission because of the storm.

Nevertheless the day yielded \$20,000, and when midnight of the following Tuesday evening, which was the closing day, arrived, the deficit on the \$275,000 was only \$4,100. That balance was made secure by a few persons, whose guarantee was entirely released by the second morning, for the wires and mails brought in enough additional within thirty-six hours to cover the total asking and give a margin of \$3,000.

Mount Union College has had a prosperous and brilliant administration under President W. H. McMaster, and is still having it. Its original approved asking was five hundred thousand dollars. In the early winter of 1917 the local committee at Alliance, Ohio, caught a larger vision and proposed to raise two hun-

Mount Union
College

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dred and fifty thousand dollars within the city and county, providing the North-East Ohio Conference would respond with an additional half million dollars. This challenge met ready response from the people of Alliance, Canton, Massillon, and throughout the whole county of Stark. The two hundred and fifty thousand dollars was fully pledged. The challenge was accepted by faculty, trustees, alumni, and other interested groups. The All-Ohio Campaign Committee approved, the Jubilee Committee approved, and Mount Union was included for an asking of seven hundred and fifty thousand dollars. It was a matter of great humiliation to all concerned that the general response was not larger. A total intensive Jubilee unit of five hundred thousand dollars was completed in June, 1918, with a margin of thirty-nine thousand dollars; fully 55% of this in all fairness and equity is credited to the college community, the people of Alliance, and the citizens of Stark County. Under all the circumstances the disposition of those most interested is to be jubilant rather than disappointed; especially so when Mount Union's preliminary Jubilee receipts of two hundred thousand dollars are added to its intensive Jubilee total of five hundred and thirty-nine thousand dollars, making a grand total of seven hundred and thirty-nine thousand dollars.

Nebraska
Wesleyan
University

The growth and development of Nebraska Wesleyan University in recent years has been very gratifying. It has maintained high standards. It has enlarged its faculty and enriched its efficiency. Its student body has more than doubled. Its properties have been kept in repair. Every department of it has seemed prosperous, except the Department of Finance, and that is both healthy and healthful.

A movement put on early in 1912, asking for \$400,000, netted less than half that amount. It was organized under methods and system which had been fully justified in city campaigning in many a well-won victory. But Nebraska is two hundred miles wide and four hundred miles long. In some sections of it, especially in the northwest, neighbors are miles apart. It is not so easy a thing to establish a magnetic current, or to get a spiritual reaction in a sparsely settled agricultural and grazing district as it is in the close populations of a city. It requires all the skill of experienced leaders to do it under the most intensive methods.

Indeed, to get the same magnetic and spiritual reactions in the rural regions on short notice through



1. Dickinson College, "Old West," Carlisle, Pennsylvania
2. Grand Prairie Seminary, One of Five Buildings, Onarga, Illinois
3. Pennington School, Military Drill, Pennington, New Jersey
4. Mallalieu Seminary, Girls' Industrial Home, Dothan, Alabama
5. Dickinson Seminary, Historic and Worthy, Williamsport, Pennsylvania
6. East Greenwich, Main Hall, East Greenwich, Rhode Island



1



2



3



4



5



6

1. Syracuse University, a Section of the Stadium, Syracuse, New York
2. McLemoresville Collegiate Institute, Main Hall, McLemoresville, Tennessee
3. Southwestern College, Winfield, Kansas
4. Simpson College, Father Addamson giving his last dollar to help endow Simpson College, Indianola, Iowa
5. Wilbraham Academy, Group of Historic Buildings, Wilbraham, Massachusetts
6. Wesleyan University Athletic Field, Middletown, Connecticut

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impulse, publicity, and machine-gun action is impossible. At least so it has proved wherever it has been tried in sparsely settled communities.

The Jubilee organization does not shun responsibility, nor does it shrink from negative results in those movements which it directed. The Nebraska Wesleyan movement was in the hands of a specialist who was exceedingly skilled in city leadership, and who hoped and expected that the same results would follow in the rural district.

One hundred and seventy thousand dollars realized from that \$400,000 call came largely from Lincoln, the capital of the State, and University Place, the seat of the university, only six miles distant from the state-house.

Later, Dr. I. B. Schreckengast, now Chancellor of the university, conducted a gumshoe campaign for \$100,000, which was to include the indebtedness of the university. The total result of this systematic and far-reaching search by that devoted and faithful servant of the Church was more than \$112,000, making a grand total for Nebraska Wesleyan University of roundly \$280,000.

This great institution on the shores of Lake Michigan, the pride of all Methodism, and a potential factor in manning and equipping the Church in both the home Conferences and the foreign fields, did not have a Jubilee campaign as such.

Under the suggestion of President Harris, it was approved by the Jubilee Commission at one time for an asking of \$3,000,000. In 1916, Dr. Harris resigned his presidency under his election by the General Conference to the Corresponding Secretaryship of the Board of Education of the Church. Dean Holgate became acting president.

It had been understood from the beginning that the asking of \$3,000,000 for Northwestern was the suggestion of the President, rather than an action of the Board of Trustees; and it was finally decided by those in authority not to go forward with it.

However, Northwestern has friends who are generous supporters and contributors, and during the later Jubilee period, from November 15, 1915, to the present, its gifts for buildings, equipment, and endowment aggregated \$1,709,758.

Ohio Northern University approved for an asking of \$500,000 under its intensive Jubilee Movement of

**Northwestern
University**

**Ohio Northern
University**

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1917, had every justifiable expectation of receiving fully one half of that amount, or even more, from friends without the State. These expectations were based upon more than reasonable prospects. They were not realized. The principal reason assigned was the war. President A. E. Smith was assured that later his school would be the object of the generous benefactions of these splendid friends, but that he must wait.

In this instance, as at Mount Union, the home community responded liberally; diversified interests were unified; commercial competitors made Ohio Northern common cause. Ministers and laymen, citizens of all faiths and of no faith vied with each other both in contributing and soliciting. The West Ohio Conference was interested, and under favorable conditions would have justified that interest in a large and generous way. As it was, not a few churches and communities gave liberal support. The total unit of \$200,000 added to the \$415,000 previously contributed within the Jubilee period, makes a creditable grand total for Ohio Northern of \$615,000.

Ohio
Wesleyan
University

All Ohio Methodists know where Delaware is, and nearly all American Methodists know that Ohio Wesleyan University is at Delaware. This old school does things. It always did. It closed its Jubilee unit of \$800,000 May 1st. That was its final day if it was to avail itself of the conditional offer of the General Education Board to give \$150,000 providing they should raise a total of \$600,000. The faith of its new president, John W. Hoffman, and his Board of Trustees, under the counsels of some educational officials of the Church, mounted to \$800,000, and they undertook it. After the close of the All-Ohio intensive Jubilee movement, December 21, 1917, when Ohio Wesleyan's total had climbed up to \$600,000, President Hoffman and his secretaries went on a still hunt for the remainder. They kept in closest possible touch with the Jubilee Director, and he with them. Dr. Hoffman was new as a Methodist educator and administrator; but he soon struck his gait and early won his spurs as a college financier. Ohio Wesleyan's constituents responded with \$800,000.

The above is all true, but it is not all the truth. The fact is, that was Ohio Wesleyan's second Jubilee campaign. The first closed under President Welch in 1911. The former, like the latter, had the inspiration of the General Education Board, which had offered them a conditional subscription, providing they would

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raise a half million dollars by April 1, 1911. President Welch, the Director, Dr. D. S. Gray of Columbus, president of the Board of Trustees, and a great company of associates, gave time and strength without stint to that movement. That was in the days before the Church had caught the larger vision in education, and the task was not easy. However, when April 1st came, the total announcement was \$503,000. Three years later they announced that they had collected of that, \$499,000, or 99 $\frac{1}{3}$ %. These two campaigns netted Ohio Wesleyan in subscriptions \$1,351,000, fully a million of which was pledged by the alumni, constituents, patrons, and friends of that historic old school.

"Old Pen Sem," as it is lovingly called by its own, was entitled to get some money, for truly it has seen trying days. It reported a need of \$82,000 to cover its indebtedness. The secretaries of the Board of Education gave much time, thought, and service to it, and at their suggestion \$10,000 was added for interest accrued and to accrue, deficits, etc.

Finally, a Jubilee campaign was inaugurated for \$100,000. We announced to its alumni, patrons, friends, and constituents that such an amount would liquidate all liabilities. It was a decidedly drastic campaign, but the people pledged the \$100,000, with a margin of two hundred and fifty to four hundred dollars.

A certified accountant was then put on to make an audit. He reported a total indebtedness of \$120,600. To say that report discouraged the constituency of Pennington Seminary is too mild for justification. If it did not break their hearts, it certainly did dishearten them. Many claimed that the condition of their subscriptions had not been met. Some refused to pay; but the trustees held steady, the Board of Education stood by; a new movement was launched under the leadership of Mr. W. E. Massey, now president of the Board of Trustees, and \$52,280 was added to the Jubilee fund, making a grand total of roundly \$152,500.

This is the one instance in all the Jubilee Department where a layman, in his official capacity of trustee, has come forth from the shadows and has led the forces out into the light. Too much cannot be said in praise of Mr. Massey's sacrificial devotement. The Head Master, Rev. Frank McDaniel, D.D., and his efficient wife have given themselves in the most untiring devotion and in the most outstanding fidelity to

Pennington
Seminary

THE EDUCATIONAL-JUBILEE

Pennington for nearly a decade. Their sacrificial service is being felt, recognized, and appreciated.

Port Arthur College

"The School by the Sea"; "The School founded by John W. Gates." That is Port Arthur College, at Port Arthur, Texas. Its campus is beautiful. Its buildings are modern. Its field is unique. Its output is in demand and has been from the beginning. The day they are certified by the College Faculty, employment awaits every graduate who is competent to render the skilled services required by home industries.

Port Arthur needed \$50,000 to meet the conditions upon which Mr. John W. Gates invested \$250,000 in campus and buildings, and turned the property over to our denomination.

The people of Port Arthur contributed with reasonable generosity. Our constituents in the Gulf Conference, outside of Port Arthur, are generally poor. There is only one city besides Port Arthur throughout the Gulf Conference where our people are more than comfortably prosperous, and there are not a dozen cities where they are even comfortably prosperous.

The one city in question met disaster by fire twice within the Jubilee period, so that the total asking of \$50,000 by Port Arthur College was not possible until outside interests supplemented home giving. However, the amount was covered and is being paid.

The time will come when many times \$50,000 will be contributed by our growing constituency in the Gulf Empire.

Conditions have been met; the Gates interests approved; and Port Arthur progresses hopefully. President Arthur J. Price has done a really phenomenal work there. He and his good wife spell efficiency in all lines.

Siloam College

This is what was for many years Arkansas Conference College, under a new name. It is located at Siloam Springs, Arkansas. It has discontinued its full degree courses, and is now offering freshman and sophomore courses only.

In 1917 it was affiliated with Baker University, at Baldwin, Kansas, which high-class, standard college assumes friendly supervision of its curricula, and gives counsel and direction in various ways. Already the wisdom of the affiliation is justified and better things are in promise for the future.

Siloam College did not have an intensive Jubilee campaign. It had ambitions in that direction, and got

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started; but before conditions were right for launching an intensive movement, the Jubilee time limit had expired.

It is but fair to say that there is a conditional subscription of \$50,000, and that there are sundry other smaller subscriptions, aggregating about as much more, all valid when a grand total of \$300,000 shall have been pledged. It seems fair to make this announcement here, but as the entire subscription is conditional, nothing is counted in the totals. It is without a president now. Dean F. R. Hamilton is chief administrator.

It was June, 1915, and Commencement time. The Jubilee Director had been invited to meet the trustees of Simpson College. Having notions of his own as to what Simpson ought to do, and could do, he went with a purpose. He had not said many words to the trustees until the president of the Board, a long-time friend of the Director, said to him: "Hold on, Doctor; we didn't send for you to tell us what to do. We know what we are going to do. We are going to raise \$150,000, and that is all we can raise. What we want of you is to tell us how to do it." "Very well," said the Director, "I suggest a committee of five or seven men, of which the president of the Board should be chairman, and that this committee be excused immediately to prepare a report as to how you shall do it."

It was done, and the Director was invited to meet with the committee. Within an hour the chairman of the committee, the president of the Board, read a unanimous report of the committee, recommending an asking of \$400,000, with a first unit of \$300,000. They recommended that this first unit be completed by the 21st of December of that year, providing the Alumni Association, the Des Moines Conference, and the Des Moines Conference Laymen's Association should approve.

The report was discussed at length and many questions were asked. It was adopted finally, with unanimity and enthusiasm. The Alumni Association unanimously endorsed it at 11.40 o'clock that night. The following September the Des Moines Conference and the Laymen's Association approved.

The campaign was launched in October of that year, with the usual organization and leadership. It had the inspiration and co-operation of Area Bishop Bristol, the sturdy support of the group of devout District Superintendents, the skilled touch of Vice-

Simpson
College

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President W. M. Dudley, who knew his constituency thoroughly and favorably (the college was without a president at the time), and the unflinching love of a large constituency. The development went forward as usual. The messages of the week preceding Gleaning Sunday, sent from the local office, awoke the constituency in an unusual way. Gleaning Sunday returned \$75,000 in subscriptions taken publicly in the churches.

The 21st of December came. The close of the campaign came also. When the returns were all in and checked, there was a margin of \$31,000.

A still hunt for the other unit of \$100,000 was continued quietly, but did not make much progress until the present year. In the spring of this year, 1918, the administration building of Simpson College burned. They then undertook in earnest to raise the second unit that they might rebuild. It was done in a quiet way, but efficiently done. These two units, with some special gifts and bequests, made a Jubilee total of well toward one half million dollars.

Southern White Schools

To the Board of Education of the Methodist Episcopal Church was committed, by the General Conference of 1908, the supervision and guidance of our White Schools in the South. When the Freedmen's Aid Society was organized for the Methodist Episcopal Church, and as a medium through which that Church should interpret itself in the Southland, our leaders were very emphatic in their declaration that both white children and colored children should be educated in those schools. The trouble with that theory was that it never happened. Southern white children did not go to school with colored children at that time, never have done so, and do not now. It took our denomination forty years to learn that fact real well. Methodists have a habit of knowing things, and in this instance we knew something that we did not know. The separation of the white work in the South from the colored work, in 1908, was our official acknowledgment that we were dealing with facts impossible to co-ordinate with the theories we had held until that time.

The transfer of the Southern white work to the Board of Education carried with it full responsibility, but no subsidy. The General Conference made no provision for dividing the Freedmen's Aid funds. The Board of Education faced immediately the necessary liabilities to maintain the Southern white schools

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with no resources except the privilege of a public educational collection throughout the Church. The white work in the South was to share the appropriations from that collection, together with the many other interests for which the Board of Education was responsible. This made a situation difficult in the extreme. Secretary Nicholson and his Board addressed themselves to it with devotion and skill. Very soon it was evident that there should be a stable income for that Southern white work, and, as already cited in this story, plans were laid for creating a permanent endowment, the income from which should go toward its support. This proposed stable endowment was announced at half a million dollars. As the Jubilee progressed, and the demands from the Southern white schools increased, it became evident that that amount would not be adequate. This was so apparent that the asking was increased to \$1,000,000 for capital account.

The Southern white schools did not enter into individual campaigns under the Jubilee. That would have been useless. The resources of our people in the Southland are not adequate to the contribution of a large fund. True, splendid progress is being made, and our holdings are growing perceptibly and rapidly; but for many years yet our work in the South must be subsidized in a general way from our Board of Education and other Northern sources.

Nearly all our Southern white schools received some funds through their own quiet quests during the Jubilee, but no intensive Jubilee programs were carried forward on behalf of any of them. Indeed, the Jubilee program for a million dollars capital account for our Southern schools took the place of such individual programs as were carried forward for other schools elsewhere. Accordingly this story does not presume to review the individual undertakings of our Southern white schools. We give below a recital of the returns to those schools during the Jubilee period as reported to us by their administrative officials:

Albuquerque College—Albuquerque, N. M.	\$3,500 00
Baxter Seminary—Baxter, Tenn.	3,278 00
Epworth Seminary—Epworth, Ga.	500 00
Mallalieu Seminary—Dothan, Ala.	2,000 00
McLemoresville Collegiate Institute—McLemoresville, Tenn.	642 00
Mt. Zion Seminary—Mt. Zion, Ga.	75 00
Murphy College—Sevierville, Tenn.	23,831 00
John H. Snead Seminary—Boaz, Ala.	28,720 00
Blinn Memorial College—Brenham, Tex.	26,800 00

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Southwestern
College

The Director of the Jubilee was invited to Southwestern College; a date was fixed, and he made his first visit in March, 1915. They had been trying for two years to raise \$300,000, one third of which was to be held as permanent endowment, while the remaining two thirds were to be used for current funds.

The Director was met by the President and Executive Committee, and they spent seven hours, continuously, in a careful survey, study, and review of the Southwestern situation. At the end of that period the President of the Committee said to the Director, "Well, Doctor of sick colleges, what is your diagnosis?" The Director replied, "The dose is too small." Back came the inquiry, "What is your prescription?" The Director answered, "Double the dose."

To be brief, the prescription was accepted by the Executive Committee that Tuesday evening. On Friday of the same week, the Southwest Kansas Conference unanimously adopted an asking of \$600,000, and appealed to the people of the Conference and to the constituency of Southwestern College to undertake it. The same afternoon, at 3.30 o'clock, the Laymen's Association approved the action of the Annual Conference taken in the morning. At 5 o'clock the same day the trustees authorized the appeal, and Southwestern's Jubilee movement for \$600,000 was ready to launch.

The campaign was closed the 29th of November, 1916, with a margin of \$75,585. It received its first great impetus at the session of the Annual Conference, March, 1916, when the ministers of that Conference, refusing to permit laymen to share in their pledging, with tear-stained cheeks and throbbing hearts, subscribed individually out of their respective tithes, until two hundred and forty Methodist preachers had pledged \$51,500. That story was taken up by the daily press and commended to the laity in such a way that very soon the laymen began to respond.

Bishop Shepard was again in the lead, as he had been at Baker and Kansas Wesleyan, and his five District Superintendents were able to say of the Jubilee program during the ten weeks' intensive movement, "This one thing I do."

The campaign became the center of interest for all Southwest Kansas. There were not a half dozen slacker churches in the whole Conference; nor were there that many slacker preachers.

This was the campaign in which District Superin-



1. Marionville College, Administration Building, Marionville, Missouri
2. Wilbraham Academy, Rich Hall, Wilbraham, Massachusetts
3. University of Denver, Denver, Colorado, Campus Scene



1. Nebraska Wesleyan University, Old Main Building, University Place, Nebraska
2. Beaver College, College Hall, Beaver, Pennsylvania
3. DePauw University, Rector Hall, Greencastle, Indiana.
4. Cazenovia Seminary, Cazenovia, New York
5. Wesley Collegiate Institute, Main Building and Gymnasium, Dover, Delaware
6. Washington Collegiate Institute, Baseball Diamond, Washington, N. C.

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tendent Dugald McCormick made a world record by so leading his district that every charge in it produced its allotment, and nearly all of them more. At the next session of the Southwest Kansas Conference in March, 1917, he reported every pastor's "salary paid in full," and every pastor in the district reported "all benevolences taken," "all full," and nearly all "more than full."

What was true of the Great Bend District was well-nigh true of all the other districts, though not quite.

The Bishop, the Superintendents, and the Conference to a man testified that the Jubilee movement was responsible for this great triumph in salaries and regular benevolences. Not only did the Southwest Kansas Conference do that at the close of its Jubilee year, but it has been keeping up the pace since.

This school is located at Evanston, Illinois, and is devoted to the preparation of young men of the Swedish tongue and race for the ministry of the Church. It is the day of small things with it yet. It did not put on any campaign during the Jubilee period, but reports, with some satisfaction, receipts to its capital account of \$375, through normal channels.

**Swedish
Theological
Seminary**

The asking for this great and worthy institution was three million dollars. It was listed at the request of Chancellor Day, approved by the Jubilee Executive Committee, and formally announced with the other appeals of the Church. The Director of the Jubilee looked forward to a campaign for Syracuse with genuine pleasure, as did the central organization. We regarded the three-million-dollar challenge of Syracuse like we did the three-million-dollar challenge of Northwestern, as big enough to put the organization and the Church at their best.

**Syracuse
University**

The advent of the war led to the withdrawal by its chancellor of the Syracuse asking, and cancellation of the movement, in which the Jubilee concurred.

It remains true that an institution as large, as potential, as useful, and as worthy as Syracuse University, naturally and normally receives creditable returns from time to time, and almost certainly from year to year. Besides, there was the atmosphere, spirit, and dominant influence of the Jubilee inspiring returns to Syracuse, the same as to other institutions.

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Tilton Seminary

New Hampshire Methodism was slow to get confidence enough in itself to undertake the campaign for its long-tried and well-proved co-educational secondary school, Tilton Seminary. Its alumni also were fearful and trembly-like. Its Head Master, Dr. Plimpton, hoped but feared, desired but hardly dared. After much cultivation and encouragement, however, the Conference and trustees, the faculty and alumni, decided to ask for \$300,000 and to go under the first unit of \$150,000 as a part of the Jubilee movement. When they did adopt the movement they immediately took it into full membership and, with the co-operation and general guidance of a Jubilee secretary, President Plimpton led his forces to conquest. The Assistant Director's report gave the president credit for keen discrimination, administrative skill, and general popularity among his constituents.

The efficiency of organization was demonstrated in the local campaign in the village of Tilton and Northfield with a population of two thousand.

That development was conducted by the business men of the village divided into teams and each team assigned to a given section of the village. The responsibility was laid on the business men, and they met it by finding the money and bringing it in. The two thousand people gave \$48,927.

When the last day, June 20, had reached its midnight, Tilton Seminary's total of new pledges exceeded its official asking of \$150,000 by \$40,000.

Troy Conference Academy

Methodist Conferences of New England patronize seven secondary schools. Five of these are totally within New England. Troy Conference Academy, like East Greenwich Seminary, enjoys Conference patronage outside New England. Indeed, this Academy, located at Poultney, Vermont, belongs to the Troy Annual Conference, which includes a portion of the northwestern section of Vermont.

This academy was approved by the Jubilee Commission for an asking of \$150,000. It was favorably launched at Saratoga Springs during the annual session of the Troy Conference in 1917, when \$50,000 was pledged at a dinner, where its president, trustees, and some other friends really took its interests to their hearts in genuine earnest. This was followed by plans for an intensive Jubilee campaign. Those plans were well under way when the seriousness of the war led responsible officials to withdraw from the Jubilee

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movement and to defer their campaign until a later time, when they hope for more favorable conditions.

During the Jubilee period something more than \$18,000 has come into the treasury of this Academy to be applied toward the reduction of its indebtedness.

The administration of President John H. Race at the University of Chattanooga marked a great advance in every way. The Jubilee interest was pre-eminent there.

**University of
Chattanooga**

President Race and his trustees, prominent among whom was that liberal giver and generous benefactor, the late John A. Patten, put on a development early in the Jubilee period for \$500,000. It was brought to successful issue after one of the most strenuous campaigns known to Methodism. When the last night had come, and there still remained \$30,000 to be pledged, President Race signed the amount, thus making valid all other subscriptions, and assuring a total of a half million dollars in additional resources to that center of intellectual learning in Tennessee. In a few days Dr. Race and some of his friends were able to enlist still other supporters, among whom the \$30,000 obligation was distributed, releasing him from a grave and over-large responsibility. Early in the campaign he had signed his full personal share, and more.

The University of Chattanooga is destined to be our educational center of the Southland. No Methodist college can afford to adopt plans and program for new buildings without a study of the blue-prints of the new Chattanooga quadrangle, or, better still, a study of the property on the campus. This plant is at once the dream and the realization of the present president, the Rev. Fred W. Hixson, D.D., whose promise of a great administration is equaled only by the way he is bringing things to pass for Christ and the Church.

Under the leadership of Chancellor Henry A. Buchtel, D.D., Denver University has made marked advancement in every way. "Just at present it is undertaking to establish an educational center under the Civic Center Ideal, with the hope of carrying forward some new lines of work never before developed by any educational institution." It is now campaigning to finance this proposed new departure.

**University of
Denver**

Denver had a campaign of its own during the Jubilee period. The aggregate result was roundly \$400,000, pledged in two units under the leadership of a profes-

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sional philanthropic financier. The only contribution made by the Jubilee Organization was the general values from the Jubilee publicity and atmosphere, which no institution of Methodism could escape, and which were not inconsiderable.

A unique thing about Denver University is that it has a larger list of alumni than the Colorado State University. It makes the above claim boldly, and up to date we have not seen it disputed. Chancellor Buchtel had given a total of 3,100 degrees up to and including the 1918 Annual commencement of his administration, a period of some nineteen years.

University of
Southern
California

It took five years to thresh out the essential preliminaries and land the University of Southern California on the basis of the Jubilee movement. All this, while its Bishops and trustees were ready to co-operate with the Jubilee, and with the Board of Education, or to have these forces co-operate with them as might seem best. The delays were not chargeable to any dissension or misunderstanding. Conditions were not right. That was all: nothing more. During that period there was a tentative offer of \$1,000,000, which was so hedged about with conditions that upon the advice of the Director of the Jubilee the trustees of the university declined to accept it. The tentative offer had been published broadcast, and when it was declined there was considerable unrest among constituents for a time.

However, the day came in 1917 when the trustees decided to follow the suggestion already made by the Annual Conference and urged by the Educational Jubilee of the Church, to ask their constituents for \$1,000,000 for the University of Southern California at Los Angeles. That asking was just ten times what a prominent member of the Board of Trustees had talked to the Jubilee Director in their first interview, four years previous. Bishop Leonard, president of the Board of Trustees, joined President Bovard of the University, both cancelling all other dates that could be recalled, to give time, thought, and effort to the movement. Dean Healy of McClay College of Theology, many years president of the Board of Trustees, likewise "joined in full membership." Professor Tully Knoles, with his own cordial approval, was relieved from professional service on the faculty for half a year, and made Executive Secretary. The Jubilee Director paid frequent visits to the territory, and sent an assistant, who proved so competent a leader of the forces

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that when the campaign was over, the university engaged him as its field man in finance for permanent service.

The publicity was done very skillfully; the organization was effected with much care and precaution. Southern California Conference rallied to the movement almost one hundred per cent. Trustees, faculty, alumni, citizens of Southern California became interested, interested themselves, or both. The campaign closed June 12, 1918. May 15, just four weeks before that date, less than \$50,000 had been written. The movement took a fresh start that day, and for twenty-eight days it wrote an average of more than \$40,000 a day. One woman, not a Methodist, gave \$200,000. One man, interviewed for the first time after two o'clock P. M., June 10, subscribed before bedtime that day, to be held in trust by the trustees of the Southern California Conference, \$200,000; one half the income to be applied for the benefit of the retired ministers of the Conference and the other half to be paid to the treasurer of the University of Southern California.

Washwomen who gave a single dollar did as well, relatively, as people who gave in six figures.

When the closing hour arrived, midnight, June 12, the face value was nearly one and one-quarter million dollars. After proper shrinkages between face values and present worth of annuities and estate notes, the grand total was still \$1,125,000. This was materially increased within a few days. More than \$100,000 has now been added.

An outstanding by-product was the confidence of Bishop, president, trustees, faculty, alumni, patrons, and the city of Los Angeles, that the next call, which it was agreed shall be for four millions more, can be raised as easily as this one million was raised, and will be.

The wise policy of keeping a president for a long term of years has obtained somewhat in Upper Iowa University also. Dr. J. W. Bissell served that institution faithfully and well for nearly a quarter of a century. Among Iowa colleges his presidency is second only in duration to that of President King. The present president, Dr. C. P. Colgrove, is a layman. He is just entering upon his fourth year as successor to Dr. R. Watson Cooper, who resigned some three years ago.

Upper Iowa's allotment in the million dollar program was \$300,000. It was oversubscribed \$29,000. Add to this a previous unit of \$56,500, gathered under

Upper Iowa
University

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President Cooper's administration, and we have a grand total of \$385,500. President Colgrove, though a brilliant teacher, was untried in this class of administrative service, but he fully justified the highest hopes of his most enthusiastic friends as an organizer and director of forces, as well as a leader of men.

Washington Collegiate Institute

This is one of our new schools in the South. It has been built and developed almost entirely in the last six years. It is worth, over and above all liabilities, \$40,000. Practically all of that has been gathered within the period recognized by the Jubilee.

This school was first opened for students in 1912, though really its buildings were hardly habitable until the beginning of 1913. It is located at Washington, North Carolina, and is under the patronage of that beautiful little city, and of the North Carolina Conference. The people are very largely of Scotch-Presbyterian ancestry. The Institute buildings are attractive and commodious, and the school is big with promise. President Fletcher and his wife have done a great work there and continue doing it.

Like all schools, Washington Collegiate Institute has its problems; but like all heroic folks, it is meeting its problems. It would be little hazard to prophetic safety to predict that Washington Collegiate Institute will be more than a secondary school some day, far more; and that when it is, it will give a good account of itself.

Wesley College

Some things are different. Wesley College is different. And yet, Wesley College is all right. Technically speaking, it is not a standard college. Again, technically speaking, it is a school of college standards.

Wesley College was pioneer, and is, among Wesley Foundations in tax-supported institutions. We have them now in the State universities of Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, California, Iowa, and a goodly number of others; but when we had a Methodist foundation at only one State university, we had Wesley College. President E. P. Robertson was the dreamer, and it took him several years to persuade the Board of Education and the educators of the Church that he had dreamed wisely and well. He has the highest business and professional standing at the State university, with which Wesley College co-operates and affiliates; with the Commercial Club of Grand Forks, the seat of the university; and

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throughout its patronizing territory. The writer interviewed not a few business men who responded favorably to the appeal for gifts with the explanation that they were not particularly interested in Methodist education at State universities, but that they believed in Robertson, and were making their contributions for his sake and because of his sacrificial service.

The asking for Wesley College was \$400,000. The North Dakota Conference adopted it; seventy-five to eighty per cent of its membership rallied to it in earnest; the trustees alone pledged an aggregate of at least \$112,000. The city of Grand Forks went in for \$100,000 more; and the constituency pledged the remainder of the magnificent aggregate of \$405,300.

Thus Wesley College is not only pioneer in its particular and peculiar class of service; but is pioneer among Wesley foundations in building and permanent endowment. Any other Wesley foundation planning like development and service will do well to study the architectural plans and construction of the Wesley College quadrangle.

Notwithstanding the generous provision for education in Illinois through the medium of our own denominational institutions, large numbers of young people, members and constituents of our church, attending the State university cannot be overlooked, and must not.

Applying Mr. Wesley's message to his young ministers that they should preach the gospel where they could get the largest number of willing hearers, our duty to these youngsters is plain. Institutions like Illinois State University are worthy of our faithful attention.

In recognition of this principle, Rev. Dr. J. C. Baker, pastor of Trinity Methodist Episcopal Church at Urbana, Illinois, has been giving special pastoral attention and supervision to our Methodist students at that State university center for a number of years. District Superintendent J. C. Nate gives cordial support and co-operation to the work directed by Dr. Baker. The Chicago Area includes the patronizing territory of that university, and Bishop Nicholson is sincerely interested in our work there.

Plans were laid with care and skill to provide \$500,000 for the capital account of the Wesley Foundation, established at Illinois State University a few years since. Toward that asking of \$500,000, a first unit of

**Wesley
Foundation,
Illinois State
University**

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\$150,000 has been pledged. The work of securing that amount was carried forward largely under the supervision of Drs. Baker and Nate. They had the sympathy and goodwill of the Educational-Jubilee, and especially of Bishop Nicholson, chairman of the Jubilee Executive Committee. The only reason they did not have the Jubilee's official help on the field was that conditions did not seem ripe for pressing the interests of the Wesley Foundation at the same time that other Methodist educational interests were being brought to the special attention of our people in Illinois.

A site has been procured, adjacent to the campus of the State university, and a Wesley Foundation is already at home there. Much remains to be done, and the doing is even now in process. Forces are extant, and influences are in operation looking to the completion of the asking of \$500,000 at an early date.

**Wesley
Foundation of
Wisconsin**

When the Educational-Jubilee was authorized, no provision had been made for financing our Methodist work at tax-supported institutions of learning. The question was a mooted one. Honest and sincere opinion was divided about it. As the General Conference of 1916 approached, it became evident to educators and many others interested in educational progress that the men doing our Methodist work at State institutions without official resources were pioneers in a new and important field. Whatever might be the opinion of educational leaders or the General Conference, an outstanding fact was before them. Methodist young people were students at State universities, State agricultural colleges, State normal schools, and other tax-supported institutions in large numbers, and would be at such institutions thereafter in larger numbers. It was not that the denominational schools were having smaller patronage. Their patronage was larger. Indeed, the increase in the Methodist student bodies in the two classes of schools seemed to be reciprocal. Where our other colleges grew most rapidly, Methodist patronage of tax-supported institutions likewise increased rapidly.

These facts were brought to the attention of the General Conference, with the result that this new arm of our Educational Board received official recognition, and some legislation was enacted looking to its better financing.

The Wesley Foundation of Wisconsin was approved and made a part of the Educational-Jubilee development in that State for an asking of \$250,000. As



1. Hedding College, "Old Main" Modernized, Abingdon, Illinois
2. McKendree College and Commons, Lebanon, Illinois
3. Willamette University, Eaton Hall and Main Building, Salem, Oregon
4. American University, College of History, Washington, District of Columbia
5. Murphy College, Amid the Mountains, Sevierville, Tennessee
6. Dakota Wesleyan, Important Building, Mitchell, South Dakota



1. Northwestern University, Dearborn Observatory, Evanston, Illinois
2. Iowa Wesleyan College, Old Main and Pioneer Building, Mt. Pleasant, Iowa
3. Jennings Seminary, Gala Day, Aurora, Illinois
4. Athens School, Campus Scene, Athens, Tennessee
5. Marionville College, Administration Building, Marionville, Missouri
6. Drew Seminary for Young Women, South View, Carmel, New York

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shown already, it was a part of the All-Wisconsin movement. Being the first Wesley Foundation included in the Jubilee campaign, there were many new questions and occasionally trying experiences. The Director had approved the action of the Wisconsin Conferences, and in turn his approval had been endorsed by the officials of the Commission and adopted by its Executive Committee. This Wesley Foundation was, therefore, in every sense as much a part of the Jubilee movement as was Lawrence College, or any other Methodist school.

Like Lawrence, the Wesley Foundation came to the closing hours of the campaign lacking a little of completion; but like Lawrence again, it had its friends who underwrote the difference, and official report was made that the full amount had been pledged.

Dr. Blakeman, head of Wesley Foundation at Madison, and his Board, are proceeding cautiously in the use of these funds that they may conserve their expenditure in a most economic and careful way.

The Mother of Methodist Colleges is Wesleyan. At least, such is its claim of long standing. That it is our oldest college, none disputes, though McKendree seems to have established the claim of being oldest in continuous service.

Like many others, Wesleyan, being a very high-class standard college, is called a university; and there are many who love it and believe in it who would like to find a way to change the name to college without disaster to the institution.

Wesleyan had a still hunt early in the Jubilee period, which was made almost entirely by its achieving President, William Arnold Shanklin. That was a quest in which the alumni of the institution responded largely and generously. The opening challenge was from the General Education Board, and was one quarter million dollars, conditioned upon a grand total of \$1,000,000 over and above all indebtedness. The movement realized \$1,150,000. Aftermath resources of \$284,659 were realized during the next three and a half years.

When the Metropolitan District Jubilee Movement was organized, Wesleyan University was included for an asking of \$2,000,000. Initial subscriptions totaling \$466,000 had been made, when the trustees and other generous patrons, becoming more alarmed at general war conditions, counseled withdrawal until a later date. Accordingly Wesleyan University, which had

**Wesleyan
University**

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been cordially approved for the asking of these two millions by the Executive Committee, was permitted to withdraw. Nevertheless, its total is decidedly creditable, amounting to \$1,616,000.

The position of Wesleyan University among the colleges of New England is unique and outstanding. It has gone forward with rapid strides during the administration of President Shanklin.

West Virginia
Wesleyan

This is a comparatively new college. It began as a secondary school, and as such had a worthy career before it developed into a standard college.

Like several others, it had two units within the Jubilee period. The first was an item of \$93,721. That was subscribed under the administration of President Carl G. Doney, who was its efficient president for seven years, and who is now the president of Willamette University at Salem, Oregon. Dr. Doney was succeeded at West Virginia Wesleyan, which is located at Buckhannon, by the Rev. Dr. Wallace B. Fleming, who just now is entering upon his third year. He came well equipped from the faculty of Drew Theological Seminary. He took to administration easily, naturally, skillfully, quickly, and in a short time showed himself a master.

He called the Director of the Jubilee in for consultation before any steps were taken toward a forward movement. He and the Director agreed upon what might be undertaken. The West Virginia Conference suggested it to the Board of Trustees, the trustees adopted it unanimously, and in an incredibly short time the battle was on. President Fleming and his associates placed themselves under the direction of the Educational-Jubilee Organization. He placed at the Jubilee's disposal his own office organization and equipment, than which none better or more competent was found in any one of our schools during the entire Educational-Jubilee campaign.

In West Virginia, as everywhere else, the leaders at first thought the thing could not be done. This skepticism permeated the movement from the Area Superintendent, Bishop Franklin Hamilton, to the remote sections of the territory. The Bishop became so alarmed that three weeks before the campaign closed he wired the Central Office at Buckhannon to divide the asking of \$500,000 into two units; to complete the one within the time limit, and extend the time on the other. Luckily the Bishop confided his action to the Jubilee Director in less than twenty hours after he

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had taken it. The Director straightway telegraphed the campaign office at Buckhannon to pay no attention to the Bishop's alarm wire, but to hold steady; that the total half million would be raised. Directly after he had done it, he confessed to the Bishop, who absolved him, stood fast, worked like a Trojan, and was present on the closing day, June 6, 1917, when the asking of one half million dollars was oversubscribed as much as \$55,000.

This added to the former unit already quoted made a grand total of \$648,721.

Coal lands and timber lands were accepted in the West Virginia Wesleyan campaign to the aggregate valuations of about \$140,000. The doubters who thought the land would never be worth much are put to shame by the fact that already there has been an appreciation of certain tracts of those timber and coal lands to the amount of \$100,000.

And now at the last minute comes West Virginia Wesleyan with sixty thousand dollars' new subscription toward its coming library building.

Head Master Douglass has been doing things at old Wilbraham over in Massachusetts. He was chosen to do things; and he has not disappointed anybody, except, it may be, in the excellence of the doing. Before he went there, Wilbraham's trustees voted to close its doors. The Board of Education came to the rescue with a conditional offer of \$5,000, providing the authorities of the seminary would raise \$75,000 for rehabilitation and equipment. It is marvelous what an unexpected \$5,000 can do. It put pep and purpose into that group. Bishop John W. Hamilton, of that Area, took the lead and they raised the \$75,000, making a total of \$80,000. The properties were rehabilitated; Wilbraham was reopened in 1912 as a boys' school, is saved to the Church and is rendering a most creditable and genuine service to the Kingdom and to democracy. Head Master Douglass has asked his constituents for \$25,000 toward a Centennial Fund for internal improvements. Of that, he has received \$22,000. Then again, there has come a bequest of \$75,000 to the school, making a total of \$197,000 to the secondary school that was not a part of the Jubilee in an intensive sense, or under its approved system. Like every other school not having an intensive Jubilee campaign, Wilbraham was a beneficiary of the Jubilee, not primarily but secondarily.

**Wilbraham
Academy**

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**Willamette
University**

Beautiful for situation in the capital city of Oregon, near the banks of the Willamette River, is this historic old school, founded in 1842. It was made possible by the daring, heroism, faith, and devotion of Jason Lee, whose pioneer sacrifices are outstanding in the history of the Pacific Northwest. When all honor has been done to all others, Jason Lee remains premier of pioneers in that great Northwest. Both Methodism and the Federal Government are debtors to him beyond what has been fully recognized. History is just and some day the people will be just. Meantime, peace to the memory of Jason Lee.

The Willamette campaign was authorized in 1911. It was put on intensively from February 1 to April 30, 1912, under the presidency of Dr. Fletcher Homan. He was ably supported by Vice-President Edward H. Todd. These two efficient teamworkers gave themselves and of themselves unsparingly, with the co-operation of the Jubilee Director. That was before the days when the Jubilee became an organized force of many trained workers. Instead of putting on the campaign throughout the Conference at one time a first movement was put on at Salem, later a second, and still later a third. These three aggregated from the home city \$67,000. The city of Portland, fifty-two miles from Salem, at the entrance of the Willamette River into the Columbia, had been publicised extensively, was organized thoroughly, and responded cheerfully and generously.

Two subscriptions of \$100,000 each and one of \$50,000 had much to do with the waking of the people of Oregon to their great opportunity. There was no date set for the final limit. The organization worked up to the time when several of the leaders, including President Homan and State Senator Booth, must go to Minneapolis as delegates to the General Conference of 1912. Accordingly the campaign was suspended until June of that year, when the appeals were renewed by the president and vice-president, and sufficient additional subscriptions written within a few weeks to make a total of \$500,000. Since then Willamette has realized from bequests, special gifts, etc., another \$100,000, making a total of \$600,000.

**Williamsport-
Dickinson
Seminary**

If it was true of Annual Conferences generally, when they were considering the Jubilee program for the Conference schools, that the programs were adopted on the faith and experience of others rather than on the faith of the members of the Conference, that was

THE EDUCATIONAL-JUBILEE

particularly true of Central Pennsylvania Conference in its relation to the Pennsylvania-Wilmington development. Two things in that movement are worthy of special emphasis. First, President Conner and the Conference leaders, almost to a man, did not see how the task they undertook was possible. They said, "You say it can be done, and we'll try. When we fail, the responsibility will be yours"; second, they supported their campaign actively, almost to the last man, and the spirit of the workers was invincible. They joined themselves to the divine leadership. The combination of divine leadership and human support and co-operation always wins eventually. It did there. President Conner, trustees, district superintendents, pastors, alumni, students, everybody, toiled and prayed by day and by night. Presently, when the obstacles noted above seemed insurmountable and the load hung hard on the hill, that company of determined loyalists showed the spirit of John Paul Jones: they hadn't "even begun yet." Presently the enemy began to capitulate; the friends rallied; the Spirit had full access; and the Kingdom was stayed and fortified once more in the glorious triumph of Williamsport-Dickinson Seminary. The statistical report shows a very respectable margin above its asking. The outstanding feature of that development was the leadership of Bishop McDowell.

Down yonder at Dover, on that historic and delightful peninsula, which is the pride of Delaware folks, is Wilmington Conference Academy. Its Head Master is Dr. Henry G. Budd, a quiet, gentle, courteous, unassuming, effective leader. Budd's patience and forbearance are equaled only by his long-suffering and continuity. When he wants a thing, and can't get it, he just waits and does what he can. Return in a year and he has gotten it, or he is waiting. In ten years he would be waiting still, were it not that he has the habit of getting it within a reasonable time. That is the secret of the \$47,000 margin in the \$210,000 Jubilee Movement of the Wilmington Conference Academy, now named Wesley Collegiate Institute. Let nobody get the notion that this school did not have a Jubilee campaign. It did, and a glorious one; one that surprised everybody on the Peninsula and that extended its surprise throughout the Church, as far as that historic old institution is known.

The doubt and questionings that were true of Central Pennsylvania Conference were equally true of

**Wilmington
Conference
Academy**

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Delaware Conference, as we have shown already; but that Southeast coast country had a way of catching fire; especially spiritual fire. The spiritual program and methods of the Jubilee had climactic appeal down there. The result was a revival of spirituality, accompanied by the revival of financial philanthropy. The folks in Delaware, Methodists and others, who had planned an educational funeral, changed their minds. Wesley Collegiate Institute is a live and growing factor of the Peninsula and of the Kingdom. It has not come to its second childhood, but it has seized its new and great opportunity made possible by educational resources of \$247,000 with vigor and avidity.

Wyoming Seminary

This worthy old secondary school is the child of Wyoming Conference, located at Kingston, Pennsylvania. It was one of the earlier schools to increase its financial resources under the Jubilee Movement. Its appeal was for \$200,000. This was fully pledged, and a few thousands more. The returns to the treasury since then make a grand total of more than \$225,000. Its buildings are good and its equipment is worthy and adequate since the later betterments. President Sprague is concerned for additional resources because of increased demands on his treasury, resulting from general changed economic conditions.

Two things were unique in the Wyoming Seminary campaign. One was the district movement led by Superintendent Hinsey, who carried with him to practically all charges in his Binghamton District a company of Jubilee singers and a reader. That was before the Jubilee system was fully developed. In those days subscriptions were taken at every service. Dr. Hinsey's experiment brought many people to hear the singers, who would not have gone under ordinary circumstances. Admission was free, but the silver contributions covered the cost of the entertainment, and many people subscribed in response to public appeals who would not have been reached otherwise. The other was the cultivation and preparation of six prominent churches in Wyoming Valley for a public appeal on Launching Sunday. In the fully developed system of the Jubilee, Launching Sunday made no appeals. But at that time it was done and with most gratifying results.

Secretary Nicholson, of the Board of Education; Chancellor Franklin Hamilton, of American University; President Arthur J. Price, of Port Arthur College; President Fletcher Homan, of Willamette

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University, and Director Hancher contributed their services on that Launching Sunday. The congregations of the six churches, no one of which was further than six miles distant from the seminary, subscribed publicly that day \$88,000.

Such unheard-of returns needed no publicity supervision. They heralded themselves. Soon the constituency rallied and gave the remainder.

In addition to the foregoing, there were a few schools whose increments during the Jubilee period were both creditable and commendable. These were schools which did not credit the Jubilee with contributing any values to them. Their movements were their own, their work was their own.

Miscellany

At the risk of being accused of repetition, we state here that if these chronicles were a record of the institutions whose campaigns were directed by the Jubilee organization only, no report would be made of the institutions included under this caption of Miscellany.

Since this chronicle is a story not only of the Jubilee organization, but of the educational development of the Church during the Jubilee period, returns to these institutions belong in this report.

Inasmuch as the responsible officials prefer not to have their schools named, we report *en bloc* the totals that these several institutions have reported from time to time in separate units during the Jubilee period.

It reached the splendid sum of \$4,373,921.

CHAPTER XIII

THE STORY IN FIGURES

**Complete
Figures Not
Immediately
Available**

THE Educational-Jubilee closed the last two of its intensive campaigns July 3, 1918. These were for Montpelier Seminary, at Montpelier, Vermont, and Wesley College, at University, North Dakota.

The official report of the grand total for the entire Jubilee period sent out to the Church and to the general public that midnight was \$27,000,000. The Director knew when he published that total that it was conservative. Had he known the exact figures, he would have given them.

**Report In-
cludes All
Returns of
Every Kind**

The total returns for the educational institutions which had had intensive Jubilee campaigns were well known to him. But this report, representing the total returns to the treasuries of the academies, colleges, universities, theological schools, and Wesley Foundations of the Methodist Episcopal Church for the entire Jubilee period and from all forms and methods of gathering or creating resources, required some weeks after July 3 to complete and check the records. It was necessary to get returns from the schools which had been under the advice and counsel of the Jubilee, but not under its intensive system and methods. Then there were the schools which had been gathering funds quietly, as well as the schools which had not been campaigning at all, but to whose treasuries there had come returns through natural channels, such as voluntary gifts, legacies, etc. Some of these were very small, some were large.

They represent time subscriptions, varying from three payments, the first due in sixty days and the second and third in one and two years thereafter, to subscriptions payable in five equal annual installments, the first maturing from sixty days to eight months after the subscriptions were certified by the auditing committees of the various institutions. In addition to the above, they represent cash, liberty bonds, guaranteed obligations, probated leg-

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acies, and properties in various forms. These holdings have been appraised and reported upon by representatives of the various institutions at interest.

Professor LeConte used to tell us that any text-book in Geology which has any value at all is out of date before it can be printed, because of the rapid progress of that speculative science.

**Figures
Undergo
Continual
Change**

Mr. E. H. Harriman, the late railroad magnate, who for many years of his life was the inspiring genius and dominating spirit of all the great railway terminals constructed in this country, was asked once toward the close of his life, by Governor Charles S. Deneen of Illinois, how long it would be before the traffic would demand as large a terminal as he was then completing at one of our great cities. His reply was, "There has not been a great railway terminal constructed in this country in thirty years that was not outgrown by the traffic before it was completed."

These two incidents may serve to explain the difficulty of exact reports for the unparalleled educational development of our Church in recent years. New contributions to our treasuries change the figures almost daily.

The totals in these returns are as nearly accurate as we can get them as of November 15, 1918.

We have been asked many times about the probable shrinkage. No man can tell what it will be. The Director has been at considerable pains to gather information from our institutions concerning collections. As yet only a few of the institutions benefited by the Jubilee have come to the maturity of their last payments. Those that have come to such period have collected from 93 to 99 1-5 per cent.

Shrinkage

The percentage to be collected is a question of business administration. If the pledges are followed up carefully like a banker, a manufacturer, a jobber, or a retailer would follow up his collections, the average collection ought to be from 93 to 97 per cent. This estimate is fully justified by the experiences of the schools which have competent administrative offices and which give prompt and careful detailed attention to their collections.

Attention to subscribers should be given, not only by

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Methods of Collection

formal notices of maturity of subscriptions and installments thereof, but by information and cultivation, through school bulletins, letters from presidents or chancellors, and in other forms of personal attention. Publicity is a very valuable factor in collecting, as it is in preparing the minds and hearts of people for pledging. If you want people to give money to philanthropy, let them know that you need God's holdings, over which they are stewards, and why you need them. If you want to collect their pledges, keep them informed about what you have done with the money they have given, and your success in collecting the pledges of others. To avoid calling attention to delinquents, this latter form of publicity should be summarized for the most part; it should give names of others very rarely.

The tabulated returns on pages 339, 400 are as accurate as it is possible to make them at this time. Nothing is estimated. The miscellaneous item represents the totals announced or accruing to the benefit of certain of our educational interests whose executive heads requested that they be not announced in this report. These tables cover the development of the Educational Movement, the increase of our pledged resources to our educational institutions, in two periods: the total increase from the beginning of the movement to November 15, 1915. These were reported to the last General Conference by the then Corresponding Secretary, Dr. Thomas Nicholson; the total increase during the last three years, or from November 15, 1915, to November 15, 1918. As stated elsewhere, those figures include not only the returns through the intensive developments conducted by the later Jubilee organization, but all returns to our academies, colleges, universities, theological schools, and Wesley Foundations, beginning with 1911. They include all gifts announced or known to have been made from 1911 to 1918. We carry them under the two heads—EARLIER PERIOD and LATER PERIOD:

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NAME OF SCHOOL.	LOCATION.	EXECUTIVE HEAD.	EARLIER PERIOD.	LATER PERIOD.	TOTALS.
Albion College.	Albion, Mich.	Mr. Samuel Dickie, L.L.D.	\$181,958	3,500	\$181,958
Albuquerque College.	Albuquerque, N. M.	Rev. H. A. Basset, A.M., D.D.	600,000	\$3,500	600,000
Allegheny College.	Meadville, Pa.	Rev. William H. Crawford, D.D., L.L.D.	60,182	737,796	797,978
American University, The.	Washington, D. C.	Rev. Bishop John W. Hamilton, L.H.D.	799,000	3,278	802,278
Baker University.	Baldwin City, Kan.	Mr. Samuel A. Lough, Ph.D.	100,000	356,195	456,195
Baldwin Wallace College.	Berea, Ohio	Rev. Albert B. Storms, D.D., L.L.D.	72,000	3,278	75,278
Baxter Seminary.	Baxter, Tenn.	Mr. Patton R. Broyles, A.B.	12,500	5,500	18,000
Beaver College.	Beaver, Pa.	Rev. Horace Bray Haskell, D.D.	18,306	8,000	26,306
Blinn Memorial College.	Brenham, Texas.	Mr. Jacob L. Neu, B.A.	72,500	50,000	122,500
Board of Education.	New York, N. Y.	Mr. Abram W. Harris, Ph.D., L.L.D.	417,197	1,360,000	1,777,197
Boston University.	Boston, Mass.	Rev. I. H. Murlin, D.D., L.L.D.	9,486	1,360,000	1,369,486
Carlton College.	Carlton, Mo.	Discontinued	2,271		2,271
Cazenovia Seminary.	Cazenovia, N. Y.	Rev. C. E. Hamilton, Ph.D., D.D.	109,000	273,164	382,164
Centenary Coll. Institute (for Girls).	Hackettstown, N. J.	Rev. Robert J. Yrevorow, A.M., D.D.	143,886	53,975	197,861
Central Wesleyan College.	Warrenton, Mo.	Rev. Otto E. Kreege, D.D.	16,200	32,886	49,086
College of the Pacific.	San Jose, Cal.	Rev. John L. Seaton, A.M., Ph.D.	272,000	330,928	602,928
College of Puget Sound.	Tacoma, Wash.	Rev. Edward H. Todd, S.T.B., D.D.	500,000	29,000	529,000
Cornell College.	Mount Vernon, Iowa.	Rev. Charles W. Flint, A.M., D.D.	350,000	649,000	999,000
Dakota Wesleyan University.	Mitchell, S. D.	Rev. William D. Schiermerhorn, A.M., D.D.	600,000	416,081	1,016,081
DePauw University.	Greencastle, Ind.	Rev. George R. Grose, Ph.D., D.D.	6,950	925,000	931,950
Dickinson College.	Carlisle, Pa.	Rev. James H. Morgan, A.M., Ph.D.	2,500	196,600	199,100
Drew Seminary for Young Women.	Carmel, N. Y.	Rev. Clarence P. McClelland, A.M.	40,200	47,000	87,200
Drew Theological Seminary.	Madison, N. J.	Rev. Ezra Squier Tipple, D.D., L.L.D.	2,000	170,000	172,000
East Greenwich Academy.	Bucksport, Me.	Rev. Samuel W. Irwin, A.B., S.T.B.	107,024	107,024	214,048
East Maine Conference Seminary.	Epworth, Iowa.	Rev. Elmer R. Verrill, A.B.	130,000	500	130,500
Epworth Seminary.	Epworth, Iowa.	Rev. F. O. Brown, A.M., D.D.	130,000	800	130,800
Garrett Biblical Institute.	Evansston, Ill.	Rev. W. A. Parsons, A.B.	151,140	161,140	312,280
Genesee Wesleyan Seminary.	Lima, N. Y.	Rev. Charles M. Stuart, D.D., L.L.D.	70,000	500,000	570,000
Grand Prairie Seminary (for F. o. s).	Omaha, Ill.	Rev. Earl D. Shepard, A.M., D.D.	175,000	310,500	485,500
Hamline University.	St. Paul, Minn.	Mr. Hubert Phillips, A.M.	10,000	151,140	161,140
Hedding College.	Abingdon, Ill.	Rev. Samuel F. Kerfoot, A.M., D.D.	70,000	500,000	570,000
Iliff School of Theology.	University Park, Colo.	Rev. Walter D. Agnew, S.T.B., D.D.	175,000	310,500	485,500
Illinois Wesleyan University.	Bloomington, Ill.	Rev. J. A. Beebe, S.T.B., D.D.	660,000	320,000	980,000
Illinois Woman's College.	Jacksonville, Ill.	Rev. Theodore Kemp, D.D., L.L.D.	180,000	147,200	327,200
Iowa Wesleyan College.	Mount Pleasant, Iowa.	Mr. Joseph R. Harker, Ph.D., L.L.D.	100,000	500,000	600,000
Jennings Seminary.	Aurora, Ill.	Rev. Edwin A. Schell, Ph.D., D.D.	15,000	15,000	30,000
John H. Sneed Seminary.	Boaz, Ala.	Miss Bertha Annette Barber, B.S.	22,000	6,700	28,700
Kansas Wesleyan University.	Salina, Kan.	Rev. William Fielder, D.D.	256,000	256,000	512,000
Kimball School of Theology.	Salem, Ore.	Rev. John F. Harmon, A.M., D.D.	17,000	17,000	34,000
Lawrence College.	Appleton, Wis.	Rev. Henry J. Talbot, A.M., D.D.	200,000	500,000	700,000
Maine Wesleyan Seminary.	Kents Hill, Me.	Rev. Samuel Plantz, D.D., L.L.D.	17,210	10,500	27,710
Malliet Seminary.	Dothan (Kinsey), Ala.	Mr. J. Orville Newton, A.B.	2,000	2,000	4,000
		Rev. R. W. Burdeshaw.			

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NAME OF SCHOOL.	LOCATION.	EXECUTIVE HEAD.	EARLIER PERIOD.	LATER PERIOD.	TOTALS.
Marionville College.	Marionville, Mo.	Rev. Harvey Jones, A.M., D.D.	2,842	.....	2,842
McKendree College.	Lebanon, Ill.	Mr. Edwin P. Baker, A.M.	133,000	15,150	148,150
McLemoresville Collegiate Institute.	McLemoresville, Tenn.	Mr. Elmer H. Harrell, Ph.B.	200,000	642	200,642
Missouri Wesleyan College.	Cameron, Mo.	Rev. Cameron Harmon, S.T.B., D.D.	255,000	556,000	756,000
Montana Wesleyan College.	Helena, Mont.	Rev. Leon H. Sweetland, S.T.B., D.D.	10,000	60,000	115,000
Montpelier Seminary.	Montpelier, Vt.	Rev. John W. Hatch, M.S., D.D.	30,000	118,893	128,893
Moore's Hill College.	Evansville, Ind.	Rev. Alfred H. Hughes, S.T.B., D.D.	278,000	1,000,000	1,078,000
Morningside College.	Siox City, Iowa	Rev. Alfred E. Craig, Ph.D., LL.D.	200,000	539,000	739,000
Mount Union College.	Alliance, Ohio.	Rev. W. P. McMaster, A.M., D.D.	75	.....	75
Mount Zion Seminary.	Mount Zion, Ga.	Mr. F. L. Bradley	1,831	22,000	23,831
Murphy College.	Sevierville, Tenn.	Rev. E. A. Bishop, A.M., D.D.	170,000	112,000	282,000
Nebraska Wesleyan University.	University Place, Neb.	Rev. Isaac B. Schreckengast, S.T.B., D.D.	56,752	1,653,006	1,709,758
Northwestern University.	Chicago, Ill.	V. T. Thomas F. Holgate, A.M., Ph.D.	373,000	200,000	573,000
Ohio Wesleyan University.	Ada, Ohio.	Rev. Albert Edwin Smith, A.M., D.D.	503,000	848,000	1,351,000
Parker College.	Delaware, Ohio.	Rev. John W. Hofman, A.M., D.D.	100,000	105,000	205,000
Pennington School, The (for Boys).	Winnepago, Minn.	Rev. John D. McCormick, A.B., A.M.	6,000	44,000	50,000
Port Arthur College.	Pennington, N. J.	Rev. Frank MacDaniel, A.M., D.D.	5,590	.....	5,590
Simpson College.	Port Arthur, Texas.	Rev. Arthur J. Price, A.B., S.T.B.	331,000	100,000	431,000
Siloam College.	Siloam Springs, Ark.	Rev. F. R. Hamilton, D.D.	821	.....	821
Southwestern College.	Indianola, Iowa.	Rev. J. W. Campbell, S.T.B., D.D.	707,908	707,908	1,415,816
St. Paul's College.	Winfield, Kan.	Rev. Frank E. Mossman, A.M., D.D.	.....	375	375
Swedish Theological Seminary.	St. Paul Park, Minn.	Rev. H. J. Hoffer, M.S., D.D.	20,000	204,307	224,307
Tilton Seminary.	Evanston, Ill.	Rev. C. G. Wallenius, D.D.	2,500	16,000	18,500
Troy Conference Academy.	Tilton, N. H.	Mr. Geo. L. Plimpton, A.M.	500,000	.....	500,000
University of Chattanooga.	Chattanooga, Tenn.	Rev. Charles L. Leonard, A.B., D.D.	500,000	.....	500,000
University of Denver.	University Park, Colo.	Rev. Fred W. Hixson, A.M., D.D.	.....	.....	.....
University of Southern California.	Los Angeles, Cal.	Mr. Henry A. Buxtel, D.D., LL.D.	1,269,943	.....	1,269,943
Upper Iowa University.	Fayette, Iowa.	Rev. George F. Boyard, D.D., LL.D.	56,500	329,000	385,500
Washington Collegiate Institute.	Washington, N. C.	Mr. Chauncey P. Colegrove, A.M., Ph.D.	40,000	.....	40,000
Wesley College (affiliated State Univ.)	University, N. D.	Rev. M. O. Fletcher, A.B., A.M.	405,300	467,000	872,300
Wesley University (for Men).	Middletown, Conn.	Rev. E. P. Robertson, M.A., D.D.	1,616,000	246,000	1,862,000
Wesley Collegiate Institute.	Dover, Del.	Rev. William Arnold Shanklin, LL.D., L.H.D.	150,000	247,000	397,000
Wesley Foundation.	Illinois State University.	Rev. Henry G. Budd, A.M., D.D.	7,500	.....	7,500
Wesley Foundation.	Ohio State University.	Rev. I. C. Baker, A.M., S.T.B.	250,000	.....	250,000
West Virginia Wesleyan College.	Wisconsin State University.	Rev. E. W. Blakeman, A.M., D.D.	615,000	.....	615,000
Willabram Academy.	Buckhamton, W. Va.	Rev. Wallace B. Fleming, Ph.D., D.D.	80,000	97,000	177,000
Williams College.	Williamstown, Mass.	Mr. Gaylord W. Douglass, A.B., A.M.	500,000	94,000	594,000
Williamsport-Dickinson Seminary.	Salem, Ore.	Rev. Carl Gregg Doney, J.L.B., Ph.D.	4,225	274,214	278,439
Wyoming Seminary.	Williamsport, Pa.	Rev. Benjamin C. Conner, D.D.	200,000	25,568	225,568
Miscellaneous.	Kingston, Pa.	Rev. L. L. Sprague, D.D.	1,368,921	3,005,100	4,373,921
Grand Total.			\$12,980,821	\$22,727,248	\$35,708,069

CHAPTER XIV

ANNUITY RATES

It is hardly the province of this chronicle to include annuity rates. Nevertheless we are doing it, and for two reasons:

**Reasons for
This Chapter**

First.—The Inter-Board Conference of our Church has rendered a decided service to all philanthropic organizations by working out a complete table of annuity rates. The age varies from the maximum age of eighty to the minimum of forty on single annuities, and from the maximum age of eighty to the minimum of thirty-six on joint annuities.

Second.—So many people whose fortunes justify them in considering annuities to some worthy philanthropy, and whose ages prompt them to give the matter immediate consideration, fail to recognize the essential difference between single annuity rates and joint annuity rates, that we deem the following information worthy of this prominent and permanent place. The rates apply to estate notes the same as to annuities.

An estate note is an obligation given, to mature in a definite time after the death of the signer. Usually it reads, "One day after my death," though there is no reason why they might not as well be written "thirty days after," unless such reason be found in the laws of the State of which the donor is a resident.

**The Nature
of an Estate
Note**

Such an obligation carries the instruction of the signer to his administrator, or executor, as the case may be, to pay the amount represented out of his estate.

Not infrequently people hesitate to give an estate note, on the ground that an administrator or executor will not be in funds so soon after assuming such responsibilities to make such payment. The definite date is not fixed to give the estate note any precedence over other liabilities of the estate, but to give it legal standing.

When such an estate note becomes due, it is filed with

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the administrator or executor as a claim against the estate, the same as any other note, bill, account, or other liability.

A Few
Instances: A
Hard Problem
Solved

A few peeps into the treasure house of God may help a bit. Take this: A pastor and two solicitors in an Iowa development called at the home of two elderly people to present them with the opportunity of investing in an annuity bond or estate note for the local college. They gave quiet attention and a seemingly interested hearing. Presently the wife spoke for both as follows: "Now, Brother, we have some money, and we hope it is more than we will need. But if we should have a long spell of sickness and should have to be cared for by a nurse, or spend a long period in the hospital, all of our money might be used up. We have no children or relatives to care for us. But what money is left after we are through with it we would like the Church to have it. But we do not know how to manage it."

We then told them about an estate note, due at the death of the one who should die last. After many questions, they both decided that this was just what they wished. The next question was about the division of their money. They wished to give "some to the Missionary Society, some to the Iowa Methodist Hospital, and some to the Superannuated Preachers' Fund." We recommended them to consult their pastor, in whose judgment and integrity they had entire confidence, and ask his advice. The outcome of that interview was an estate note of \$1,000 each for the Board of Home Missions, the Board of Foreign Missions, and the Iowa Methodist Hospital; \$3,000 for the Conference Claimants' Endowment Fund, and \$12,000 for the Jubilee Fund of the college in which they were especially interested.

After the matter had been closed the old lady looked at her husband and said, "Fred, this is just what I have wanted done for a long time. I am so glad these folks have come to see us." After prayer with them we started away, but before we got out of the house the old lady shook my hand three different times and told me how glad she was that we came and helped them get this matter settled.

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I do not know how often she shook the hands of the other men. My eyes were too full of tears to look after them.

And again, this from Missouri: "Brother A—— and wife were good people, not Methodists. Their connection with Methodism was to help support a Sunday afternoon appointment of a rather weak Methodist charge, and to worship there regularly. They had married late in life. Each had independent means and was careful to keep them. I was informed that they never had given more than ten dollars to any benevolent object.

A Case from
Missouri

"I had become acquainted with these good people some time before, and I had studied them. Upon my first visit I tried to get them thinking of college affairs in a large way. My stay was brief, but I promised to call again. When I returned after several weeks, Brother A—— greeted me with cordiality and said, 'I had begun to wonder if you were coming again.'

Within five minutes after my arrival I frankly opened the question of an annuity gift of ten thousand dollars to the local college.

" 'Well,' said Brother A——, 'I had thought maybe we might make it five thousand, but ten thousand looks too big. Wife, what do you think?' he said, turning to the lady of the house. 'Why,' said she, 'this is your own business. Do as you please. I think the cause is good.' "

Result: An annuity gift of ten thousand dollars. That weak afternoon appointment of a struggling Methodist charge justified itself fully in the generous and consecrated philanthropy of these two annuitants of another denomination.

In another development an Assistant Director called upon Mr. B——, a bachelor and a veritable recluse, wealthy, but not a church member. The neighbors said he had never been known to give, save once, when, upon personal appeal by a Bishop, he had contributed twelve dollars to help make possible the dedication of a local church. "I sought his acquaintance and cultivated him. At first approach he was suspicious and avoided conversation. I was direct and frank, but for a long time did not mention

A Surprising
Gift

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money. As often as consistent I made him brief visits. We both enjoyed them. When the time seemed ripe I suggested an annuity gift of twenty thousand dollars as a privileged opportunity for this friend of eighty summers. Many were surprised when I was able to report a compromise in the gift of eleven thousand dollars."

**Taking the
Kingdom for
an Heir**

There are many instances of new vision and complete consecration in the Jubilee files. Perhaps we may be indulged one more. A venerable husband and wife, childless and without heirs, were waiting before the Lord and asking Him to guide them to the right disposition of the property which they had accumulated during a long life of industry and frugality.

Accompanied and supported by the pastor and a Jubilee representative, we called to try to help them. The first suggestion of a gift to the college was met with cordiality. When the various plans under which gifts could be made to the cause of Christian education were explained, they expressed their gratitude that the Lord, in answer to their prayers, had sent us to them to help them settle a problem which had been on their hearts for many days. After earnest consultation with their pastor, they provided generously for the Christian college when they should be gone. They arranged likewise for generous gifts to missions and retired ministers. Then when all had been planned, with happy gladness we knelt together, thankfully acknowledging the divine goodness and mercy which had accompanied them through all their days, and rejoicing in their faith in the promises that "at eventime it shall be light."

We left that home conscious of new courage for our task; and we said to each other, "Such are indeed the salt of the earth."

A later report from the pastor reveals that this good old couple, while rejoicing in what they are able to do, are earnestly planning and saving to increase their gifts for the building of the Kingdom.

Annuities frequently care for the annuitant better than other investments can.

A few years ago a widow within the New Hampshire

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Conference said to her pastor that she wished she could do something really worth while for her church. **A Happy Annuitant**

Her pastor remembered it, and introduced a Jubilee secretary to her. She did not have a great sum, but she gave \$5,000 on the annuity plan, and now she is receiving \$350 a year for the same money for which she formerly received \$200.

The General Conference of 1916 created an Inter-Board Conference, representing the co-operative work of all the benevolent boards and societies of the Church. For two years committees of this organization worked over annuity rates, in the interest of a general understanding and common purpose and a uniform rate to annuitants, based on age and followed rather closely the deductions from the mortality tables of the insurance companies. **Annuity Rates**

Recently the Inter-Board Conference received the report of its committees, and adopted the following schedule of uniform annuity rates, for the benefit of all the benevolent boards of the Church.

These rates are considered maximum. Exceptional cases are to be referred to a standing committee of three, created for the purpose, one from the Board having the exceptional application, and one each from two adjacent Boards. They show the ages from 8% down to 35%:

I. ANNUITY RATES ON A SINGLE LIFE

40	4.0%	50	5.0%	60	6.0%	70	7.0%
41	4.1%	51	5.1%	61	6.1%	71	7.1%
42	4.2%	52	5.2%	62	6.2%	72	7.2%
43	4.3%	53	5.3%	63	6.3%	73	7.3%
44	4.4%	54	5.4%	64	6.4%	74	7.4%
45	4.5%	55	5.5%	65	6.5%	75	7.5%
46	4.6%	56	5.6%	66	6.6%	76	7.6%
47	4.7%	57	5.7%	67	6.7%	77	7.7%
48	4.8%	58	5.8%	68	6.8%	78	7.8%
49	4.9%	59	5.9%	69	6.9%	79	7.9%

For eighty and over the rate is 8%.

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Age	72	71	70	69	68	67	66	65	Age
72	6.5								72
71	6.5	6.4							71
70	6.4	6.4	6.3						70
69	6.4	6.3	6.3	6.2					69
68	6.3	6.3	6.2	6.2	6.1				68
67	6.2	6.2	6.2	6.1	6.1	6.0			67
66	6.2	6.1	6.1	6.0	5.9	5.9	5.9		66
65	6.1	6.1	6.0	6.0	5.9	5.9	5.8	5.8	65
64	6.0	6.0	5.9	5.9	5.9	5.8	5.8	5.7	64
63	5.9	5.9	5.9	5.8	5.8	5.7	5.7	5.6	63
62	5.9	5.8	5.8	5.8	5.7	5.7	5.6	5.6	62
61	5.8	5.7	5.7	5.7	5.6	5.6	5.5	5.5	61
60	5.7	5.7	5.6	5.6	5.5	5.5	5.5	5.4	60
59	5.6	5.6	5.5	5.5	5.5	5.4	5.4	5.3	59
58	5.5	5.5	5.5	5.4	5.4	5.3	5.3	5.2	58
57	5.4	5.4	5.4	5.3	5.3	5.3	5.2	5.2	57
56	5.3	5.3	5.3	5.2	5.2	5.2	5.1	5.1	56
55	5.2	5.1	5.2	5.2	5.1	5.1	5.0	5.0	55
54	5.1	5.1	5.1	5.1	5.0	5.0	5.0	4.9	54
53	5.0	5.0	5.0	5.0	4.9	4.9	4.9	4.8	53
52	5.0	4.9	4.9	4.9	4.8	4.8	4.8	4.7	52
51	4.9	4.8	4.8	4.8	4.8	4.7	4.7	4.6	51
50	4.8	4.7	4.7	4.7	4.7	4.6	4.6	4.6	50
49	4.7	4.6	4.6	4.6	4.6	4.5	4.5	4.5	49
48	4.6	4.6	4.5	4.5	4.5	4.4	4.4	4.4	48
47	4.5	4.5	4.4	4.4	4.4	4.4	4.3	4.3	47
46	4.4	4.4	4.4	4.4	4.3	4.3	4.2	4.2	46
45	4.3	4.3	4.2	4.2	4.2	4.2	4.1	4.1	45
44	4.2	4.2	4.2	4.1	4.1	4.1	4.0	4.0	44
43	4.1	4.1	4.1	4.0	4.0	4.0	4.0	3.9	43
42	4.0	4.0	4.0	3.9	3.9	3.9	3.9	3.8	42
41	3.9	3.9	3.9	3.8	3.8	3.8	3.8	3.7	41
40	3.8	3.8	3.8	3.8	3.7	3.7	3.7	3.7	40
39	3.7	3.7	3.7	3.7	3.6	3.6	3.6	3.6	39
38	3.6	3.6	3.6	3.6	3.5	3.5	3.5	3.5	38
37	3.5	3.5	3.5	3.5	3.5				37

CHAPTER XV

LIGHTS AND HIGH LIGHTS

A Miscellane-
ous Offering

LIKE some of the campaigns, this chapter is composite. In gathering the data for this volume we wrote many scores of workers, District Superintendents, pastors, and laymen, asking for incidents and experiences in their campaigning in narrative. The return was voluminous, illuminating, inspiring, helpful. Much of the material has been used in the various chapters in this book. Much still remains on the table unused. We offer a number of the best pieces of material under the caption of Lights and High Lights. They are presented without much editing or classification. As we have been running them over, each seems good in itself and without any relation to any other.

While it has been our policy throughout this volume usually to omit names and places, we are permitting a little more identification in this chapter that each story may be recited as nearly in its original diction as possible.

In the College of the Pacific Jubilee Development, the Executive Secretary of the College arrived one Wednesday morning at an important railway junction in California, where he changed to another road. The wait was three hours. He remembered that President Seaton was to preach at the Methodist Church in that city the following Sunday morning.

A Willing
Giver

The secretary called on the local pastor and suggested that there might be somebody in the community who would not be able to attend the Sunday morning services; if so, he would be pleased to call upon such an one. The pastor immediately said, "Yes, there is a sister who lives two miles out of town, and who rarely ever comes to church; she is elderly and frail." Soon they were en route to her home. The pastor introduced the secretary and the subject.

The secretary stated the case to the good woman briefly but pointedly. She called in her companion, a

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woman of mature years and judgment, and asked her advice. The reply was, "I do not like to give advice in such a matter." She was then asked this question: "What would you do if you were in my place?" Immediately the answer came, "I think I would give some money to the College of the Pacific."

The secretary, fearing a too hasty climax, said, "Suppose we talk with the Lord about it." His suggestion was approved instantly, and to their knees they all went.

As the Doctor prayed he said he felt inclined to ask the good woman for \$100, although the pastor had suggested but \$5. A few seconds later in his prayer his courage rose to \$500. At the end of another thirty seconds he had a vision of one thousand dollars, and, to quote his own words, "As we arose from our knees the Spirit whispered to me, Ask her for five thousand dollars." He did so at once. The alarmed pastor, great, liberal, and kind man that he was, said, "Now, sister, I did not tell him to do that. I do not know whether you can give five dollars; all I know is that you live comfortably, but for all I know, your son supports you."

Her reply was, "Doctor, my son has all the money he will ever need, and I have more money than he has. I guess we will make it \$5,000. I object to only one thing, and that is the interest. I am now past the middle of eighty, and it is no use bothering with interest for the little while that I will live."

Her stated conditions were accepted, the obligation signed, a prayer of gratitude breathed to the All-Father, according to the long-ago inspired message, "It is more blessed to give than to receive."

Our first gift in the campaign for Missouri Wesleyan came from a little boy about nine years of age.

Childhood's
Offering

This little lad was about six years of age when Dr. DeBra was in the midst of Missouri Wesleyan's first Jubilee. At that time he obtained his father's consent to take from his bank the one dollar he had saved and make a gift to the college. Dr. Ben F. Jones, Superintendent of the Cameron District, called at the home in early March, 1918, on his way to a Quarterly Conference. The one

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topic uppermost in the minds of the Superintendent and the family was the college campaign.

Little Paul was keenly alive to the Jubilee program as he heard them discuss it, and although not feeling well, spoke enthusiastically about what he wanted to do. When the hour for the evening official meeting came, the mother did not plan to attend, but little Paul spoke up promptly and suggested to the mother that she must go, because she was a member of the Official Board. She protested that she had intended to stay with him because he was not well. In turn, he said, "No, mamma, I am all right. You must go. They need you."

Reluctantly, the mother obeyed, and upon her return found her little son worse. At midnight his screams of distress aroused the neighbors, and on the morrow he passed to the home beyond, a victim of appendicitis. When the sad parents had laid their child to rest they began to think of his little estate. There was but one place they could think to invest it, and so Superintendent Jones received from them a draft for \$51.34, the total holdings of little Paul—his personal savings toward an education.

An Assistant Director writes: "In the Wisconsin Campaign I asked the pastors to bring at least one of their representative laymen to each of the setting-up meetings. The district setting-up meetings proved a wonderful asset to the campaign. One preacher, for example, came to one of these meetings definitely opposed to the campaign, and had so expressed himself to many others. At the close of the setting-up meeting he had caught a new vision and was ready to enter the campaign at his best. One layman who had been asked by the pastor to attend refused to come at first, saying that he not only did not believe in the campaign just now, but was definitely opposed to it. The pastor asked him to attend anyway, and to express his opinion at the meeting. This he agreed to do.

"After attending the meeting he had no criticism to offer, but went away one of the enthusiastic boosters for the campaign, saying their charge must do its quota."

An Iowa farmer, owner and operator of 400 acres of land, well stocked and equipped, was visited by a neighbor-

**A Reversed
Opinion**

**A Disappoint-
ing Response**

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ing minister who had once been a favorite pastor with him. That minister was accompanied by another, selected for the service, who had "special gifts" in the clear, intelligent, convincing presentation of the Lord's cause, whether evangelistic, social, or financial.

The farmer was very favorably impressed, and assured them so earnestly that he wanted to help in the good cause that they prolonged their stay in a brotherly, social way. The interview reached its climax at the noon hour over a good dinner.

After dinner the farmer asked permission to think about the matter, and requested them to return in a few days to receive his subscription.

Let them tell the remainder of the story in their own words: "After about a week of exultation over the large prospect, we went back to get the good brother's subscription, and after some more explanations, I handed him the card to fill out, and looked the other way while he signed. When he returned the card our disappointment was so great that we could say nothing. We just got up and left. The subscription was for ten dollars."

**A Youthful
Donor**

An interesting item occurred at the faculty meeting one day in Hamline University. Herbert Leonard, eight-year-old son of Rev. Herbert H. Leonard, had pledged one dollar a year toward the campaign. This he was to earn himself. He had earned his first dollar and was not content to send it, but wanted to bring it himself.

He reported to the secretary in the office that he wanted to see the president on important business. She brought him to the door of the room where the faculty meeting was in session. The president met him, and learning his business, brought him into the faculty meeting and announced his errand. A vote of thanks was taken by the faculty to "one of the future Bishops of the Church for his generous and energetic support."

**Preachers'
Salaries
Increased**

The Wilmington Conference Jubilee Campaign brought to the fore the fact that the salaries of the preachers in that Conference were much below what they should be. Before the campaign was closed they had formed a definite organization, with one of the leading judges of the city of

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Wilmington as chairman, and started out with the definite aim of raising all the preachers' salaries twenty-five per cent. Within four weeks after the close of the campaign one church had raised the pastor's salary one thousand dollars; another, five hundred dollars; another, four hundred dollars; and still another, three hundred dollars, etc. A certain Church had a mortgage debt of twenty thousand dollars on the Church property at the beginning of the campaign. They felt that they had all they could do. But when they caught the vision and the spirit of the Jubilee they cheerfully gave approximately twenty-five hundred dollars, and then raised their preacher's salary five hundred dollars."

The Official Board of another Church in that same Conference indicated to the pastor in the beginning of the campaign that they were not interested, and asked him not to press the campaign. But he was a wise pastor, interested in the salvation of the people, and realized that they would be willing to help if they had a vision of the necessity. His co-operation with the Jubilee organization was ideal, and the result was that his church in a town of two thousand people subscribed over \$7,000. That Official Board felt so good about it that they increased the pastor's salary three hundred dollars before the campaign closed, and inside of four weeks after the campaign was over canvassed their charge for an additional advance of \$200.

The pastor wrote us a letter stating that the attendance at Church, Sunday school, and prayer meeting had never been so good in the history of the Church, as it was toward the close of the campaign.

His Church had caught a new vision, and were hilarious in living and giving for the great work and interests of the Kingdom.

And now comes a "Regular" with several incidents. He says:

"The heart of the average American citizen, independent of Church affiliations, is sound toward the fundamentals of the social order.

"I was canvassing in the State of Wisconsin with the District Superintendent. We had the name of an aged

**A Vitalized
Church**

**A Conscientious
Steward**

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gentleman reputed to be one of the wealthiest men in the community. He was not a Methodist, not even a Churchman. He had the reputation of being very careful of his money, and withal very deaf, and hard to reach with any proposition.

"As a venture we called at his office. He himself opened the door and asked us to come in. Standing with him, we presented our cards, and with my lips close to his ear I began to tell him of the mission and merits of the 'Jubilee Campaign.' At first he was not interested, but when he discovered that we had a fine subscription from a fellow townsman for whom he had a high regard, he became more interested, and asked that I should tell him more of the cause, which I proceeded to do. He then turned to his desk and wrote for us a good subscription. Having done so, he spoke substantially as follows: 'Gentlemen, sit down. I want to say something to you. I thank you for coming into my office and for having given me the chance to have a part in that which I believe to be a great and worthy cause. Because of my deafness, I am largely shut out from the world, and do not know of many things that are going on, but I have a lot of money that I ought to give away, and I want to know of the things that are worth while and to which a man of means should be giving his money. I have remembered Lawrence College in my will, but even so I am glad to make a gift to the cause of education in this way at this time.'

**The Value of
a Partial Pay-
ment Pledge**

"In a recent campaign I interviewed a lady of means and splendid business ability. She listened to the appeal with interest and then said, 'I will give a thousand dollars the first of next January and possibly more at some other time.' I thanked her for her interest and for the definite subscription and for the indefinite possibility of a future gift; then as tactfully as I could I showed her how much it would mean to the campaign to make the indefinite interest concrete in the form of a definite pledge to be paid later and within the five-year period covered by the campaign pledges. To this she replied, 'I see the force of your argument, and I will give one thousand dollars, to be paid the first of next January, and another thousand dollars,

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to be paid within the period of five years, at my convenience.'

"A dear woman at Olin whose boy had gone to the front told the pastor and a visiting worker how her boy was selected from among the other boys of the town as a first lieutenant, with a salary of more than \$150 a month, the other boys generally yet serving as privates at \$40 a month, all because her son had secured some college education. She believed in colleges. Though she had not previously given more than \$2.50 on any benevolent cause of the Church, she promptly wrote her name down for \$500 and started the list for the town.

**A Believer in
Education**

"The pastor and the Group Leader were waiting for the other two visiting pastors to come down to the breakfast table at the parsonage at Elwood. The ever-present Ford stood champing on the bits, so to speak, ready for the educational fray of the day in the front yard. 'Let's surprise them with an appetizer for breakfast,' suggested the group leader to the pastor. No sooner said than done. The Ford was cranked, and three miles speedily covered. The farmer in question was just up from the breakfast table. He seemed interested. Soon he wrote a pledge for \$200, and promised to send his daughter to that college the next year. When the four workers sat down to the parsonage breakfast, they did not need to pass the pepper. The sight of the \$200 pledge before breakfast was a good digestant.

**A Generator
of "Pep"**

"A young man of splendid possibilities came from Central New York Conference to help me. I knew the stuff he was made of. I had a good visit with him in my room after he reached the field, and I said: 'P——, I wish you would go out with the idea of being a one-hundred-percent hitter. Get something from every one you interview.' He went at it in earnest. For a week he brought back a subscription from every interview. His aim held him when otherwise he would have quit with justification. He brought subscriptions from 'impossible cases.' For three weeks and over he worked in city and country in conservative old New England and surprised us all by the results he achieved. His record for the whole period fell

**A Hundred-
Percent Hitter**

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only a little short of one hundred per cent. I believe his work was as consistent as any that came under my observation in my experience in the Jubilee."

Privations and Their Reward

"One of the Jubilee men and the Seminary Principal landed at a small station down East in mid-winter, and found that their prospect lived five miles away over the hills, with snowdrifts ten feet deep between station and house. The owner of the only stable team for hire had gone fox hunting. No other horse and sleigh could be obtained. They finally bargained with a timber man to take them on his two-horse lumber sled. While he was harnessing his horses they tried to get some dinner. The inhabitants told them the only hotel in town had been closed 'because of prohibition.' No boarding house was in the town, so the pair went to the country grocery store that had just been closed for a 'heatless Monday afternoon.' They succeeded in getting the grocer to open up and sell them some sardines, crackers, and cheese. They dined on the front steps of the grocery, and soon the horses and sled whisked them off to the prospect's house, an aged maiden lady who had inherited considerable money, and was living in the same house where she had been born eighty-four years before, welcomed them. Five thousand dollars was the harvest that day. Changing from the lumber sled to a horse and cutter, they drove to the nearest large town, where a late train was caught connecting with a midnight express for the Central Office of the Metropolitan District."

Another worker writes:

Getting the Giver with the Gift

"Every college has an appeal. Put the mission of the college before the people. Tell what it is doing. Tell what folks are giving; others will follow. In the city of Charleston, West Virginia, in company with two trustees of the college, I called upon a well-known business man. He owned the imposing office building in which we were calling. When we entered his office, he greeted us with 'Well, gentlemen, I know what you have come for, and I am sorry to disappoint you, but I cannot give you anything.' That was a very disappointing opening, though not an unusual one. I replied, 'If you cannot give us any money,

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Mr. S., will you give us a few moments of your time? We would like you to know at least what we are doing and why we are doing it.' He graciously replied, 'Well, I will give you whatever time you want, but I can tell you beforehand it will do you no good, for I am so tied up now that I cannot take on any more obligations until I get free from those I have.' I did my best to help him see the importance of our institution at Buckhannon, and soon he made a complimentary remark that gave encouragement that the interview was not wholly in vain. Finally he signed up for five hundred dollars.

"In a setting-up meeting at Providence, Rhode Island, a year later I related the above incident to the pastors for their encouragement in their forthcoming intensive drive. As I told of finally securing the five-hundred-dollar pledge, Bishop E. H. Hughes, who was present, said, 'That was not all you got. I rode with that man in his automobile in Charleston not more than two weeks since, and he is an enthusiast for West Virginia Wesleyan.'

"In the same building in which the above-mentioned subscription was secured we called upon a man who was a member of a sister denomination, and who was trustee of the State college. He heard us patiently and then asked, 'What is the purpose of the present campaign? How is this money to be used?' Before either I or one of the two trustees of the college present could answer, an enthusiastic but experienced canvasser who had joined us launched into a word picture of a great cosmopolitan university, with its Electrical and Civil Engineering courses and its department of Applied Science.

**A Victory of
Tact**

"The prospective donor leaned back in his chair and said, 'I won't give you a cent. I don't believe that is the province of a Church school!' We all were aghast. One trustee said, 'I hope you won't say that, John.' I fingered my little black book for a moment, and then, finding the place I sought, I said, 'Mr. L., let me tell you what this institution has done for this State.'

"I told him how in its short career it had sent teachers to every normal school in the State, to the State college, and to practically every institution of higher learning in

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the State. I told him of the three departments organized and running: Classical, Normal, and Music. I stated that the president had not mentioned to me that there was anything in the line of engineering courses contemplated when I had inquired of the future plans for development. I referred to the two trustees present for actual confirmation of any plans along this line, and they answered, 'Nothing of the kind has ever been considered by the trustees.' The 'prospect' warmly commended the record of the school as well as its program, and signed a pledge for a thousand dollars."

**A Pledge
from Overseas**

A student who was working his way through college, and left to join the Aviation Corps, heard of the campaign and wrote to the principal, "Please send me a blank. I want to contribute something." The principal sent him the blank, and received by return mail a subscription for one hundred and twenty-five dollars. This student had worked his way through the seminary, and had been working his way through college before he enlisted. He's the kind that will finish when he returns from the front.

A solicitor says:

**An Underrated
Prospect**

"In a half-hearted way the pastor handed me three cards. 'Here is a lady you should see. Her husband is a Baptist physician. I think she might give twenty-five dollars. The other two are neighbors nearby.'

"Within a few minutes my colleague, who was a pastor from a neighboring charge, and I were in the home of this Baptist physician, talking to the wife about the campaign.

"'Oh, yes,' she said, amid the comfort and plenty of her home, 'I am very much interested. I had thought that, on account of the war interests, it would be impossible to do anything, but since I heard you preach Sunday I began to feel that it was wrong to think of excusing myself, for I believe we must not fail to take care of our colleges in this time of stress. What do you want me to do?'

"The shock was mine that time, but with calmness I very promptly remarked that I had hoped she might consider one thousand dollars. The good woman was so seated that she could not see the wild surprise that showed from the eyes of my pastor.colleague.

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“‘Oh,’ she said, ‘I can do that much all right. I was wondering if I may not in some way place this gift as a memorial to my dear boy, only fifteen years old, who died two years ago. He was a beautiful Christian lad and a close companion of his mother.’

“Had the pastor only given us the information we should have had, doubtless that fond mother could have been aroused to larger investment in perpetuating life ideals of her devoted son, a thing she was fully able to do.”

Dr. L. B. Bowers, one of our most efficient Jubilee specials, writes:

“One of the most humorous experiences in the campaign occurred in a western Conference. I went with the pastor of a certain church, spending an entire evening with a good woman, represented to be quite wealthy, and also of very eccentric habits. After the usual effort to introduce the main theme, we realized we were making but little progress. Each undertaking on our part to broach the subject from any particular angle became the pretext on the part of our prospect for giving a long stretch of the family history; how the pet cat had behaved on certain occasions, or the dying words of the former man of the house.

**A Loquacious
Prospect**

“Now the experienced canvasser understands that under circumstances such as these, where one feels he is not making proper headway, the thing to do is to say to the prospect, ‘Well, now, Mr. Blank, don’t you think you would better think this over a while, and we will come back and see you again?’ We did not feel that we had gotten our prospect to any such point of departure. At last, in desperation, after the clock had struck ten, the pastor turned and said to me, ‘Bowers, don’t you think we would better go home and think this over a while, and then come back later?’

“On another occasion the same pastor and I paid a visit to an individual prospect who, we felt, if we could impress in proper manner, could help us wonderfully in almost any form of donation. We found the individual raking grass on the lawn. After the ordinary civilities and the introduction of the paramount subject, we set about to reach some definite conclusion in that informal open-air

**Philanthropy
vs. Astronomy**

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visit. This prospect seemed also to be very evasive of the main theme. After persistent efforts, however, the pastor felt he had struck the proper lead, and he was going on to his best climax, with an occasional 'Amen' from myself. When he finally concluded, and we both felt that we had struck fire, we waited breathlessly for response. After a few seconds of hesitation, our prospect looked up from the new-mown lawn and said, 'Let's see; we have a total eclipse of the sun to-morrow, don't we?'

A Returned Prodigal

"The most pathetic experience was that of the canvass of an elderly gentleman who had lived in sin all of his life until within the three years previous, and had spent in his dissipations the most of two or three fortunes, of which there remained now in his name only the small sum of \$400. This sum, because of the past prodigal habits of the husband, was being kept by the wife, as she said, with which to pay his funeral expenses.

"The story of the college and its needs and great opportunities for service touched the heart of this man, who was now trying to serve his Master faithfully, to such an extent that he begged, with tears, to be allowed to take this last bit of earthly goods and invest it in the interests of the Kingdom of his Lord. At first he was refused. Later the other members of the family, amply able to otherwise care for all the possible future needs of the father and husband, yielded; and the joy that came to this man's heart in giving what might truly be called the 'fag end' of life to the Kingdom was most touching.

A Gift-Born Shout

"An expression of that sort of religious joy and shouting which we think most real occurred in the home of a good man and his wife who were debating the question as to whether they would invest \$3,000 or \$10,000 of stocks and bonds in their possession in the interest of Christian education. Finally it was decided to invest the full \$10,000, the total amount of their estate, in annuity bonds in the interest of the college. After the papers had been prepared and signed, the two caressed each other, and with tears in his eyes, the old man clapped his hands and shouted, 'Glory to God! I am the happiest I've ever been in my life.' And why not? When one does a real thing for the

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Kingdom, it ought to be to him the source of the greatest joy.

“One of the most striking things to us in the whole campaign was the very generous giving proportionately of the poor, and what seemed to us to be the very meager giving of the majority of the rich. Many individuals of average means signed over entire estates to the work of Christian education, retaining only their life interests, while many individuals of untold wealth turned the cause aside with nothing at all, or nothing commensurate with their ability. But this only reminds us of the fact that all through the history of the Church the work of the Kingdom has not been financed by the millions of the mighty, but by the mites of the millions. Are the rich less generous than the poor? Perhaps the greater percentage of our rich people donate to benevolent causes more generously in proportion than the poor, because there is such a small percentage of the population which can be called wealthy. And just what percentage of those who are comparatively poor would be selfish and penurious if they were rich is difficult to tell.

**Mites and
Millions**

“Anyway, the great problem of the Church of Christ is the consecration of the world’s material wealth to the promotion of the interests of his Kingdom. Almost every organization of the Church suffers for lack of material funds, and many open doors of opportunity must be left to stand ajar unentered because the Church has robbed God.

“How to conduct the necessary activities of civil life and not interfere with the largest material possibility, and at the same time dedicate the whole of our substance to the ends of the Kingdom of benevolence and truth, seems to be one of our most pressing problems. However, it must be done. Asceticism has been tried. Materialism has only added curse to curse. To spiritualize and sanctify the material to the spiritual and eternal values of life is to be the greatest achievement of the Church in the coming century.”

A Secretary writes:

“Feeling sure that the time was now ripe to announce

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Spiritual
Victory
Through Giving

the subscription of Brother B——, a member of the Executive Committee of the Conference school, I requested a professor of the college who enjoyed his sincere personal respect to go with me. Our prospect was reputed to be as earnest in urging others as he was skillful in not giving himself. By appointment we met him for earnest counsel and prayerful study of the whole campaign situation. After tactful outline of the need, we courteously suggested why it was vital that he consent to twenty-five thousand. Also how he might do this under terms adaptable to his personal financial condition. He replied quickly, 'I have decided to give ten thousand, and this is all that has seemed at all consistent for me to give when I consider my other responsibilities and needs.'

"In the spirit of the Master, we quietly proceeded with a searching, urging review of the need of the hour. His response came with marked earnestness. 'Well, Brother Empey, if it seems necessary for me to give a final answer to-night, I am compelled to say ten thousand dollars, and it does seem that you should hear from me soon. However, if you can wait a few days, it may be to the advantage of our school.'

"'My brother, we shall wait,' said I, as we promptly arose to go. 'Please counsel with your wife and the Lord. We shall be very happy to hear from you at your earliest possible convenience.'

"This conversation took place on Thursday night. His letter came the Monday following, stating that, after prayerful study, he and his wife had decided to give twenty-five thousand dollars. Their letter throughout was rich in evidence of spiritual victory in the home, and full of glorious promises for that campaign, which finally outran its askings by seventy-five thousand dollars."

This is a story of a man without God, home, or even country. How sad a condition that is!

Self-Centered

"He was a bachelor, 'a man without a country.' Years before, as a penniless foreigner, he had come to America, and had prospered materially. But prosperity brought no blessings to his life. His hovel-home remained unchanged, an indescribably dirty hole in which to exist. None were

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welcome there, and no good cause went thither for assistance. All his good aspirations and sympathies withered and died. They could not live in his grasping soul.

"But one day he was missed. The seeking neighbors found him lying on his own dirty couch of straw, his head pillowed on a worn, greasy block of wood, sick unto death. They hurried him to the hospital, but in a few days he died, without heirs, without a known friend or relative in the world, 'unwept, unhonored, and unsung.'

"His fortune of over three-quarters of a million dollars is to be taken over by the State, which, after expensive and hopeless efforts to find heirs, may find some way to make it benefit mankind."

Another special tells an interesting story:

"But two days remained until an Illinois campaign should close. A helpful layman covered the thirty miles with me in his 'Big Six.' Entire strangers, we arrived at eleven o'clock in the morning at a quiet country home. A maiden of seventy-six lived with her tenant family on her own quarter section. Our arrival embarrassed her by hindering the dinner preparations. We were too hurried to possibly wait for dinner. My layman said, 'Sister W——, we have driven over thirty miles just to see you quietly for a few minutes on a matter of great importance.' Immediately she grew courteous, inviting us to her own reception-room. I noticed that she was under some excitement, and I promptly began to quiet her by talking slowly, with special attention to clearness and directness. The spiritual response to this appeal was delightful. Within a few moments she was explaining her long-standing desire to give the college a thousand dollars some day, but did not see how it was possible now, as she had just completed payment on a troublesome mortgage, hoary with age. It was my task to show her how she might help by suggesting the plan of an estate pledge, explaining that I had hoped she might consider at least five thousand dollars. I had talked but a few moments along this line when she, after a quiet moment of very earnest thought, broke out, saying, 'Well, I believe I could make it three thousand, but five thousand would be too much, considering

Three
Thousand in
Thirty
Minutes

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other things I must do.' There was nothing more to do but write. One of God's real noble women had heard His emergency call to plant life effort and make service immortal. Within just thirty minutes after our arrival we were hurrying back to make my train at the station thirty miles away with three thousand dollars advance toward our coveted goal.

Who's Boss?

"When a man said he couldn't give his answer to-day—he would have to talk with his wife, this story was occasionally told him. A man decided to find out who were the heads of the families in his village. He took a load of hens and tied two horses behind the cart. At the first house he stopped and asked the man, 'Who is the head of the family here?' When the man answered, 'My wife,' the investigator replied, 'Come out and get a hen.' At the next house the same questions brought the same replies. 'Here's a hen for you.' At the third house the man replied, 'I am the head of the family.' 'Come out and get a horse,' was the reply. The man and his wife came out, and the man was asked to choose which he would have, the white horse or the black horse. The man said, 'I will take the white horse.' But his wife interrupted and said, 'No, you won't. You have the black horse.' The investigator immediately said, 'No, you don't. You have a hen.' "

**"It's Dogged
As Does It"**

"A pastor said: 'What can that Jubilee office mean? They say oftentimes more can be secured the second round than the first, and more the third round than the second. Cheerful and optimistic as that is, it sounds more like fiction than sober fact.' But he tried it. His preliminary canvass brought a \$500 pledge. Then he enlisted four neighboring pastors to help him, and the second round shocked up \$750. Gleaning Sunday netted but \$50. You see there were only four people in the audience that day who had not subscribed previously. But the pastor still saw possibilities. Single-handed and alone he followed his lead.

"One Disciple brother came across with \$500 and promised to send his children to that college. Several others gave \$100, one of them a Wesleyan. Some of the Presbyterians gave \$50; an infidel gave \$25, the first he

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had ever been known to give to any religious cause. Before the fourth round-up closed the pastor had secured nearly \$2,000, and established therewith two permanent scholarships at Cornell College in the name of the two Churches which he served. And through the years to come those two communities will be represented year by year, free of tuition charges, because of the educational campaign. Not the least of the benefits was the tremendous interest awakened in the hearts of the parents, moving them to send their children to school. And one brother-pastor remarked of the pastor mentioned, 'You will have to tell him when the canvass is over, or he will keep on going indefinitely.'

"But again, one brother of German extraction, upon the second visit of the pastor, accompanied by the visiting educational expert, failed to do anything, remarking that 'The time was not ripe for such a movement.' The pastor could not give him up, however. On a later call he secured a pledge for \$100. On a second call the subscriber increased it to \$200, and finally to \$250. It is the margin that counts these days."

Perhaps we may be pardoned if we assemble here a few excerpts from messages of Jubilee appreciation. Professor Tully Knoles, of the University of Southern California, Executive Secretary for the campaign, closes a somewhat lengthy letter with this utterance.

"From the heart of the first President, Dr. M. M. Bovard, who literally gave his life for the University; from the heart of Dr. George F. Bovard; from faculty homes; from the Churches, and from the hearts and homes of Christian statesmen for years a continuous prayer had gone up to Almighty God for the institution. But now faith was strengthened, hope was encouraged, and victory was assured.

"How men and women gave! They owned Liberty Bonds; they gave them to the university. They were giving to the Red Cross and the Y. M. C. A.; they also gave to the university. Some Churches gave more to the endowment of the school than the cost of their own Church edifices. God will honor such giving in the cause of Christian leadership.

**Southern
California's
Message**

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"What did we accomplish through the leadership of the Jubilee?

"1. Over twelve hundred thousand dollars were subscribed for endowment and equipment.

"2. The standing, needs, service, and opportunity of the university were placed before thousands of people who did not know of it before.

"3. In the words of President Bovard, 'During this campaign no word has had greater emphasis than the word Christian.' The contributions have been made with the definite understanding that the educational work shall be Christian. We keenly appreciate this, and shall do all within our power to make the institution worthy of the sacrifice made by the people.

"4. We have confidence in our ability to grow with the needs of Christian education. The Jubilee has shown us the way.

"5. The campaign has united our Conference as it has never been united before. God has made us *one* in the accomplishment of this great task. Dr. Winship, the veteran educational writer, said some months before the campaign that Los Angeles wanted everything on a million-dollar basis except education. Since the campaign, he has said, 'The future of Education in Southern California is safe.'"

An Enriched
Gift

A minister who had been loaned to the Jubilee by his Official Board writes: "My work with the Jubilee was full of satisfaction and joy to myself in the enrichment that has come to my life and ministry because of the year of work with the Jubilee folks. I re-enter the work of the pastorate with more faith in God, more faith in men, more faith in the ability of the Church to do large things, and with more daring to undertake large tasks for Christ and the Church.

"As to organization, I heard one of the most discriminating of the Bishops of our Church say that the genius of Methodism for organization reached its climax in the Educational Jubilee. In effect, the organization when set up on the usual basis and with the cordial co-operation of District Superintendents and pastors, worked without ex-

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ception, and results were invariably in proportion to the cordiality of the co-operation."

The next is from a Jubilee regular, employed through the Central Office. It bears the sentiment we have heard expressed by many of them: "I count my years in the Educational Jubilee Campaign the most fruitful and happy of my whole ministry. It was a very high privilege to be one of the Jubilee men; to be linked with such a great cause; to meet the many fine laymen, pastors, District Superintendents, secretaries, presidents, and bishops.

**Fruitful,
Happy Years**

"It was my privilege one day in the southwestern part of North Dakota, over 350 miles from Wesley College, which we were representing, to tour with an auto sixty-three miles among farmers, some of whom lived in sod houses, and never had seen the school; yet they subscribed liberally and willingly, and had no hard-luck stories to give me. I enjoyed a good dinner that day in a sod house, and my host subscribed \$75 to Wesley College."

"The Jubilee was full of surprises. A team was reporting to me a succession of happy ones. 'Are there none the other way?' I asked. Instantly the answer came: 'Yes, surely there are surprises the other way. I have been opposed, refused admission into homes, and in one instance another Jubilee secretary and I were cursed. He told us where to go, but we replied that that country was too hot for us.'

**Difficulties
Met**

"I have been held up by flood, with no communication with the outside world for two days; was on a snow-bound train that could neither move forward nor backward; after twelve hours the passengers were removed from the train on bob-sleds furnished by the railroad company.

"With all its ups-and-downs, the work of the Educational-Jubilee was most pleasant."

The following letter from the Rev. R. A. Dadisman, Superintendent of the Pratt District of the Southwest Kansas Conference, in reply to a letter of inquiry, is a "High Light" on many phases of Jubilee values:

**A District
Superintendent's
Letter**

MY DEAR BROTHER HICKMAN:

Your inquiry of the 4th inst. is in my hand, and after carefully reading it, I beg to reply as follows:

My District, which is known to be the youngest of the districts of

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the Southwest Kansas Conference, the weakest financially, and embracing the newer portions of the country, and, I might add, the great mission field of our Conference, raised, in round numbers, the sum of \$96,000. That was more than \$21 per member for both young and old.

As to the effect which the campaign had upon the district, I beg to reply:

First: The only noticeable effect which it had on the benevolences was to increase them above anything the district had ever done before.

Second: We reported between 1,750 and 1,800 conversions on the district. That is at least 250 above any high-water mark the district had ever made in that line, our former high-water mark in conversions being 1,700. I am now beginning the sixth year of my superintendency, and I am confident that the spiritual condition of the district was never before so good.

Third: The only reactionary evidence manifest as a result of too much emphasis upon and pressure for money during the campaign, was and is the fact that the salaries were better paid last year than ever before, and of the 53 pastoral charges on my district, more than 50% of them increased the estimate for pastoral support the coming year.

Fourth: How, in general, does the "State of the Church" in your district compare with what it was a year ago? I am free to say, far in advance of what it was a year ago.

To tell you the plain, unvarnished truth; the campaign for the \$600,000 for Southwestern College was one of the greatest blessings that ever came our way. It was a blessing to the laymen as well as to the preachers. In some of our meetings, on the Sabbath when the interests of the college were presented, as a result of the tremendous pressure of the Spirit, sinners would be converted.

Perhaps no one person was quoted more frequently during the later years than that long-time educator, President Woodrow Wilson. The following Associated Press message from him seems fitting and climactic close for this series of virile utterances:

The Associated Press credits President Wilson with having said: "So long as the war continues there will be constant need of a very large number of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civil life, but for a very high average of intelligence and preparation on the part of all the people."

CHAPTER XVI

THE CALL OF TO-MORROW

THE New Jersey Conference was celebrating the anniversary of the Board of Education of the Methodist Episcopal Church at its annual session some four years ago. President William Arnold Shanklin, of Wesleyan University, was one of the speakers. After a brilliant presentation of the cultural and spiritual values of Christian education, he turned to the discussion of its economic problems. His general statements in figures were quite kindred to those usually presented by educators familiar with the general facts. He showed that the average cost of education in this country, in the higher realm, meaning by that the college of liberal arts particularly, is fully two dollars to one; that is, that for every dollar the student pays in tuitions, incidentals, and other fixed fees to his college, somebody else must pay two dollars. In other words, the average cost of collegiate scholarship is three times what the students are charged by the colleges of liberal arts throughout the Church. He also showed that while the excess of expenses in some good schools in those sections where living is less expensive is only one dollar to one dollar; in others in the sections where living is more expensive, it is three dollars to one.

**The Cost of
Education**

He then stated that the fees to Wesleyan University are \$125 a year, or \$500 for the four-years' course. He further stated that every student taking the full baccalaureate course at Wesleyan University costs the university \$400 a year, or a total of \$1,600. The difference between \$500 and \$1,600 is the net cost to the University. This difference of \$1,100 must be covered through other sources, such as endowment income, special gifts, Annual Conference collections, or other philanthropic contributory agencies. The logic of the statement is clear, definite, and convincing. Unless Christian philanthropists, alumni, and others provide for this difference in some one or more of

**The Necessity
for Philan-
thropic
Assistance**

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the ways above suggested, a creditable standard college, such as Wesleyan is, must incur deficits.

Hard-headed business men, hundreds of them, thousands of them, said to the Jubilee solicitors during the recent great movement, all with evident sincerity, some with regret, some with bravado, some with manifest ego, some with contempt, substantially as follows: "Why don't you charge enough to make that college pay its way? When any branch of my business doesn't pay, I scrap-heap it." Among these was a dairyman. He said, "Every cow in my herd has to justify herself, or her carcass goes to the block." Practically all these people seemed to think their statements unanswerable, but the answer is plain.

**The Challenge
of Education
to Philan-
thropy**

If Wesleyan University, or any other institution of our denomination, qualified, equipped, and manned to do standard college work, should charge enough to cover the cost, the fees would be prohibitive to anywhere from two-thirds to three-fourths of the students who attend. This would mean that the returns in fees to the institutions would be no more than they are now, if as much, while the enforced exodus of students would leave remnants of student bodies too small and too discouraged to do really good work.

This is not true of colleges only. No form of general education ever paid its way. There is now and then a private institution, conducted for the benefit of the children of the rich only, that charges enough to pay dividends on the investment. But the great educational system of this country, from the first-year of the grade schools to the professional schools of the universities, is built upon the theory that education is a public necessity; that every child of normal mentality, or more, or even somewhat less, is entitled to opportunities of generous scholarship, and that a reasonable minority is entitled to the opportunities of liberal culture.

No parent or guardian pays the expenses of the education of his children or wards while they are in the public schools, or in the institutions of higher learning. Every citizen not a successful tax-dodger is obliged to contribute a part of his income annually to the support of the public

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schools from the day of his birth, if he is born solvent, to the day of his death, if he continues solvent and dies so. This he does in his infancy to lay up for himself treasure against his school days to come. This he does after his school days are over to liquidate his liabilities to the nation for citizenship, and to help provide for the like or better equipment of others.

The only difference between the institutions supported by taxation and the institutions supported by philanthropy in this matter is the far superior economics under which the philanthropically-supported institutions are directed and maintained. The challenge to education and educators is abroad as never before.

Even while I invoke the genius of a stenographic assistant to pen this message, the newsboys are crying on the streets below, "Germany has surrendered!" "Germany accepts the conditions!" "Germany takes the 'armish-tish!'" On the same corner the boy carrying competing newspapers was crying, "Germany has not surrendered!" with tremendous emphasis on the "not." Whether Germany has surrendered is not so important at this moment as the fact that Germany is defeated in her effort to overthrow the democracies and trample upon the liberties of mankind. It is a matter of relatively small moment whether she accepts the terms of the armistice to-day, tomorrow, or next week. No sane patriot doubts that she will accept them, and that within the next six months. The next day after, Uncle Sam will be planning how and when to let his boys come home. They will not come at once, but they will come as soon as they can be spared from their big-brother mission to our Allies in the cause of liberty and humanity.

**The War and
Education**

Society must be re-established on normal lines, and our soldier laddies must return to the vocations of a people at peace with the world. Perhaps no war ever was fought when so small a percentage of the men bearing arms paid the supreme sacrifice as our American soldiers have paid while helping our Allies of the Entente in defense of the most sacred rights of humanity against the autocratic diabolism and lunacy of the Central Powers under the

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leadership of the Hohenzollern, drunk with the lustful dream of world supremacy.

The small percentage sleeping "over there" will be brought home presently to make more sacred the acres of God set apart as the abodes of His dead. Others will return, many others who, not having given their lives, will have paid a great price. Some will dangle an empty coatsleeve; some an empty trouser leg; some will be minus an eye—maybe two eyes. The forms of their injuries are legion, for they are many; they are both conceivable and inconceivable. The additional and natural demand that they will make upon the Nation's resources to fit and qualify them for the new vocations that most of them must adopt will challenge the best ability of America. They will have returned from a war that has demonstrated beyond anything ever before seen, or known, or felt, the values of liberal education. They will have returned from a service that made such a demand upon religious leadership as to give religion outstanding emphasis for all future time.

The College and the Soldier

It is not enough that organized government afford them opportunity through the taxation of its people for the necessary intellectual equipment to fit them for their essentially new vocations; the Church, too, must do its part. At this point it is not enough that the Church discharge its obligation. It must mount the zenith of its opportunity.

Brain culture alone will not meet the needs of these men. They must be led into larger spiritual vision. This is especially essential since those physically injured will no longer command the admiration of the world as they did "over there" by their athletic prowess and skill. One eminent in British education a while ago insisted that Waterloo was won on the athletic fields of British campuses. The outstanding elastic, aggressive, athletic skill and prowess evidenced and demonstrated by the American soldier in the trenches of the battlefields of the great war paid loftiest possible tribute to the athletic campuses of American colleges and universities. For these losses by those whose bodies are impaired, there must be generous compensation.

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Our boys who saw no service over-seas, but who cheerfully responded to Uncle Sam's call at home, are likewise entitled to our high consideration. The hour of the homecoming of our soldiers is the hour of the supreme opportunity of the Church since the night of Gethsemane and the morning of Calvary. This opportunity may find its supreme service through the medium of Christian education, the medium of sanctified Christian culture. Are we ready for it? Are our academies, colleges, and universities prepared to meet the opportunity, to avail themselves of this lofty privilege to render to humanity this great service, and to God this humble obedience?

At the annual session of the Association of American Colleges in 1916, a preliminary study was submitted on "The Efficient College." This study had been made by Dr. Calvin H. French, Assistant Secretary of the Presbyterian College Board, and Professor Ernest D. Burton, of Chicago University. These two distinguished educators made their surveys and reached their findings in consultation and counsel with Dr. Thomas Nicholson, then corresponding secretary of the Board of Education. The Association heard the preliminary study, and ordered a committee to assist in revising the report. This committee was: Dean Charles N. Cole, of Oberlin College; Acting President Thomas F. Holgate, of Northwestern University, and President Donald J. Cowling, of Carlton College. The committee enlisted the co-operation of Professor Edward A. Miller, of Oberlin College, who contributed to the further study of the efficient college through a series of charts, skillfully and carefully prepared, which places the educational world of America under obligations to him. The paper was printed finally as Pamphlet No. 2, Volume 3, Association of American Colleges Bulletin. It sets a minimum standard for the efficient college in the number of students, the number in the faculty, the value of the plant, necessary expenditure, sources of income, et cetera. We quote a number of tables and paragraphs from the paper which are very illuminating; also the conclusions drawn on the efficient college. The committee bases its findings upon a careful study of sixteen different institutions.

The Efficiency
College

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The Faculty The sixteen colleges from which the data for the construction of the average college is drawn have faculties ranging in number from eleven to twenty-three. The average number is sixteen. Of these, it is assumed that the president and the librarian will do no teaching. Each will be kept busy enough without doing any teaching. The number of instructors will, therefore, be fourteen. Two of these will act as deans and another as registrar. For these the amount of teaching will be reduced in proportion to the amount of other work required of them. If the college is co-educational, as it is assumed the average college would be, two deans will be needed.

Fifteen hours of teaching per week is considered a full schedule. Fourteen teachers, each carrying fifteen hours, could offer a schedule including two hundred and ten hours per week. After deducting as many of these hours as may be necessary to provide for the work of the deans and registrar, there will still be ample time left to permit dividing the Freshmen into two recitation sections and offering a considerable number of electives.

The Student Body The number of students assigned to the average college is one hundred and sixty-five. This is the average number enrolled in the sixteen colleges from which our illustrative facts are drawn. The enrollment and classification of students in these colleges last year was as follows, the colleges being listed in the order of their productive endowment, beginning with the one having the largest endowment:

ENROLLMENT IN SIXTEEN COLLEGES					
	Freshmen	Sophomores	Juniors	Seniors	Total
1	136	74	32	43	285
2	57	31	15	23	126
3	71	45	19	28	164
4	126	96	60	38	317
5	62	72	21	18	179
6	93	46	45	29	213
7	66	31	24	25	146
8	136	46	22	25	229
9	73	29	19	19	140
10	104	60	45	28	237
11	25	25	15	23	88
12	28	17	9	18	72
13	37	26	9	6	78
14	90	47	19	24	188
15	30	23	7	6	66
16	57	36	15	8	116
<hr/>					
Totals:	1,191	704	376	361	2,644
<hr/>					
Averages:	74	44	24	23	165

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The college budget is a summary of its expenditures and its income. The expenditures of a college fall into three natural divisions, namely, those on account of administration, instruction, and maintenance. The following table presents these items as they appear in our sixteen colleges: **The Budget**

THE EXPENDITURES OF SIXTEEN COLLEGES

	Administration	Instruction	Maintenance	Total
1	\$8,842	\$25,887	\$24,084	\$58,813
2	8,680	28,530	9,692	46,902
3	5,636	14,850	15,608	36,094
4	11,168	28,610	10,012	49,790
5	4,293	18,697	11,434	34,424
6	7,845	17,900	10,721	36,466
7	8,472	16,330	16,723	41,525
8	4,284	12,089	5,013	21,386
9	5,136	10,575	11,589	27,300
10	9,320	18,100	18,569	45,989
11	5,074	8,900	15,664	29,638
12	5,776	12,950	17,611	36,337
13	3,038	13,140	12,224	28,402
14	4,312	13,550	10,497	28,359
*16	3,500	14,000	4,283	21,783
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Averages:	\$6,358	\$16,941	\$12,915	\$36,214

*College No. 15 did not report financial statistics completely enough to use in this table.

Under the head of administration should be considered all expenses incurred in the management, government, and promotion of the institution. The salaries of all executive officers, their assistants and secretaries, the treasurer, and the librarian with their assistants will be accounted for in this division of the budget. The librarian is not an instructor, unless he is assigned such work in addition to his duties as librarian. Neither is he an employee hired merely to help in the care and operation of the physical plant of the college. He does administer a certain part of the educational plant for the benefit of the students. He seems, therefore, to belong among the administrative officials of the college rather than elsewhere. All expenses for travel by the president and other college officers will be listed under this head, together with expenses incident to meetings of the trustees and the cost of office supplies. **Administration**

The expenditure for instruction is the most important and should be the largest of the three divisions of college expenditure. **Instruction**

The total expended for instruction is the most interesting and significant item in the entire budget. The ideals,

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the stage of development, and the efficiency of the college may, with some obvious reservations, be judged by this item. Its adequacy and its amount as compared with the other items of expenditure throw much light upon the character and value of the institution.

But what can we say at present about the salaries of college professors? Among the institutions claiming a place in the fraternity of American colleges, the salaries paid those who are described by this time-honored academic title range all the way from a few hundred dollars to a rare maximum of five thousand dollars. In getting some light upon this point, reports were used from some other colleges in addition to the sixteen from which the facts presented in other tables were derived. Among these additional colleges were a few much stronger and older than any of the sixteen. The following table shows the number and amounts of salaries paid in twenty-six typical colleges. No salaries paid to teachers of music, commercial, or normal subjects are included. So far as the reports enabled distinctions, no salaries paid to teachers in preparatory departments are included:

SALARIES IN TWENTY-SIX COLLEGES

No.	Amount	Total
2	\$700	\$1,400
9	800	7,200
20	900	18,000
41	1,000	41,000
23	1,100	25,300
59	1,200	70,800
25	1,300	32,500
22	1,400	30,800
54	1,500	82,000
30	1,600	48,000
15	1,700	25,500
18	1,800	32,400
13	1,900	24,700
32	2,000	64,000
1	2,200	2,200
3	2,500	7,500
367		\$513,300
	Average salary:	\$1,389

Income

The other side of the budget, namely, the income and its sources, now demands our attention. Our information with regard to this part of the budget is most interesting and instructive. It must be remembered that the schedules of the expenditures of the sixteen colleges have been stripped of all non-operating items, such as the payment of annuities,

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or the repayment of loans. In like manner all abnormal items, such as loans, have been eliminated from the schedules of income. If the income from student fees, endowments, and donations proved to be less than the total of expenditures, the difference was computed as a deficit. As thus treated, the income statistics of the sixteen colleges are as follows:

THE INCOME OF SIXTEEN COLLEGES

STUDENT PAYMENTS									
	Tuition Rate	Amount	Other Fees	Room Rent	Total	Endow- ment	Dona- tions	Deficit	Total Income
1	\$60	\$12,575	\$6,751	\$5,142	\$24,468	\$28,858	\$5,487	\$ 0	\$58,813
2	50	6,462	1,650	2,292	10,404	30,822	5,676	0	46,902
3	60	10,627	2,612	966	14,205	21,186	7,703	0	36,094
4	100	28,447	1,549	2,085	32,081	12,565	4,535	609	49,790
5	40	6,686	868	961	8,515	23,567	2,433	9	34,524
6	60	12,052	2,170	3,000	17,222	13,162	6,082	0	36,466
7	40	5,979	2,383	727	9,089	14,184	3,494	14,653	41,420
8	45	6,218	711	0	6,929	12,393	144	1,920	21,386
9	50	5,820	1,022	1,977	8,819	12,294	6,187	0	27,300
10	60	10,357	1,022	2,895	14,877	4,729	13,605	12,778	45,989
11	38	3,504	2,606	0	6,110	10,495	6,637	6,396	29,638
12	18	3,174	1,799	2,893	7,866	11,953	15,905	613	36,337
13	40	4,508	1,100	3,465	9,073	6,306	10,804	2,219	28,402
14	76	13,862	1,548	0	15,410	5,077	5,199	2,673	28,359
*16	30	3,883	192	796	4,871	3,291	8,701	4,920	21,783
Aver	51	8,944	1,906	1,813	12,663	14,059	6,373	3,119	36,214

*College No. 15 did not report its income completely enough for use in this table.

The minimum endowment necessary is, of course, exactly fixed by the amount of income it is necessary to secure from that source. Calculating at five per cent on the figures already given, the college of 200 will require an endowment of \$774,000; the college of 300, an endowment of \$1,165,000; of 500, \$2,220,000; of 750, \$3,940,000; of 1,000, \$6,250,000. Property

The value of the plant is another item that will vary greatly, as has already been noted, with the location of the school. Estimates on this score are valueless except as minima. Taking this view, we may suggest \$500,000 as the smallest amount likely to prove really satisfactory for the college of 200; \$750,000 for the college of 300; \$1,000,000 for the college of 500; \$1,750,000 for the college of 750, and \$2,400,000 for the college of 1,000.

On these estimates the total amount of property, combining the endowment and value of the plant, becomes \$1,274,000 for the college of 200; \$1,915,000 for the college of 300; \$3,220,000 for the college of 500; \$5,690,000 for the college of 750, and \$8,650,000 for the college of 1,000.

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Recapitulation It may be worth while now to put together for each institution the minima arrived at in this way for it. On the basis of the considerations so far presented, they would be as follows:

A standard college of 200 students is one that has a faculty of twenty-one, giving it the equivalent of seventeen full-time teachers and four full-time administrative officers; an income of \$10,800 from tuitions, \$1,000 from other fees, \$7,000 from room rents or other sources, and \$38,700 from endowment; an expenditure of \$27,500 for instruction, \$10,000 for administration, and \$20,000 for maintenance; a productive endowment of \$774,000, and a plant worth \$500,000, making a total property of \$1,274,000.

A standard college of 300 students should have a faculty of thirty-one, giving it the equivalent of twenty-six full-time teachers and five full-time administrative officers; an income of \$20,250 from tuitions, \$1,500 from other fees, \$10,500 from room rents or other sources, and \$58,250 from endowment; an expenditure of \$45,500 for instruction, \$15,000 for administration, and \$30,000 for maintenance; a productive endowment of \$1,165,000, and a plant worth \$750,000, making a total property of \$1,915,000.

The standard college of 500 students calls for a faculty of fifty-one, yielding the equivalent of forty-four full-time teachers and seven full-time administrative officers; an income of \$45,000 from tuitions, \$2,500 from other fees, \$17,500 from room rents or other resources, and \$111,000 from endowment; an expenditure of \$99,000 for instruction, \$27,000 for administration, and \$50,000 for maintenance; a productive endowment of \$2,220,000, and a plant worth \$1,000,000, making a total property of \$3,220,000.

Standard colleges of 750 students will have, on these estimates, a faculty of seventy-four, yielding the equivalent of sixty-four full-time teachers and ten full-time administrative officers; an income of \$67,500 from tuitions, \$3,250 from other fees, \$26,250 from room rents or other resources, and \$197,000 from endowment; an expenditure of \$174,000 for instruction, \$40,000 for administration, and \$80,000 for maintenance; a productive endowment of \$3,940,000, and a plant worth \$1,750,000, making a total property of \$5,690,000.

The standard college of 1,000 students requires a faculty of ninety-seven, yielding the equivalent of eighty-five full-time teachers and twelve full-time administrative officers; an income of \$90,000 from tuitions, \$5,000 from

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other fees, \$35,000 from room rents or other resources, and \$312,500 from endowment; an expenditure of \$262,500 for instruction, \$60,000 for administration, and \$120,000 for maintenance; a productive endowment of \$6,250,000 and a plant worth \$2,400,000, making a total property of \$8,650,000.

It will be noted that the paragraphs and tables quoted on the report from the efficient college are minimum. We have been making some study of our own institutions in the light of this revelation from more than a half dozen of the leading denominational institutions of America. We have made this study on behalf of our own institutions and our own responsibility as a denomination. Our study is not in any sense exhaustive, but it has been sufficient to show that the whole question bristles with interrogations and challenges. The following suggestions are made in the light of the increased cost of living; not as we see it to-day, but as it was two years ago.

**Our Schools in
Light of These
Facts**

We have fully thirty secondary schools. Their administrators have found their resources entirely inadequate. Our deduction is that our secondary schools, to meet the legitimate demands upon them for their best results, require an average minimum endowment of \$300,000. Our thirty secondary schools having any endowment, aggregate \$2,400,000. Under the suggested requirements of \$9,000,000, they need to add to their endowment a total of \$6,600,000. In addition to their needed endowments, it would not seem too much to suggest an average expenditure of \$150,000 for equipments, betterments, and new buildings, making a total of \$11,100,000.

In the light of the revelation of the paper on the efficient college, and in the light of my personal knowledge of our Methodist colleges, I have made a more or less careful survey, though of necessity somewhat superficial, of each one of our colleges as to needed equipment, betterments, buildings, and endowment. It is quite probable that if I should enumerate these in tabular form, not a few of the conclusions would be considered afield by their administrative officials. My survey is not sufficiently competent or exhaustive to justify a tabular statement. It has been

**A Plan for
Methodism**

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fraught with tremendous interest. It prompts me to suggest that at their next annual meetings, in December and January coming, the Board of Education and the Educational Association appoint a Joint Survey Committee of seven or nine or fifteen men. This committee should consist of three or four or seven from each of the bodies, with the Corresponding Secretary of the Board of Education a member *ex officio*.

This committee should make a prompt, careful, active survey of the conditions and needs of all our academies, colleges, and universities. It should report its findings to the bodies creating it, the Board of Education and the Educational Association at their annual meetings in December, 1919, and January, 1920. Such survey is suggested and such report recommended at the time stated, with a view to getting before the next General Conference in May, 1920, the essential needs of our institutions of learning.

**Yet Greater
Things**

The thirty-five million dollars in additional pledged resources during the Jubilee period reveals both the interest and the ability of the Church. The awakened philanthropy of God's stewards has shown a disposition to meet the necessity of our institutions, and especially our educational institutions never before realized or dreamed. This revelation ought to be forerunner of greater things, just as the Twentieth Century Movement was forerunner of the Jubilee.

If we do not blind ourselves to the vision, but meet it with courage and heroism, we shall be better prepared for this great opportunity. The year 1918, thus far, has been the greatest year for philanthropy and the most generous that any of us have known. Our people have caught the enthusiastic spirit and learned the sweet joy of giving of their substance as Christ gave himself. They must give themselves, their children, their money, their service, their sacrifice as never before. The call of to-morrow is upon us. Shall we meet it?

**The Call of
To-morrow**

\$11,100,000 for our academies and \$40,600,000 for our colleges and universities, a total of \$51,700,000, is the summary of our cursory preliminary survey. If the institu-

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tions named will appoint the survey committee suggested, and that committee will take its service seriously, making report as requested, I believe reverently and profoundly that the Methodist Episcopal Church will lay upon the altars of its primary spiritual asset, its academies, colleges, universities, theological schools, and Wesley Foundations, within the next decade, the more than fifty millions of money required to make our denomination one hundred per cent efficient in education.

Some rather cheap talk is abroad just now which applies to the Church such qualifying phrases as: "Back Number," "Out of Date," "A Has-Been," "The Thing That Was," etc. Not infrequently men and women who "think they think," and sometimes men and women who think, raise the question of the efficiency of the Church college, and the other question of the necessity for it, in all seriousness. My appeal to the Board of Education and the Educational Association for the survey committee requested above must find its justification in the positive answer to such serious questioning.

We close this chapter and this volume with a single incident cited from high authority, Mr. Guy Morrison Walker, of New York. Mr. Walker's scholarship is unchallenged. The results of his wide reading and scientific research have been sought by inquirers and respected by scholars. The late President McKinley held him a valuable counselor. His cosmopolitan touch protects him largely against any charge of narrowness. He lived in China ten years. His extensive travel, wide acquaintance, and far-reaching experience must command the respect of candid readers.

Mr. Walker followed the careers of ten thousand members of a college organization whose graduates had gone out from sixty different institutions, colleges, and universities. These included the representative universities of the country, as well as a goodly number of colleges, small and smaller. He made a list of the graduates of each of those colleges and universities belonging to the said organization. He followed their careers with the purpose

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of determining what percentage would show highly successful careers, what percentage successful careers, what percentage mediocre careers, and what percentage indifferent careers. The results were startling. His report showed that of the first dozen institutions of the total of sixty, ten were small denominational colleges, colleges supported by private endowment or church philanthropy.

Only two of the first dozen were tax-supported. The first three were small colleges in the Middle West, belonging to the denomination with whose interests this book has to do.

The sum total of Mr. Walker's conclusions was that the educated men and women are the leaders in organized society, and that the men and women educated in small denominational colleges have primary place in the trusts and responsibilities with which the present-day civilization of both Church and State honors those who are equal to the greatest and most difficult tasks.

The Methodist Episcopal Church never has shunned responsibility. In the light of the above revelation its responsibility in the realm of education, and especially in the realm of higher learning, is primary and fundamental. Not only must the Church as such meet the demands for denominational leadership, both at home and in the mission fields, but it must meet that demand in civic life as well.

Mr. Walker's deductions give the Christian Church lofty place. They give our own denomination first place. Thus in education, as in other realms of service to mankind, God has wonderfully honored us. How great is our responsibility! How marvelous is our opportunity!

Granted their accuracy and competency, and the above cursory surveys may be considered dependable forerunners.

Tell the Church of our great opportunity in a way that the Church will know it, understand it, think about it, and talk about it because it can't help it; organize the Church for another educational advance far greater than the

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Jubilee, then call the Church to its knees for retreat and quiet waiting before the Lord, and we can give our educational institutions the plants, equipment, and endowments necessary to their greatest and best efficiency. Whether it shall mean the raising of fifty millions or sixty millions for our institutions is secondary. The primary thing is that our institutions shall be standard and efficient.

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