

The Fiftieth Anniversary of
the Pastorate of
Rev. Samuel J. Niccolls, D.D., LL.D.



1865

1915

MARCH FIFTH

W.P.S.L.

Published by the
SECOND PRESBYTERIAN CHURCH
ST. LOUIS

"And ye shall hallow the fiftieth year. * * * *
A jubilee shall the fiftieth year be unto you."
Leviticus 25:10, 11.

JOHN

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FOREWORD.

As the fiftieth anniversary of our honored and beloved pastor, Rev Samuel J. Nicolls, D.D., LL.D., approached, there was but one thought in the minds and hearts of the members of the church and congregation—that of commemorating the event in a way that would be fitting to so great an occasion. Accordingly the officers, Trustees, Deacons and Elders, met together for conference early in January and formed the following organization:

Executive Committee—Mr. A. L. Shapleigh, Mr. Edwin F. Green, Mr. E. H. Semple.

Program Committee—Mr. D. N. Kirby, Mr. Charles Wiggins, Mr. Joseph G. Miller, Mr. J. Arthur Corbitt.

Invitation Committee—Mr. H. B. Alexander, Mr. Selden P. Spencer, Mr. John A. Laird, Mrs. John H. McCluney, Miss Grace Nicolls.

Finance Committee—Mr. Wm. E. Guy, Mr. J. G. Butler, Mr. Wm. Burg, Mr. H. F. Langenberg, Mr. Charles Wiggins.

Publicity and Record—Mr. L. F. Smith, Mr. Geo. Harkness, Mr. H. V. Topping.

Ladies' Committee—Mrs. E. E. Souther, Mrs. Wm. H. Barnett, Mrs. M. D. Jones, Mrs. B. S. Adams, Mrs. Jno. A. Laird, Mrs. J. H. McCluney, Mrs. S. D. Culbertson, Mrs. S. D. Capen, Mrs. Geo. H. Augustine, Mrs. C. A. Biggers, Mrs. S. F. Andrews, Mrs. E. F. Finney, Mrs. Frank Hammar, Mrs. A. L. Shapleigh, Mrs. L. K. Ambler, Mrs. Thos. S. Lytle.

Music—Mr. Charles Wiggins, Mr. W. M. Jenkins.

There was joy in the heart of every one privileged to serve, and never did committees or individuals work with greater zeal and enthusiasm.

The program for Friday evening, March the 5th, the exact date on which Dr. Niccolls was installed fifty years previous, provided an opportunity for representatives of the Church at large, the Presbytery, the medical and legal professions, the press and various organizations and societies, to express their appreciation of his ministry and the cordial relations and spirit of fellowship and co-operation that had always existed between them and Dr. Niccolls. Their messages are presented in this book and need no comment here. The church auditorium was filled to its fullest capacity by representative men and women of the city, and many from other places who came to extend their congratulations and good wishes.

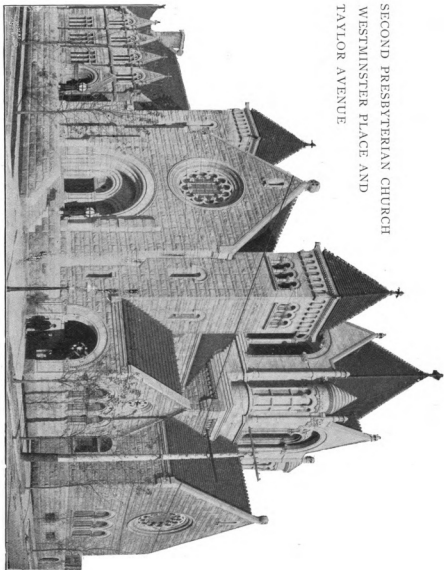
On Saturday night a reception was given to Dr. and Mrs. Niccolls and family by the members of the church and congregation, together with those who had been affiliated with the church during the past; it was a truly joyous evening for the members of Second Church, who took keen delight in recalling the happy events of their association with the beloved pastor of the church.

The greetings and good wishes of the congregation were feelingly expressed by Mr. Daniel N. Kirby, and a gracious response made by Dr. Niccolls. Bountiful refreshments were served and the fellowship of the evening will long be remembered.

On Sunday morning the auditorium was again filled to its fullest capacity to hear the Anniversary Sermon, by the pastor, an address worthy of the man and the occasion. It will be found in this book. A short history of the church, together with a brief review of the work of various organizations, has also been included.

May the record of Second Church in the past be an inspiration to the present and future membership to be faithful and loyal in their service; that it may continue to be an outstanding factor in presenting the Gospel Message and in establishing the kingdom of our Heavenly Father upon the earth.

SECOND PRESBYTERIAN CHURCH
WESTMINSTER PLACE AND
TAYLOR AVENUE



THE ANNIVERSARY SERVICES.

Program.

Friday Evening, March 5th, 1915.

*An Organ Recital preceded the program, beginning at seven-thirty,
by Mr. W. M. Jenkins.*

Hon. George H. Shields, presiding.

Organ Prelude—"Marche Heroique de Jeanne d'Arc" - *Dubois*

Invocation—

Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L.

Address—

Rev. James G. K. McClure, D.D., LL.D.,
President McCormick Theological Seminary, Chicago.

Solo—"How Great, O Lord, is Thy Goodness" (St. Peter) *Benedict*

Mr. Edward A. Holscher.

Words of Greeting—

Rev. F. W. Russell, D.D., for the St. Louis Presbytery.
Rev. Wm. J. Williamson, D.D., for the Church Federation.
Rev. Samuel H. Woodrow, D.D., for the Evangelical Alliance.
Captain Henry King, for the Press.
Rev. S. C. Palmer, D.D., for the Presbyterian Ministers' Association.
Hon. Charles Claffin Allen, for the Legal Profession.
Dr. Harvey G. Mudd, for the Medical Profession.
Rev. ZeB. T. Phillips, for the Chi Alpha Chapter.

Presentation of Loving Cup from Presbyterian Ministers.

Rev. Frank H. Magill, Rev. D. M. Skilling, D.D.

Response—Dr. Nicolls.

Closing Prayer—

Rev. M. Rhodes, D.D.

Organ Postlude—"Hallelujah Chorus" (Messiah) - *Handel*

HON. GEORGE H. SHIELDS, PRESIDING.

INVOCATION:

RT. REV. DANIEL S. TUTTLE, D.D., LL.D., D.C.L.

THE CHAIRMAN: Ladies and gentlemen and fellow Christians: It gives me great pleasure to welcome those who are visiting here to-night from other churches and denominations. This is a unique occasion, for it is not often that any church has the privilege of celebrating the fiftieth anniversary of its pastorate.

It gives me great pleasure also to announce that I am not expected to make any speech. When I received the instructions from the Committee on Arrangements, they informed me that all the speeches, except one, were to be limited to from five to seven minutes. I suppose that meant five minutes for the speech and two minutes to close up in. The other speech is to be twenty minutes long. The reason for the extension of time in that case is not only on account of the close relationship of the gentleman with Dr. Niccolls, but on account of the fact that he comes from Chicago, and I suppose the Committee thought he could not finish in less than twenty minutes. When I read the letter of instruction I was put in mind of a little occurrence when I was quite a youth: A political meeting was being held and a very old and respected German farmer was put in as chairman, with instruction to make his introduction short. He did it in this way: "Ladies and gentlemen: Dot's him. He will now speak." I do not think I can be quite as concise as that, but I will be as concise as I can.

The first speaker on the program will be the representative and President of McCormick Theological Seminary of Chicago, the Rev. James G. K. McClure, D.D., LL.D.

REV. J. G. K. McCLURE, D.D., LL.D.

Mr. Chairman, Brethren and Friends: I am well aware how great this occasion is. To attempt to speak the word appropriate to it is a wondrous privilege. We are here to think of a man who in a world subject to vicissitudes and in an age subject to restlessness has been given health from God and love from mankind whereby he has been enabled to continue in active service in one congregation for fifty full years. The privilege of speaking those words is attended with difficulty. There is such a wealth of appreciation to be voiced, there is such a multitude of friends desiring their congratulations to be expressed, there is such a superabundance of deeds of helpfulness to be mentioned! My privilege also is attended with exceeding delicacy; for I am standing within the hearing of a man in whose presence words of admiration and affection should be spoken with very gentle tones, lest I in any wise hurt his refined spirit in the use of the terms of regard and honor and love that spring spontaneously to our lips.

Back of this hour there lies a most suggestive life-story. Born in a Godly home, the blood of reverence and righteousness in his very veins, he went out into the world to be educated. He had rare advantages of study at Eldersridge Academy, and then was ready for his four years' course at Jefferson College. During his college days his literary power made itself manifest, and he received a prize for success in essay writing. Then when he was only nineteen years of age, he graduated from college in 1857, and entered the Western Theological Seminary, where in three years he completed its course and was ready for the ministry in 1860. The Falling Springs, Chambersburg, Pennsylvania, Presbyterian Church, strong and influential, immediately summoned him to its pastorate. Soon the Civil War broke out. It was consistent with his lineage, a lineage one member of which, his maternal grandfather, had served as an officer in the War of Independence, and another member of which, his own father, had served in the War of 1812, that he should offer

himself for service as a Chaplain in the 126th Pennsylvania Regiment; and it was also consistent with his own high sense of duty that when he saw his spiritual flock exposed, through their proximity to the war zone, to special perils, he should resign his chaplaincy and resume his work as a pastor.

Then in November, 1864, this church, having learned of his marked ability as a pastor and preacher in Pennsylvania, called him to this city, and in January, 1865, he began the notable pastorate that has remained until this hour. In this pastorate his life has passed from youthfulness into full maturity, and in connection with his pastorate all attempts to sum up his usefulness and all attempts to collate his honors will ever have their association.

How at this time shall we gauge the man?

His judicial poise is surely an outstanding characteristic. Whether his judicial cast of mind was inborn or has been won by strenuous effort we do not know. We only know that during all the years of his public activity he has had the ability to ponder any subject laid before him, long, comprehensively and wisely. Multitudes upon multitudes of incidents could be mentioned by all who have participated with him in strenuous debates when his poise dominated the situation. When crises were at hand—crises in which other men, even careful and deliberate men, lost their balance and gave voice to their zeal or indignation in unbalanced words, he, with apparently complete control of self and apparently complete understanding of all issues involved, remained calm. And when his wise words were expressed their manner of expression was so placid, so quieting that discord ceased and clear-sightedness, and understanding, and discretion, and peace came to the front. Men of seemingly antagonistic elements were reconciled, and united in a common plan of procedure. Victories of this kind have value very often by reason of the vigorous personages figuring in them, and also by reason of the vital matters under discussion. Sometimes it has been the subduing of a self-proclaimed leader whose ways would ultimately have led into folly; sometimes it has been

the removal of a galling hindrance to the comfort of human hearts; sometimes it has been the adjustment of relationships between man and man and between men and institutions, relationships in which the strain has been severe and bitter; and sometimes it has been the discussion of problems of doctrine concerning which souls of different types were ready even for death-martyrdom in devotion to their view of truth. But in a multitude of such cases, by a disposition to deal fairly with every one involved and with everything involved, Dr. Niccolls has succeeded in saying to the winds and the waves, "Be still!" and has conducted discussion into the pathway of quietness and safety.

It is no small gift, to be able to wait in the midst of clamor until every man has spoken his mind, and then to come forward with a plan of procedure that calms earthly strife, promotes harmony and confidence, and insures security and welfare.

Side by side with this remarkable poise has been his unceasing mental progress. He began life a student; he has never ceased to be a student. Within these fifty years there have been unexampled advances of human thought. Investigations in the scientific world, in the historical world, in the philosophic world, in the social and in the economic world have had their marked place. Likewise there have been movements in the religious world with reference not alone to methods of activity, but with reference to the consideration of the nature of the Scriptures, of the proportion in which religious truth should be taught, in the spirit that should breathe through church life, in the problems of society in Christian and in pagan lands. Dr. Niccolls with his wonderful poise of mind, never frightened, never roiled, never blind, has been able to keep step with each new development in all phases of human progress. He has been abreast of the times in every period; and abreast of the times in every feature of every period. Nothing is more notable in our study of mankind than the seeming inability of many high spirited and consecrated men, even of many of the best educated men, to continue intellect-

ual growth even though physical health and strength abide with them; they attain a climacteric intellectual line beyond which they are never able to advance. This line may be reached comparatively early in life; it may not be reached until later, perhaps after two score years or more of activity. But in the case of Dr. Niccolls, though he has been pressed by what would be called absorbing duties as the pastor of a large congregation, by duties that coming to him in a thousand and one ways, by reason of his continued residence in this locality and of his adaptation to all kinds of occasions have well nigh deluged him, he has retained the elastic, appropriating, developing power whereby he could consider and value and use aright every new method and every new phase of truth: so that at this very time there is not one even of the youngest of us who fails to see in him a fearless lover of the truth, counting not himself to have apprehended, still "pressing on," and intending to press on to a larger and better acquaintance with truth and to wiser and fuller applications of truth.

These powers of poise and progress have very naturally made his interests marvelously wide. Institutions of learning have eagerly sought his co-operation and leadership. He has been President of the Board of Lindenwood College for twenty-seven years; he has been a trustee in other colleges; he has been a member of the College Board; he has been offered Chairs in four of the theological seminaries of the United States; he has been asked to accept the presidency of two of our leading colleges; he has been for forty-three years a director in McCormick Theological Seminary, and for many years the President of the Board. Education has lain close to his heart and to it he has given abundantly of his time and his counsel. Theological seminaries at Allegheny, at Cincinnati, at Auburn and at Chicago have summoned him to deliver special courses of lectures and have rejoiced in the success of his work.

His interests have gone far out beyond this immediate congregation; they have gone to the entire Presbyterian denomination of which this church is an outstanding and hon-

ored body. It is not alone this immediate Presbytery of St. Louis and this Synod of Missouri that have learned the inspiration of his presence; it is also the General Assembly of the Presbyterian Church that has acknowledged his genius for guidance. There has not been one matter involving the welfare of Presbyterianism in the United States of America within the last fifty years that has not had his concern and profound consideration.

His interests have extended far beyond his own immediate denomination. He has always been an earnest advocate of the manifestation of greater unity among all denominations. It is a fact that is worthy of notation that when an organized Federation of Churches was first mentioned he immediately became a member of the organization, not waiting until others had advocated the movement; but straightway in his love for the oneness of God's people availing himself of this Federation at the very outset of its life to signify the depth of his concern for unity and the breadth of his sympathy for all Christians.

And even beyond the Federation of our American churches has been his interest in world-wide evangelism. Again and again crossing the Atlantic in order to participate in gatherings taking place upon foreign soil where representatives from the churches of all the earth have assembled to consider the problems of universal man, he has participated in the deliberations and he has spoken, as a special man selected for a special hour, messages of instruction and inspiration. This life has never been self-enwrapped. It has never been confined to its immediate vicinity. It has indeed done its work of self-discipline; it has indeed done its work of local care; but at the same time everything of every kind in every sphere pertaining to the welfare of our race has received his cordial, his consecrated and his unceasing devotion.

We can well understand, therefore, how it is that recognition has come to such a life. It came very early. No man has ever been made a Moderator of the General Assembly in such young years as was Dr. Nicolls. Back in the almost

beginning year of this pastorate (1872) the Presbyterian Church in the United States of America laid its hand upon this man and gave him its largest ecclesiastical recognition. This recognition was simply the beginning of honors that have continued to come to him with every new year of his life. The Board of Home Missions has felt that it could not get on without his presence and wisdom. When the matter of reunion of the Presbyterian Church was under consideration he was summoned to constitute one of the Committee; when the revision of the Confession of Faith—a most delicate and difficult piece of work—was laid before the Church he was a member of all the Revision Committees and a considerable part of the work finally done by these Committees, a work of immense relief and help, secured only by years of debate, was the product of his mind and pen. He has been appointed four times to the World Conferences of the Presbyterian Churches, and three times he has taken part in these World Conference deliberations. While this assemblage is well aware of the recognition in a multitude of ways that has come to him in this community, I bid you lift up your eyes and look afar and see that he who has been to you a man of strength has been likewise a man of strength not only in this land but in every land under the sun.

Thus it is that his influence has gone forth throughout the world. Men and women have grown up here who have felt his beauty and his power, and have endeavored wherever they live to exemplify his spirit and teachings. But in addition there have been men and women who in the educational institutions in our denomination and in the universal church have learned the meaning of life from the lips and example of this man, and who to-day in their own spheres of effort are endeavoring to enrich humanity and advance the Kingdom of our Lord. Year after year he has given the charge to Professors as they have been inducted into office in McCormick Seminary, and year after year he has spoken the final words to the graduating classes of McCormick.

No wonder that to-night our hearts are full. No wonder

that such an institution as McCormick Seminary sends through its Faculty a special tribute of praise to this church and to this man; no wonder that countless people would be glad themselves to have the opportunity, granted me, of endeavoring to speak what wells up in their hearts like a great fountain of love and honor.

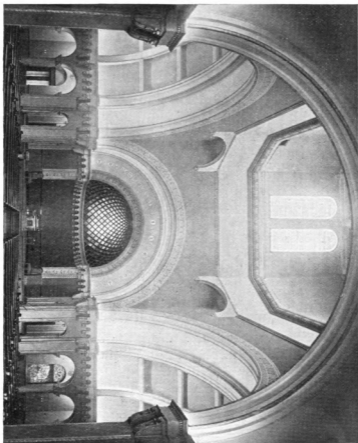
Surely he will allow me as one who has received countless kindnesses from his hand and safest counsel from his lips and most gracious fellowship from his heart, as one who marvels at his wisdom and loves him dearly even as a son, to say that his years of service have been an example, an incentive, a standard to his fellows. They are the joy and the crown of all who love humanity and love the God and Father of our Lord Jesus Christ. Nothing under the skies aside from God Himself is such a reward to life as the friendship, the sincere, true, lasting and devoted friendship of our comrades. That reward Dr. Nicolls has been granted, to the fullest and to the sweetest.

Our attitude towards this church is one of abundant gratitude. You have been gifted with the power of appreciation. You have valued solidity and spirituality; you have responded to vigorous preaching, to masterly leadership and to unselfish devotion. You have allowed us all to share in your pastor's talents. The whole Church in America and throughout the world thanks you in this consummation hour of happiness for these blessed fifty years of union and of service.

So it is we lift our hearts to God. It is He under whom this man has acted; it is He whose Spirit has animated him; it is He for whose Kingdom he has labored. It is He in whom congregation and minister have been one.

Marvelous, O God, has been Thy benediction upon this relationship between pastor and people; marvelous Thy benediction upon the relationship of this man and this church to every interest of Thy Kingdom. We call upon our souls and all that is within us to magnify and laud and thank Thy great and holy name!

Interior Present Edifice.



THE CHAIRMAN: The next speaker will be the Rev. F. W. Russell, D.D., on behalf of the St. Louis Presbytery, whom I am glad to introduce.

REV. F. W. RUSSELL, D.D.

Mr. Chairman and ladies and gentlemen: Certainly this is an exceptional pleasure. It is a very great pleasure, too, Dr. Niccolls, to convey to you and to all your people the most sincere greetings from the Presbytery of St. Louis and all its members and churches, and by special appointment of Dr. Black, Moderator of the Synod, and as Synod's Vice-Moderator, I have the honor to add also the greetings of the Synod of Missouri.

In the book of Samuel—fittingly found there—there is an exquisitely beautiful figure that I would like to apply in this particular moment of greeting. It is said of David that his life was bound in the same bundle of life as that of his Lord. Indeed, it is a figure of surprising significance and beauty—bound and intertwined, making the strong cord not easily broken. A cord, if you will, of various colors. Shall we not say the strand of blue stands for the faithful purpose of Christ's honor; the purple, emblematic of our royal inheritance in our Lord; the white, of His righteous life imputed to us and received by faith alone? And, of course, there is the scarlet for many and many unseen and unknown sacrifices, that you, Dr. Niccolls, have made, and which are known only unto Him who seeth and knoweth all things. The years have tested the colors and found them true.

Surely, surely, beyond words to express, this has been a rare ministry and privilege in this Presbytery. During a half century you have seen the growth of the Presbyterian Church in our city. You have not only seen it, but you have been wonderfully instrumental in placing the Presbyterian Church in its present attitude of power and privilege. Your

church has been the mother of Presbyterian churches. Through gracious ministry and wise counsel you have assisted many to positions of influence for Christ. What pictures the years must hold for you! What a wonderful privilege has this been! And above all men, Dr. Niccolls has been used of God in this Presbytery and we owe to him the deepest debt of gratitude. He has labored and we have entered richly into the fruit of his abundant service. In wisdom, in counsel, in faith in prayer, in knowledge of men, God has rarely used him for the honor of Jesus Christ and the Church in St. Louis, and I am sure God has worked through Dr. Niccolls beyond any vision that he ever dreamed in 1865.

In the name of the Presbytery of St. Louis, we pray that many days of the future may be his; days crowned with most efficient ministry for our Lord and Savior, Jesus Christ.

So the Presbytery of St. Louis, Dr. Niccolls, conveys its warmest greetings of affection and esteem. It bespeaks God's richest and choicest blessings upon you and yours; blessings in heart and home; blessings in mind and body; and prayers for an ever increasingly gracious walk with Jesus Christ with whom you have walked and talked so many years.

Know that the golden glow falling upon your face as the sun is westering, holds in it the regard, the esteem, affection and love of the Presbytery of St. Louis, with all its ministers, its members and its churches.

THE CHAIRMAN: A life like Dr. Niccolls' is not confined to any denomination. It impresses itself on all Christians.

It gives me great pleasure to now present to you one whom you perhaps know a great deal better than you do your Chairman—the Rev. William J. Williamson, D.D., of the Third Baptist Church, who will bring the greetings of The Church Federation. He is one of the "livest wires" in the Christian ministry in St. Louis.

REV. WM. J. WILLIAMSON, D.D.

Mr. Chairman, Dr. Niccolls, and Friends: This is an unusual occasion. Most of us have not attended such a ceremony and most of us will never be privileged to do so again.

Dr. Williams, who for forty years was pastor of a Baptist church in Baltimore, was once asked how such a long pastorate was possible—in those days not so frequent as now. Said the man who made the inquiry, "Have there not been many times when you were tempted to go?" "Indeed, there have been," replied Dr. Williams. "Many times I was invited to become pastor of other churches." "What did you do when you were importuned to go elsewhere?" He said, "The church would not let me go." "What did you do when sometimes the church felt a period of coldness had come and perhaps they would better change pastors?" "I would not go." "We never had the same notion at once."

I am quite sure the latter was never true in the Second Presbyterian Church, and while a great deal is to be said to-night in honor of a man than whom there has been no greater in St. Louis, equal honor should be paid to the church he has served. It requires a rare combination of graces of character and of mind, of unselfish ministry and high and noble purpose, to continue in one pastorate fifty years, at the same time it requires a church that could grow in appreciation and strength to hold the growing minister. If the pastor of this church has grown mightily through these years, I know without asking the question, that in these pews to-night are stalwart men and Godly Christian women whose growth in grace has kept apace with his; who have grown in appreciation of the man and his ministry and above all in the knowledge of God, and all this has made it impossible for him to leave. So the credit to-night is not altogether due the man who has occupied the pulpit, and I am sure he would give it equally as much to those in the pews. Great churches make great preachers.

One thing must be true of a man who stays years in any

pulpit in any city, or in the country: He must be able rightly to discern the meaning of the Book of God. I do not mean that all his interpretations shall be perfect. He will have the weaknesses of every human mind, but he must be loyal to the truth of God. Consistently loyal has Dr. Niccolls been, and yet with a mind open to all the leadership of the Holy Spirit. The word of God changes not, but Dr. Niccolls has believed with the pastor of the Pilgrim Fathers, that "Much light is yet to break forth from the pages of the Book." He has never been swerved by any fads nor followed strange theological gods, nor by impulse. He has kept in the main current of things, and we could always depend upon what he found in the Book of God.

Unswervingly loyal to Jesus Christ, faithful to the truth in life and in teaching, believing in the Church of the living God as His institution for bringing the world to Christ, believing that the salvation of the world is to be accomplished by God's work in the heart of the individual, and at last through saved individuals a redeemed society, there has been no ultra conservatism. There has not been one broad, splendid movement in the Kingdom of God in this city, or in this country, with which Dr. Niccolls has not been keenly in sympathy.

It has been said by the first speaker that the pastor of this church found himself early in sympathy with the Church Federation, at a time when it was not easy, perhaps, in all quarters and in a pulpit so staunch as this, to give unswerving allegiance to it and become one of its founders. We here in St. Louis well remember that under the mighty challenge of this man of God it was made possible for the churches which are at least reasonably conservative, to come together with dignity and with self-respect. He was willing to go the entire length to which any other would go, for the purpose of securing the co-operation of the members of the churches of Jesus Christ, stopping short only of any disloyalty to his Christ, or of any disloyalty to the fundamentals to His truth. He has always been broad, but with the generos-

ity of his Master. His narrowness has been that of the engineer who keeps his engine on the two shining rails, or the nurse who gives the prescription handed her by the physician, not choosing to substitute her own wisdom.

He has remained in this pulpit and the eyes of this city and of his nation turn toward him when any steps are to be taken, because they feel he has been consistently loyal, and yet all the time keeping abreast with the movements of the Kingdom of God. He has built broadly and splendidly, but always according to the pattern shown him in the mount.

He was indeed a leader in the movement to promote and manifest the unity of the Church of Christ. He believed in it. There is a vast difference between his conception and the folly of those who would make organization the goal of effort. There is a vast difference between union and unity. A man on the western plains of Texas, who always puts things so plainly that you can remember them, even if sometimes his illustrations are not very elegant, said that union and unity in the Church of Christ are vastly different things, as is illustrated by tying two cats together and throwing them over a clothes line—you have union without unity.

Some of the attempts to unite the Church of God have been like the two little boys who were riding a hobby horse, which was not going well. Jimmy said to Charley, "This is too crowded here. I think if one of us would get off there would be more room for me." That has never been the policy of this man. He has always made us to feel, whether we were of other denominations or not, that we were standing with him in the Kingdom of God. I must say, however, (and he cannot deny it) that during all of these fifty years of development from young manhood to middle age, he has been constantly coming nearer the Baptists. He cannot deny that.

So I bear to-night the greetings of the Church Federation to Dr. Niccolls.

March 1, 1915.

WHEREAS, The Second Presbyterian Church of St. Louis, a constituent member of The Federation, will celebrate, on March 5th, 1915, the 50th anniversary of the pastorate of the Rev. Samuel J. Niccolls, D.D., LL.D., and

WHEREAS, Dr. Niccolls has been during the past fifty years an outstanding leader in the religious and civic life of St. Louis, as well as of the nation, and

WHEREAS, Dr. Niccolls has been one of the first and most able exponents of Federation in the Councils leading to the formation of the Federal Council of the Churches of Christ in America, and in the formation of The Church Federation of St. Louis, of which he has been a most enthusiastic supporter and President; therefore, be it

Resolved, That the Council of The Church Federation of St. Louis, representing 106 churches of the city and vicinity, extend its most cordial congratulations to the Second Presbyterian Church, and to Dr. Niccolls, on the completion of the fifty years of splendid service; and be it further

Resolved, That we request our President, the Rev. William J. Williamson, D.D., to extend to the Second Presbyterian Church, and to Dr. Niccolls, these congratulations and our warmest expression of Christian love.

These resolutions were adopted at the meeting of the Council, The Church Federation of St. Louis, February 25th, 1915.

CLAIR E. AMES,
Executive Secretary.

THE CHAIRMAN: It now gives me great pleasure to introduce a minister whom I have known for a long time, first when he was in his ministry in Massachusetts. During our summer vacation we have frequently gone fishing together. Afterwards when he was at Washington he heard the call "Go west, young man," and he came to St. Louis. I now introduce the Rev. Samuel H. Woodrow, D.D., who will bring the greetings of the Evangelical Alliance.

REV. SAMUEL H. WOODROW, D.D.

I always feel at home on the platform with Judge Shields. The last time he introduced me was on the occasion of the twenty-fifth anniversary celebration of a little chapel down on the Coast where he spends his vacations, and where there is pretty good fishing, but we won't either of us tell "fish stories."

As I am somewhat of a stranger, I will read my resolution first, in order that you may know why I am here.

WHEREAS, The Rev. Samuel J. Niccolls, D.D., LL.D., will celebrate on March 5, 1915, the fiftieth anniversary of his pastorate in the Second Presbyterian Church of St. Louis; and

WHEREAS, The Evangelical Alliance was formed through the instrumentality of Dr. Niccolls; and

WHEREAS, The members of the Evangelical Alliance appreciate the extraordinary usefulness of Dr. Niccolls' pastorate and his influence as a preacher of the Gospel during the past fifty years; be it

Resolved, That we extend to Dr. Niccolls and to the Second Presbyterian Church our heartiest congratulations. It is our earnest prayer that our heavenly Father's blessings may rest upon the church and pastor upon this auspicious anniversary; and be it further

Resolved, That we request the President of the Evangelical Alliance to convey to Dr. Niccolls and the church our greetings.

I am very glad, as a representative of the Evangelical Alliance, to be here to-night.

The Church Federation represents some one hundred and eight churches, and you have heard from them, but the Evangelical Alliance represents the pastors of all the evangelical churches in the city of St. Louis. This Alliance indicates the progress that has been made in the last fifty years, and Dr. Niccolls has had a large part in bringing about this happy condition of affairs.

Fifty years is a long time. I have lived that long and I

know it. I have not preached that long. Dr. Niccolls began preaching the year I was born and so we have measured time in keeping on together in that particular way.

When he began preaching, or was installed here, Abraham Lincoln was President of the United States. He was President for forty days after that day or until he was stricken down by the hand of an assassin.

There were then thirty-five million people in the United States. We have probably ninety-five million now. There were two hundred thousand people in the city of St. Louis then. We can probably multiply that by four.

These facts will indicate a little of the change that has taken place in our country and in this city, and equally great changes have taken place in the political, commercial and religious life of our country. We believe that there has been progress all along the line, and Dr. Niccolls' life has been part of that progress.

I am reminded of the brief time that I have in which to speak, but I wish to say that there ought to be, and there generally is, in every city some man who by strength of character and by purity of purpose comes to be a kind of acknowledged-bishop.

In the city where I began my pastorate there was a man who served forty years as pastor of the leading church in that city. He received me as a young man; was kind to me beyond measure, and advised me in every way, and I have never ceased to think of him with the deepest gratitude.

In the next city where I went there was a man who also had served forty years. He resigned and was pastor emeritus. People in that city used to say that it was a benediction just to have the Doctor walk along the street; you felt better for it when you met him.

So when I came to St. Louis I naturally looked around to find the man who was the generally acknowledged bishop, apart from any ecclesiastical function, and I very readily and easily found Dr. Niccolls.

Few men are permitted to preach fifty years, even with

various changes of pastorate. Very few men are permitted to preach fifty years to the same church, or in the same church. There have been a few striking examples of that. I think the most striking example is in one family: There was a Richard Salter Storrs, who preached forty-eight years in one church. He had a son, Richard Salter Storrs, who preached sixty-three years in one church, with an interim of five years when he acted as Secretary of a State Missionary Society; and he had a son, Richard Salter Storrs, who preached fifty-four years in one church. Dr. Niccolls ought to have had a son or two to follow along in his succession, if he was going to break all records.

But I bring the most sincere and heartiest congratulations of the ministry of St. Louis to Dr. Niccolls and to the Second Presbyterian Church. These years have been blessed years, and his presence has been a constant strength and inspiration to those of us who are in the work. One cannot think of him without thinking of those words:

"We live for those who love us,
For those who count us true,
For the heaven that shines above us
And awaits our coming, too.
For the wrong that needs resistance,
For the right that needs assistance,
For the future in the distance,
And the good that we can do."

THE CHAIRMAN: I have often thought that there ought not to be a gathering of Christians together without expressing our feelings in some of the old hymns that we have; therefore I am going to ask you all to rise and sing three verses of "All hail the power of Jesus' name."

(Congregation sings No. 139 in the Hymnal.)

THE CHAIRMAN: I hope I may be pardoned for saying a word to encourage all Christians in the work of the Lord. Perhaps some of you know it, but I am going to tell those

who do not know, that the total Church membership in America now is placed at 38,708,149 members. In the last twelve months 763,078 converts have joined the churches. I do not think the Church of Christ is in a decadent condition, do you?

I now have the pleasure of introducing in the place of Captain Henry King, who was expected to be here to bring the greetings of the Press, but who is detained on account of his illness, the Rev. Dr. Palmer, who represents the Presbyterian Ministers Association and who will read the resolution passed by the Ministers Association.

REV. S. C. PALMER, D.D.

Mr. Chairman, on Monday morning last, March 1, the Presbyterian Ministers' Association passed the following resolution and requested the Committee, whose names are attached to present the same at this meeting:

To be a preacher of the Gospel of Jesus Christ, even for a brief time and in an humble place, is a very great privilege and honor; but when it is given to any man to be an ambassador for Christ in one continuous pastorate for fifty years, over a church recognized throughout the world for its evangelical spirit and its missionary activities, such an event is worthy of more than a passing notice.

Inasmuch, then, as our friend and brother, the Rev. Samuel J. Nicolls, D.D., LL.D., is just now completing fifty years as the pastor of the Second Presbyterian Church of this city, we, his brethren of the Presbyterian Ministers' Association, desire to extend to him our sincerest and hearty congratulations, at the same time thanking God that it has been our privilege to be associated with him in this organization during a part of these fifty years.

We also desire to extend to the Second Presbyterian Church our heartfelt congratulations in that they have held loyally and faithfully to their pastor during the fifty years; a faithful pastor and a loyal church make a combination that assures God's blessings.

May we also express our hope and prayer to God that the remarkable vigor of body and mind, and sweet Christian spirit

that has enabled our brother, Dr. Niccolls, so faithfully to care for his large congregation, and at the same time to be an acknowledged leader in so many other directions of Christian usefulness, may still be continued to him, and that we may have the pleasure and benefit of his fellowship and counsel for many years to come.

These resolutions were unanimously adopted by the Ministers Association and we bring them to Dr. Niccolls and to this church to-night.

THE CHAIRMAN: It now gives me great pleasure to introduce a gentleman who is not a minister of the Gospel, but who has served this country well as a judge. I had the pleasure of sitting with Judge Allen for six years on the Circuit Court bench of this city, and I have always found him true and ready to work for the right.

I now introduce the Hon. Charles Claffin Allen, who will represent the legal profession.

HON. CHARLES CLAFLIN ALLEN.

Mr. Chairman, in so far as your introduction assumes that I am representing the legal profession, it is a privilege to me to extend, on behalf of the legal profession, to Dr. Niccolls, their earnest congratulations on this remarkable occasion.

All lawyers know Dr. Niccolls either by reputation or in person. All honor, respect and esteem him. Those who know him love him. He has been surrounded, as it were, by lawyers who sat in his congregation, among them some of the most distinguished in the city and in the country. I have no doubt that all of them learned from his ministry some of the great truths which have enabled them to be the lawyers they are.

It is impossible for me to stand here to-night without feeling a flood of memories surging through me. It is perhaps a strange coincidence that it is just fifty years ago this winter since I, though a native of St. Louis, was brought back by

my parents from Kirkwood where we had been living for a few years, and I, then a little child, was brought to the Second Presbyterian Church and Sunday School almost exactly at the time when Dr. Niccolls began his ministry.

I heard his installation sermon. I have heard his voice in the old church at Fifth and Walnut Streets. I have heard that same voice in the old chapel, which was first built at Seventeenth and St. Charles Streets—in the lower floor first, then in the upper floor; and when the main edifice was built I heard him there, first as a boy sitting in the pew with my parents, and afterwards as a member of the choir when for many years I was a member of that organization. I say I "heard" his voice, because sometimes I could hear his voice in the choir loft in a position where I did not see him, and thus many of my impressions—perhaps most of them—were derived from that voice. And what a voice it is! What a wonderful voice it is! So resonant, so vibrant; so firm, so gentle; so strong, yet so melodious with the tenderness of loving sentiment. You all know it; you have all heard it so often here, and some of you in the older churches.

I do not know that every lawyer has derived from his teachings all that I have learned. I could not stand here to-night without paying my tribute to the wonderful influence he exerted upon me. It was from his lips, reading from the Scriptures, that I learned some of the earliest lessons which have been a guide to me in my entire life—as a boy, as a man, as a lawyer and as a judge. I remember his teaching me even the rudiments, as it were, of the commercial law; that wonderful Jewish wisdom expressed in the idea of compromise, as I can hear his voice reading, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." How many men I have seen in my profession who failed to get that which was best for them in the ordinary commercial affairs of life be-

cause they would not adjust themselves to the reasonableness and the common sense of compromise, of agreeing with their adversary quickly!

But I learned from him deeper lessons. I got my first instruction in constitutional law from him. I can remember, not once, but many times, his reading of that wonderful chapter about the preliminary hearing of Paul before Festus, a preliminary hearing which was reported by Festus, as you remember, to King Agrippa and Bernice. And do you realize that in the words of Festus there lies the beginning of the declaration of three of the greatest principles of our constitutional guaranties: the right to have a definite indictment; the right to have the accusers face to face; the right to be heard in one's own defense. After Festus reported to King Agrippa the vague charges and unsatisfactory declarations made by the Jews he said: "To whom I answered, it is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." That is the principle of our great constitutional guaranties.

I learned from Dr. Nicolls not to judge harshly. I learned from him many of the lessons which I was obliged to try to administer. I remember his reading of the Beatitudes—"Blessed are the peacemakers for they shall be called the children of God." In this hour of bloody war surely they would be peacemakers who could bring to an end this terrible crisis, and would be thought by all men to be in truth the children of God.

I learned from his voice other lessons relating to the law as it is administered. I learned lessons which came to me when it was my duty to administer the juvenile court, when little boys would come before me with their eyes filled with doubt, fear and uncertainty as to what would be their fate. There seemed to come over me at such times something of the spirit of the Christ he had taught me about—"Suffer the little children to come unto Me and forbid them not, for of such is

the kingdom of heaven." And, oh, the pathos; the pathos, when the young girls who had gone wrong came before me, and when the consciousness came that no one man could properly judge; that it required the omniscience of a God! I remembered at such times what I had heard him read in the chapter about the woman taken in adultery, and how Jesus said to her accusers, "He that is without sin among you, let him first cast a stone at her," and how when they had slunk away because, like most men, they dared not accuse her with that staring them in the face, He said to her, "Hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go, and sin no more." The first parole recorded in the books of history.

And further on when the Pharisees doubted His judgments, he said to them, "Ye judge after the flesh; I judge no man." Did you ever think what that means? "I judge no man"—"Ye Pharisees judge after the flesh."

I remember him chiefly as teaching that marvelous law of love, that law which is expressed in the lines I heard him read over and over again, so many times, that I could not undertake to think how many—when the lawyer asked Him, which is the first great commandment in the law, and Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." And again, "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law."

So as I think back over the many things which I have heard him read and say, I could stand here long and repeat them almost word for word, because they linger in my memory. But it seems to me that the thing I remember most and best is his frequent reading of the 13th chapter of First Corinthians, referring to what used to be called "Charity", and what in the revised version is called "Love", and it has seemed to me that Dr. Niccolls himself, in his teaching and in his life during

these fifty years in which he has been the pastor of this church, has been an epitome of the last verse of that great chapter—“And now abideth faith, hope, love, these three; but the greatest of these is love.”

THE CHAIRMAN: We have heard from quite a number of Doctors of Divinity who minister to sin-sick souls, but we cannot get along without the doctors who minister to the sick physical body.

I therefore have the pleasure of introducing to you a shining light in the medical profession, whom you all know and esteem, who will bring to us the greetings from the medical profession. Dr. Mudd, whom you all know.

DR. HARVEY G. MUDD.

To me has been accorded the honor of speaking on this occasion for the medical profession.

In the very nature of things, the work of the minister or priest and the doctor is closely related. Our obligations and responsibilities are quite similar. The minister watching over the spiritual welfare of mankind is frequently brought into contact with the poor sufferer racked with pain and disease and must lend his aid and do his part in helping the physician to obtain the desired results. On the other hand, the doctor knows full well that the spiritual part, the very soul of mankind, is greatly influenced by physical conditions, and he is frequently enabled to assist his co-worker in bringing rest and respite to a worn and weary soul. *Mens sana in corpore sano*, I think is a well recognized and established truth. The work of the minister and the doctor is so co-related and interdependent that it brings the members of the two professions together shoulder to shoulder, at the beginning of life, at critical and trying times throughout life, and at its close. At such times it is given us to see human nature with the mask of conventionality swept away; and we have laid before us the bare soul of the sufferer.

Such intimate relations between the professions must of necessity reveal the best qualities of the one to the other. So we of the medical profession come to know and respect most highly those members of the other profession who measure up to the full stature of a man, and who are in themselves men as well as ministers.

It has been my good fortune long to know and admire the sterling and lovable qualities of the gentleman in whose honor we are gathered here this evening. A great many years ago when a student in the office of Doctors Hodgen & Mudd, I came to know, to love and admire Dr. Niccolls. In all the years since he has never in any way, manner or degree been found wanting. I know that in those early years he commanded the affection and respect of many of the great, big-hearted, noble men of our profession—Dr. Hodgen, Dr. Henry Mudd, Dr. J. B. Johnson, Dr. Baumgartner, Dr. Robinson, and many others who have gone before. And why? Because they, big-souled, far-seeing men that they were, recognized in Dr. Niccolls a peer, a brother in arms, a co-worker in every way worthy of their highest respect and of their sincere and un-failing friendship.

Having been closely associated with these men, having admired and looked up to them for years, having grown accustomed to trust their judgment of men, and having had the opportunity to know Dr. Niccolls personally for all these years, should I not be proud, indeed, to call him friend?

We are all on duty here and one of the great duties of the clergy and medical men is to bring courage and hope to the discouraged and distressed humanity. This often requires presenting a smiling and cheerful face when we are harrassed with anxieties and responsibilities, when it requires a strong will and a determined effort to offer comfort and cheer to a spirit suffering and disconsolate. Who shall tell the value of such service? And how then shall we estimate the services of our friend?

For fifty years he has been in our midst showing us by precept and practice how to make the best of our lives. A

man of deep sympathies and of unusual breadth of view, he has preached and practiced the eternal brotherhood of man. All through these years he has moved steadily onward and upward, scattering blessings broadcast, blessings of cheer and hope for this life and for life eternal—a long, unbroken record of noble service. His has not been a negative goodness, but a half century of active, earnest and fruitful effort. What more could one say?

May he yet enjoy many years of usefulness in our community. In the name of the medical profession I bid him God-speed.

THE CHAIRMAN: It now gives me great pleasure to introduce the Rev. Frank Magill, Moderator of the St. Louis Presbytery, who will read the resolutions that have been passed by that body and afterwards make a presentation to the Doctor of a loving cup from the Presbytery.

REV. FRANK H. MAGILL.

Mr. Chairman, the minutes which I will read to-night were unanimously adopted by the Presbytery of St. Louis at a meeting held February the 8th, of this year, and the stated clerk of the Presbytery, Dr. Magill, was instructed to present them to this meeting and to read them to you. In his unavoidable absence I have been appointed to take his place, and will read the minutes as they were prepared and adopted by the Presbytery:

Dr. Nicolls was called to St. Louis while quite a young man, only 26 years of age, having served the Church at Chambersburg, Pennsylvania, as pastor for five years. He came just at the close of our great Civil War, when the affairs of both the Church and State were in an unsettled and troubled condition. Rare wisdom and tact were required to avoid serious difficulties and to carry forward a successful work. The young pastor, as we know, proved himself equal to all the requirements of the time, and while preaching the gospel of peace, promoted peace in both Church and State. As a minister he was true to his calling, using his splendid abilities and opportunities in do-

ing good service for his people and his Master. Unambitious for fame, knowing nothing of sensational methods, going forward studiously and faithfully in his work, he soon won a high place among the preachers of this city and eventually took his place at the front, and has for many years been known as the leading preacher of St. Louis. His great Church has just reason to be proud of him and to thank God that they were privileged to have such a pastor. He is a conspicuous figure in the ministry of our land, and in other lands his name is well known and highly honored. We feel justly proud of him as a Presbyterian, and desire to pay to him our high tribute of honor;

AND NOW BE IT RESOLVED:

First, That we, as a Presbytery, heartily congratulate Dr. Niccolls upon the completion of fifty years of successful service as pastor of the Second Presbyterian Church of this city.

Second, That we express to him our high appreciation of his invaluable leadership in the conduct of the affairs of the Presbytery, and of his constant courtesy to us as his brethren.

Third, That we assure him of our sincere and prayerful desire that he may be spared many years yet to have a part in promoting the interests of our great Church to which he has devoted so much of his life; and

Fourth, That this minute and these resolutions be incorporated in the minutes of the Presbytery and that a copy be handed to Dr. Niccolls, and also a copy furnished to the Session of the Second Presbyterian Church.

This minute is signed by Hezekiah Magill, D.D., Stated Clerk of the Presbytery, and is to be placed in the hands of Dr. Niccolls.

And now, Mr. Chairman, while I esteem it a privilege and an honor to present here to-night this resolution and the minute from the Presbytery of St. Louis, I have yet a more delightful work to do. I have a message which comes nearer to our own hearts and to that of our beloved brother, Dr. Niccolls.

We of the Presbytery know that minutes and resolutions have a persistent habit of becoming lost in the records of the

Presbytery and forgotten. They are easily laid aside, and, though great occasions call them forth, the occasion is soon forgotten, and the resolution is forgotten with it.

So, Dr. Nicolls, while the Presbytery has taken this action, we ministers of the Presbytery, not as an organization, but as individuals, desire to make known to you our very high esteem, our great honor of you, and our deep affection for you, in another way—in a more unusual way; and we desire to present to you, Dr. Nicolls, this loving cup as a little token of our sincere affection, of our esteem for you as a brother Presbyter, as a fellow minister of the Presbyterian Church, and many of us who are younger, as a father in the Lord.

We have been just a little selfish in doing this—we have not given the Elders a chance to participate in it. It is just from your brother ministers. We want to give it to you. We have had inscribed upon it, "Presented to the Rev. Samuel J. Nicolls, D.D., LL.D., at the Fiftieth Anniversary of his pastorate in the Second Presbyterian Church of St. Louis, by his fellow ministers of the Presbytery of St. Louis, Missouri, U. S. A., March 5, 1915."

While this cup, as you look at it, seems to be empty, Doctor, I want to assure you that it is full and filled to the brim and running over, and so we present it to you with our heart-felt love to you as a brother minister.

DR. NICOLLS.

I receive it, my brothers, as the offering of your hearts, and I shall cherish it as a precious legacy telling me of the love of my brethren, which I value most of all.

THE CHAIRMAN: It now gives me great pleasure to introduce as the last speaker of the evening, except Dr. Nicolls, the Rev. ZeB. T. Phillips, of St. Peter's Episcopal Church, who will represent and bring the greetings of the Chi Alpha Chapter.

REV. ZeB. T. PHILLIPS.

Mr. Chairman, and my brethren, this is one of the most unique distinctions that has ever become my privilege, either in my ministry in St. Louis or elsewhere.

I presume that some of you do not realize what the Chi Alpha Chapter means. Perhaps some of you do not know exactly what it is. The first letters are the initials of two Greek words that stand for "Christian brethren."

It is a very beautiful thing to hear about Dr. Niccolls from the Presbytery; to hear about Dr. Niccolls from all the other various professions, and to hear about Dr. Niccolls as a citizen of the city of St. Louis; but I do not believe that there is anything to which our reverend brother (and I may say, as a good Episcopalian, our father in God) belongs, or anything with which he is identified, that comes closer within the full meaning of that for which he stands, and has stood in this community for fifty years, than the Chi Alpha Chapter.

We have had eighteen, and recently increased our number to nineteen members, not merely interdenominational clergymen—I think sometimes laymen get a wrong conception of that—but it is a federation of men who stand upon the same basic platform. The same broad ideals and ideas of Christianity are theirs. We have this membership of nineteen men, perhaps of varying theological views, but so far as I am informed (and I have been a member more than two years) there never has been, either on the surface or underneath the surface, any idea of contention or dissension. There is that broad spirit which brings us ministers together in a greater conception of unity and of uniformity than almost anything in this great city.

When I came into fellowship with the Chi Alpha Chapter it was my privilege to be inducted into office by Dr. Niccolls. There were just one or two things which he said to me at that time, but those words fell like a benediction upon my head, and they have been kept in mind and been a part of my experience since that time.

Chi Alpha, men and women, stands for the great Christianity which some day you and I are going to realize; that great principle of unity; that fundamental conception and realization that God is our Father, Jesus Christ is our Savior; that the world is our portion, and that all men are our brothers; and through the blood of the everlasting covenant whereby Jesus Christ has emancipated us all from sin we are to come some day, even on earth, into that larger conception of unity which betokens the great Church universal of those who have washed their robes and made them white.

It is a privilege to bring to you to-night, my dear elder brother, the greetings of the Chi Alpha Chapter, our heartfelt greetings. You have been an inspiration in our service; you have been our guide; you have been like a benediction to those of us who are younger, and we trust that on this fiftieth anniversary of your coming into this great and wonderful fellowship with this church, that you, in the providence of God may be spared not merely to your flock here, not merely to the city of St. Louis, but to the inner circle of those who know you, of those who love you, and of those to whom the confidence you have reposed upon them means more than you will ever know.

We are a Christian brotherhood made up of Christian men, in spite of the fact that we may be called Presbyterians, North and South; Methodists, North and South; Baptists, Christians, Congregationalists and Episcopalians; and by your spirit, your indefatigable zeal, and above all, the beautiful example that you have given us, we have not merely the heritage, but we have the prospect in the future of that glorious unity and unanimity of conception and faith in God and our Lord Jesus Christ, because of the example you have given us; and we hope and pray that you may be spared to your ministry in this church, that you may be spared to this city, and above all, to your leadership and to the affectionate brethren in the Chi Alpha Chapter for many years to come.

THE CHAIRMAN: I promised the Committee that I would

not make a speech, but I do not think that this audience ought to depart from this church without the Second Presbyterian Church itself saying to you, Dr. Niccolls, that we lay at your feet the garlands of our affection, esteem and honor, and that we crown you with chaplets of our undying love.

We will now listen to Dr. Niccolls' response.

DR. NICCOLLS.

Mr. Chairman, and my brethren: It is with no ordinary emotions that I rise to make response to the sentiments and congratulations which have been expressed this evening to me.

The usual order of service in this place has been reversed: I am the audience and you, through your representatives, have been the speakers. An audience, I expect, does not believe quite all that is said to it, and perhaps doubt may be a great advantage to me in this case in that it will keep me from self-glorification. But what has been said has touched me greatly. I have listened as one in a dream, at times wondering if these things could be true of myself.

I think that in one sense I have anticipated some of the joys of the heavenly world as described in the feeling of the righteous when receiving their Lord's approval at his right hand for their works; in amazement they said, "Lord, when did we do these things?"

While I appreciate what has been said as giving me the assurance that my life has not been spent in vain, yet a better knowledge of myself leads me to believe that there has been an over estimate. But I heard some words in the midst of these discourses which I am disposed to accept at their face value, the more so because their acceptance implies no merit on my part. They were such words as these: "Affection," "love," "beloved," and "loving." A humble maiden beloved of one higher and greater than she in station and rank, may be justly proud of his affection, and yet, while boasting of his love, be humble and wish that her virtues, wisdom and beauty were a thousand fold greater, for her lover's sake; and so I boast of your affection which you have proffered to me

through those who have spoken in your behalf, yet I am humbled by it. I wish I were a thousand fold more worthy of it.

When there was brought the message to the great statesman prophet of Babylon, saying "O, Daniel, a man greatly beloved," I am sure it brought more joy to his heart than when, in recognition of his wisdom, Belshazzer placed around his neck a chain of gold and made him the third ruler in the kingdom.

Fame's trumpet, however noisily played, can never have the charm for us that love's lute has. To be praised for meritorious work may often lead to self-glorification, but to delight in love proffered to us, humbles one and leads to increased self-denial for those who thus love us.

You have been pleased to allude to-night through your speakers, to the length of my pastorate. I will tell you the secret of it: This people loved me and gave me a place in their hearts, and for Christ's honor I tried to be worthy of it.

But aside from all personal considerations, there is that in this occasion in which I rejoice most of all. It is the public recognition which you give to the value and importance of the ministry. Our merchants place lay-figures in their store windows which they clothe with special material—in order to show their customers what is best in the way of apparel. I am such a lay-figure and clothed with your ideals of what is best, I am content to stand for a little while in the show window to teach a lesson. It is obvious that in these days the ministry does not occupy the central position of authority and influence it had in times past. There are various reasons for it. The daily press, reaching a vaster audience than the pulpit, the multiplication of books, the teachers in our schools and colleges, all engaged in disseminating truth and widening the area of knowledge, have become important factors in shaping the moral and religious convictions of multitudes. Indeed, some have gone so far as to say that the ministry is now more ornamental than useful, and that the guidance of all movements of human conditions can be better committed

to trained and scientific experts, learned in moral sciences, than to men schooled in a theology that has no better foundation than the traditions of the past. It is an age of new thought, and the ministry, by training and beliefs, are unfitted to lead in it. It must be admitted, also, that not a few in the ministry have lost the certainty of conviction which is essential to moral leadership. They are advanced thinkers or progressives, unsettled in opinions; yet positive convictions and full persuasion essential to leadership are not begotten by speculations and uncertain thoughts.

Doubtless, also, the spirit of the times has had something to do with the loss of power in the ministry. This is an ease-loving age, delighting in pleasure and blinded by its material abundance, so that it does not see the greatness and worth of spiritual realities. It is most of all solicitous about its present comfort and indifferent to the reality and greatness of a future life. The ministry has felt this influence and, alas, not a few have yielded to the temptation to subdue their message so as to please a world estranged from God.

But be the causes of this lack of moral leadership what they may, the facts that make the ministry of supreme importance and that should fire all who enter it with enthusiasm, warmth and burning zeal, remain unchanged. What these facts are time forbids me to tell. It is enough to say that they are all clearly stated in a Book with which we are all familiar—the Word which the minister is to preach. The grandeur of these facts and their all-important bearing upon human life and destiny give to the ministry an enduring and supreme importance over every other calling. I wish in this presence and after so many years of service, to testify that it is worth while to be in it. I would not be understood as minimizing in the slightest degree the importance of the great professions of law and medicine, so closely allied to the ministry, and which now more than ever in the past are working for the welfare of mankind. Those engaged in these professions, who serve their fellowmen are entitled to honor and gratitude and are as truly called of God to their work as is the min-

ister to his calling. The highest glory of their calling is that they are helping to the bringing in of that kingdom in which there shall be no injustice or wrong and in which none of its subjects shall say, "I am sick."

But to the ministry is especially given the message of reconciliation from God to man. He is to speak for God and never was there more urgent need for his message than at the present time. All the moral leadership he needs will be his when he is true to the great facts of religion and is fired with the enthusiasm which they alone can create. His time of service may be long, or as short as that of the divine man of Gallilee, but it will not be time lost, or service without reward.

So I rejoice in the testimonies I have heard this evening and thank you for them, not because they honor me, but the gospel ministry.

At the beginning of the Christian centuries, there was a man in Rome, Augustus Cæsar by name, who stood at the very acme of human greatness. By tact and wisdom he had reached imperial power. He wielded the scepter over the nations of the world and his word was law. Poets like Horace sang his praises. Courtiers and orators proclaimed continually his renown. The wealth of an empire ministered to his comfort. Feeling that the time for his departure from earth was at hand he put on his imperial robes, placed his crown upon his head, took his scepter in his hand, gathered his courtiers and counsellors around him, recited his achievements, and then said, "If I have played my part well on the stage applaud me as I make my exit," and so he died and went into the darkness, leaving all his glory behind.

Fifty years later there came into the imperial city an aged man marked with suffering and trial—a little, worn Jew from Tarsus, who had been led as a prisoner into the city; a man who had given up all wealth and fame and counted them as nothing that he might continue in the ministry of the grace of God to the Gentiles. For a short time his home in Rome was a prison, and as age was coming upon him he wrote this letter

to a friend: "The time of my departure is at hand. I have fought the good fight—" not as in your old King James version, "a good fight"; that would be boasting, "I have fought the good fight." He is an old veteran rejoicing in his scars and in the cause in which he fought. "I have fought the good fight. I have kept the faith. I have finished my course. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give to me at that day." And with all earnestness I testify to you, as the time of my departure is not far distant, I had rather ten thousand times over stand with that humble prisoner in his dungeon, awaiting the moment when he was to go and stretch his neck for the executioner's sword, than be with the Cæsar in all the splendor of his greatness and in his renown as he took his exit from the stage of life.

I thank you from my heart for what you have said. I thank you, my brethren, for your gift of love to me.

THE CHAIRMAN: It is very fitting that this beautiful meeting be closed with prayer by the Rev. M. Rhodes, D.D., pastor of St. Mark's English Evangelical Lutheran Church, who is now in his forty-fourth year of a continuous pastorate in that church, following fast after our own beloved pastor.

REV. M. RHODES, D.D.

Closing prayer, followed by the Lord's prayer by the congregation.



Reception Saturday Evening, March 6, 1915.

SATURDAY EVENING RECEPTION.

On Saturday evening, March 6th, a reception was given to Dr. Niccolls and his family by the members of the church and congregation. In introducing Dr. Niccolls, Mr. D. N. Kirby spoke as follows:

MR. DANIEL N. KIRBY.

Last night the Church at large and the Lay World paid fitting tribute to our distinguished pastor, to his great ability, his wonderful record, and the high place in Church and world to which his work and worth have raised him.

To-night, Dr. Niccolls, we, your own Church family, desire, in a more intimate way, to pay our tribute of love and admiration, to you as our best friend and beloved pastor.

Some of us, a few, were in the Church fifty years ago, when you came to us.

More of us, through your influence, joined the Church as children, grew up in it, and have been here ever since.

Others, also through your influence and led by your words, joined in years of matured judgment. Still others came from sister churches.

All of us, your people, owe to you much of the best there is in us, in our characters, and in our lives.

Therefore it is with hearts full of gratitude, of love, and of admiration, that we bring you to-night our hearty congratulations, with assurance of our continued love and support, and with the hope that you may have some informal message for us now, which we may treasure in the future as part of our inspiring memories of this your wonderful anniversary.

RESPONSE BY DR. NICCOLLS.

Mr. Chairman and Beloved Brethren:

The affectionate greeting to which I have just listened stirs my heart with emotions which I feel most profoundly, even unto tears, but I can poorly express them in words.

Last evening you heard some testimonies concerning my ministry from those outside of the fellowship of this church, and while I think that they presented an over-estimate of its worth, yet I am glad on your account for the measure of truth they contained. I would not have you ashamed of me before the world.

But now from the inner circle of the Church you tell me of that which gives me the highest pleasure of all—your approval, confidence and affection. The best estimate of a man's worth is not based upon what he appears to be in public, but upon what he is in his private and family life, where all disguises and pretenses are laid aside and his true self is revealed. This, also, is true with reference to the pastoral relation. So whether your judgment of me is correct or not, after living with you fifty years, it gives me joy to hear it.

If I have succeeded in being of any service to you I gladly acknowledge how much you have helped me to be what I am. There is an old saying from the book of Hosea, often misquoted, which reads "And there shall be like people, like priests." The people have much to do for good or ill in the making of their pastor. Their apathy and worldliness can discourage him and even drag him down to their level; or their spirituality, zeal and devotion can inspire him to his best efforts and lift him up to their height. The moral and spiritual atmosphere in which one lives affects his working power. So in a true sense a good pastor is the creation of his church. The action between them is reciprocal. Even the might of our divine Lord was restrained by the unbelief of the people of Nazareth, so that He could do no mighty works among them.

I can truly say that I thank God for my fellowship with you in the gospel from the first day until now. I remember with gratitude your loyalty to the Church, your abounding liberality in supporting it, your ready obedience in answering all calls made upon you to advance its interests, and your care for me. I am deeply conscious of my failures and imperfections, and the thought of all that I might have been to you

but was not, humiliates me. My sins of omission rather than those of commission, oppress me. If I had been a better man I could have been a better pastor to you.

This gathering to-night reminds me of one that took place immediately after my installation, fifty years ago. So far as I know it was the first of its kind in the church. The members were gathered in what was called a church "sociable," to extend a greeting to the new pastor and his wife, then in all the charm and beauty of her youth. I think she was more the attraction of the evening than the new pastor was. The gathering was held in the lowly basement of the church on the corner of Fifth and Walnut Streets. The surroundings were crude and primitive in comparison with those found in the present church building, but the greeting was radiant with hope and good will. It was the time of the opening of hearts and homes to me. I recall vividly one incident typical of many others. A deacon of the church who has long since passed to his heavenly ministries, placed a sealed envelope in my hand saying, "You have not time to talk to me now, read this when you get home." I subsequently opened it and found that it was a cordial invitation to his home, telling me that there would always be a place at his table for me, and that I would be treated as a member of the family whenever I chose to come. It was a cordial invitation, fully representative of the social conditions of that time.

It was through such open-heartedness and cordiality that I came to know and to love your fathers and mothers. Another congregation is around me this evening, but I see in your faces and hear in your voices the looks and tones of those who first welcomed me. You are dear to me for your fathers' sakes as well as for your own.

Again, beloved friends, I thank you for all that you have done, and pray that the blessing of our covenant-keeping God may rest richly upon you all, and keep us all for the glory and peace of our Father's house.

A PASTOR'S SALUTATION.

Preached in the Second Presbyterian Church by Rev. Samuel J. Niccolls, D.D., March 7, 1915, on the Fiftieth Anniversary of his Pastorate.

"Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart.

Philippians 1: 2-7.

BELOVED BRETHREN OF THE SECOND PRESBYTERIAN CHURCH:

It is with varied and conflicting emotions that I address you on this occasion. There are times in human experience when memory, profoundly stirred, throws open the storehouse in which she keeps a record of all things we have done, both good and bad, and compels us to consider them. We are confronted not by what we would do, but by what we have done, and are made to feel that we cannot escape from our past. There is a confusion of awakened emotions. Joy and sorrow, satisfaction and regret, self-approval and self-condemnation, thanksgiving and confession, hope and fear, the consciousness of what we might have been and of what we are, the major and minor notes in the strange song of life, are all mingled together and we know not how to bring them in harmony. Under the spell of memory we are more disposed to silence than to speech.

So it is with me to-day. I am confronted with the past, the fifty years that lie between my coming to you as your pastor, and the present time. I have no power or fitness to make a just valuation of that period. I gladly leave that to Him who judges in righteousness and great mercy, and who, out of our broken and fragmentary lives, can make something to His glory. But so far as my relations with you are con-

cerned, I can find no more fitting words with which to express the feelings of my heart than those which Paul sent to the Philippian Church—the one of all the apostolic Churches that was dearest to him :

“Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.
I thank my God upon every remembrance of you,
always in every prayer of mine for you all
making request with joy,
for your fellowship in the gospel from the
first day until now.”

It is a message freighted with love and good will, and a pastor could ask nothing better for the people to whom he ministers than the fulfillment of the fervent desire expressed in these words. I have used them a quarter of a century ago, on an occasion similar to the present; but now as I stand at the close of my ministry they come to me with a richer meaning and redoubled power.

The memory of that “first day” is still fresh and green. The old historic building then standing on the corner of Fifth and Walnut streets, the gathered audience, the officers of the Church, and the ministers who took part in the installation services, are all as distinctly before me as though the event had taken place yesterday. Such is the magic power of memory that it even rekindles the hopes and enthusiasm of that hour, and brings back the joy of that sacred nuptial day. But the retrospect has in it an element of sadness. All who took official part in those services, the members of the Boards of Elders, Deacons and Trustees, and the vast majority of the members of the Church who were then present, have passed through the gates of death into the invisible world. As I recall their faces and voices, and they stand before me in their varied personalities, there comes to me a sense of loneliness. I feel that consciousness of mortality which Moses has so pathetically expressed in the 90th Psalm. No friends are so close to us as those with whom we started in the journey of

life and who shared with us its vicissitudes, toils, and trials. I am sure you will not judge me less worthy of your confidence because I hold the men and women of those earlier days in undying affection, and cherish the hope that when the night is gone and the morning comes I shall see,

“Those angel faces smile,
Which I have loved long since and lost awhile.”

I face to-day another congregation. True, some of the older church members still remain in the mellow ripeness of old age, beloved and revered. Others who were then in the freshness and beauty of childhood, are now in the full vigor of manhood and womanhood, walking in the footsteps of their saintly predecessors, the happy heirs of their faith and hope. I realize that a new generation has come on the scene of action—reminding one of the ceaseless procession of humanity through the ages.

The outward change in the Church is great, but such is the continuity of life, and its regular unfolding, that its identity is not lost. This is the same church to which I came a young man, a little past my majority. My coming was at a time of sore trial and anxiety, and “I was with you in weakness and in fear and in much trembling.” The great Civil War was not yet ended and its attendant evils were manifest on all sides. Bitter strife disturbed both Church and State. Homes were divided, and brothers had left the same fireside to seek their places as foemen in contending armies. No one who did not pass through the sad experience of those days can fully realize the difficulties of the times, and in no other locality were the bitter fruits of the fraternal strife more manifest than in St. Louis, a border city.

This Church, also, was in sore distress. Like some staunch old vessel caught in a storm, it seemed as if it must sink in the midst of the insurgent waves, or at best escape shattered and dismantled. The larger part of its active membership had gone out to form a new Church in a more favorable locality and only a remnant, cast down by adverse circumstances but

not hopeless, remained. The church edifice then standing on the corner of Fifth and Walnut streets was no longer suitable, on account of its location, for the gathering of a new congregation. The encroachments of business had driven the resident population westward and a new locality for the Church was an imperative necessity.

At such a time and under such circumstances I came among you, in the rashness and hopefulfulness of youth, little knowing what was before me. I recall with pleasure and thankfulness to God the cordial welcome the Church gave me and the earnestness with which the members addressed themselves to the work of upbuilding. Notwithstanding the difficulties in their way and the prophecies of failure on the part of some, they determined that one of the historic churches of the city should not die, but should have a career of continued and enlarged usefulness.

It is ever in God's method to test men and organizations as to their willingness and fitness to serve Him, and to the overcomers is granted the crown of victory. So in this case the difficulties were overruled to develop a higher degree of efficiency and liberality than had ever before been manifested in the Church. This was seen first in the building of a new and costly edifice on the corner of Seventeenth Street and Lucas Place, which was dedicated free of debt on Christmas, 1870. Since that time, although large demands have been made upon your liberality, as in erecting the present edifice and in meeting deficits, there has never been a debt resting upon our buildings. But, more than this, the liberality and the self-sacrificing labors of the Church have resulted in placing it in a position in which for more than forty years it has been a commanding power for good, not only in the city, but throughout our country and the world. It has stood among the foremost of our churches in its gifts and labors for the extension of Christ's kingdom, so that I may boast to you, as did Paul of the Church at Thessalonica:

"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place. Your faith

to God-ward is spread abroad, so that we need not to speak anything."

You have now six missionaries in the foreign field, and three in the home field, supported by your gifts. Nor are your benevolent activities limited to your own denominational lines. Indeed, the amount contributed by you to objects outside of them largely exceeds that given within. While I rejoice in this broad Christian liberality, I am frank to say that it has sometimes been exercised to the hindrance of those enterprises which should especially concern us as a Church. Denominational loyalty, which is something essentially different from denominational bigotry and exclusiveness, is good in its place and ought to be cultivated according to the principle in the apostolic rule, "If any provide not for his own and especially for his own house, he hath denied the faith and is worse than an infidel."

There is much more I would like to say, did time permit, concerning your labors and the help you have given me in my ministry among you; but it must suffice now to say that "I thank my God upon every remembrance of you, always for your fellowship in the gospel, from the first day until now."

There has been no alienation or strife among us. We have lived in brotherly love and mutual forbearance, and, I am happy in believing, in growing confidence and affection. Like the Church at Pentecost, "you have continued steadfastly in the apostles' doctrine and in fellowship, and in the breaking of bread and in prayers." It is true that not everyone has so continued. Some have wandered away and forgotten the Lord to whom they vowed their allegiance. The sorrow of a pastor's heart, as he contemplates the past, is not over the departure of the strong and faithful who have left the service of the Church on earth for their rest in heaven; nor yet for the absence of those who were once with him but now through the changes of life are joined with other churches. Over all these he rejoices while he misses their presence. But his sorrow is on account of those who, having lost their faith in Christ, have gone back to the world, or who through ignor-

ance and self-love, have accepted as a gospel of life the new but Christless religions that are exploited on every side, to the deceiving of men and women and the ruin of immortal souls.

It is over such that he grieves as a father or mother over a prodigal child, longing and praying that the evil spell may be broken and the wanderers return before it is too late. If by some strange power my voice could reach all these to-day, it would be to entreat them, by all the tender memories of the past, and out of the conviction, deepened by the experience of years, that there is no salvation away from Christ, to come back and penitently renew their allegiance to Him who hath said: "He that followeth me shall not walk in darkness, but shall have the light of life."

But there is another side to the pastoral relation of which it is fitting that I should speak on this occasion, and I trust you will not think me egotistic if I refer to my ministry and the convictions it has strengthened within me. A man who is at the close of his career, and who has labored long in some special calling, ought to be able to testify as to its value, and to tell his fellow men whether it is worth while to pursue it.

My pastorate has been a long one, as pastorates are now rated. This has been so not of necessity, but of choice. Long pastorates in these days are exceptional. There is a spirit of restlessness, both among churches and ministers, which seeks frequent changes. It is not confined to any one denomination or section of the country, and the causes that lead to it are various. Some pastoral relations are misfits and require a speedy divorce for the good of both parties. Ambition, a desire for worldly advantage, impatience with reference to results, slothfulness, and unfortunate family relations, unsettle some. Lack of growth in some cases makes a change desirable, and a minister's development may demand a change of work and locations not once but many times. There are those who justify frequent changes in the pastorate on the ground that they enlarge a minister's usefulness and enable him to do better service. The rule has been laid down that no

pastorate should exceed ten years in duration, in order to reach the highest efficiency. If prevailing custom should have the deciding vote on this question, it would certainly be in favor of the short pastorate; nor is there any such conspicuous merit to a long one as to invalidate that decision. The value of a pastorate, like that of a sermon, is to be determined not by its length, but by its contents and by its efficiency. Undue continuance in either case leads to weariness and dissatisfaction. The brief and changing ministry of Paul has meant more a thousand fold to the world than that of Noah, who spent 120 years in one locality, preaching righteousness. I am not so confident as to say with perfect assurance that I have made no mistake in continuing with you, yet I am more content—I am glad and thankful to have remained.

This much, however, may be said with reference to the longer pastorate; while it has its difficulties and disadvantages and is lacking in that element of novelty and freshness which frequent changes bring, it tends to secure a more harmonious and permanent growth in Church life. It has an educational value which a brief pastorate cannot have. The deepest intimacies of life are not reached save through the experience of years, and when thus established there are none to be compared with them in tenderness and power. So in the pastorate, time is required to bring the pastor and people close together. Often he has to wait years before hearts are open to him, and in many cases calamities and sorrows become the medium of the real acquaintance. If he does not faint through discouragements or become the slave of routine, or find content in past achievements, but, on the contrary, renews his strength by constant feeding on the Bread of Life, and has visions of still greater things to be done, the power of his ministry will increase and its influence widen to a degree that no short pastorate, though it be one of meteoric splendor, can reach. But as a pastorate may be too short for efficiency, it may, also, be too long. It is sad to see an aged minister clinging to his position when having outlived his usefulness, he is only tolerated because of his services in the past. Fortunate is he

who has the good sense and determination to quit in due season.

I realize that very little of my time is left in which to serve you. The shadows are lengthening and the evening is at hand when work must cease. I feel the growing limitations of age. The loss of youth, with its eagerness and of the vigor of early manhood is one that cannot be replaced until that wonderful day when the mortal body shall exchange weakness for power, corruption for incorruption and mortality for immortality. But the little of life that is left I am glad to lay on the altar of your service until the way is opened for another to be your leader and your teacher, and when he comes—even though it be very shortly—I trust that I shall have grace to say, as did John the Baptist, when his light was dimmed by the shining of a greater one, "He must increase, but I must decrease."

It is your welfare, not my own advantage, that I seek. Paul in writing to his beloved Philippians expressing his confidence in their steadfastness in the Christian faith said: "Even as it is right for me to be thus minded in your behalf, because I have you in my heart." I think I understand that scripture. I would be a man with a strange nature if my affection for you had not increased through the experience of the past. There are hundreds of you whom I have seen growing from infancy to manhood, and upon whose brows I have laid the seal of the covenant of grace. I have heard as in Christ's stead your vows of allegiance to Him when you publicly enlisted under His banner. I have blessed you in His name at the marriage altar, and when the black robed messenger Death came and your homes were darkened by the shadows of bereavement, I have mingled my tears with yours and have gone with you to the Mercy Seat to find help for your sore need. You have opened to me the secret chambers of your grief and we have counseled together concerning the tribulations and duties of life. Thus sharing for so long a time your sorrows and joys, it is not strange you should be dear to me and that as you have grown in the Christian life I should regard you as "my joy and crown of rejoicing."

That my service to you has been defective, no one knows better than myself. Alas, we often follow our highest ideals afar off, and see them dimly as we see the stars when their splendor is veiled by earth-born mists. There are few that can say at the close of life's conflict, with the confidence and exultation of St. Paul, "I have fought the good fight; I have finished my course; I have kept the faith."

But whatever my shortcomings, I can confidently say, after so long an experience, that no calling is more worthy of the best a man can bring to it, or brings higher motives for service, or is capable of doing greater good to humanity, or promises richer reward than the gospel ministry. To be the herald of the gladdest tidings that ever came from heaven to earth, to be an ambassador for Jesus Christ, beseeching men to be reconciled to God, to witness unflinchingly for truth and righteousness and bid a hostile world lay down its arms of revolt and submit to its rightful Lord, to go forth in Christ's name preaching pardon to the guilty and penitent, hope to the despondent and life to the dead in trespasses and sins, to present the motives that move to the highest heroism and endeavor of which the soul is capable, to be a faithful and wise steward of the mysteries of God and by the manifestation of the truth, commending it to every man's conscience in the sight of God, to be God's man, a guide, a servant and a helper of others, "to allure to brighter worlds and lead the way"—who is sufficient for these things? Who dare assume such a calling unless he believes that his sufficiency is of God? Yet no more fatal disaster could happen to the minister of the gospel than the losing of this high and scriptural ideal of his calling or the lowering of it, so that he no longer felt under obligation to rebuke the wickedness and unbelief of man and to preach eternal life as attainable only through Jesus Christ.

You are well aware that much is being said in these days in disparagement of the gospel ministry. It does not stand high, the rather is it often caricatured in our current fiction. Some scoff at ministers as inefficient moral leaders and regard them as behind the times, teaching doctrines unworthy of credence in this enlightened and scientific age. The old

gospel which they preach is effete and they themselves more decorative than useful. It cannot be denied that the conduct and teachings of some have given a measure of justification to such accusations. From the days of Judas and Demas until now there have been in the ranks of the Christian ministry those who have dishonored their calling and brought reproach on the cause of Christ, just as in other professions there have been those whose conduct was a stench in the nostrils of all good men.

But in face of all this, the testimony to the power and value of the ministry as the divinely appointed ordinance of God for the salvation of men, is clear and unshaken. The gospel preached by those twelve men and their successors, who were commissioned by the Great Head of the Church to go to all the nations, that every one might hear their message and be brought into the obedience of faith, has influenced the world as nothing else has ever done. It lies at the foundation of all that is best and greatest in our modern life. It has been the power of God and the wisdom of God unto the salvation of everyone that believed it. Its ideals of life, its ethics, the hopes it has inspired, the motives that it has brought to bear on men's hearts to move them to high and holy living, and the view it has revealed, of the future, have wrought and are still working to create a new heaven and a new earth. There is no need for a new gospel, but we do need the deeper and fuller application of the old one. We need men of courage and faith to preach it, men full of enthusiasm, who will speak fearlessly and with the accent of conviction, who know Christ through personal experience as their Savior and who believe implicitly in the words He has spoken.

The experiences of the half century in which we have labored together, should furnish us encouragement. That it has been a period of ferment and confusion, of upheaval and change, that there have been defeats and disappointments, we all know. Modern heathenism has led multitudes away from the Church and the Church at times has yielded to the blandishments of the world and lost heroism and courage. But in spite of all this there has been marvelous progress. No

where is this more evident than in the foreign mission field and in the increase of efforts among all Christians for the evangelization of the world. The long battle line has been extended until it encircles the globe. While there has been partial repulses here and earnest cries for re-inforcements there, still advances have been made. In our home land the Church is still unquestionably a controlling power in influencing public and social life. It is the source of the demands that are made for greater righteousness in the relations of society. It nourishes the growing spirit of philanthropy, so characteristic of our times. It has created the public conscience which demands purer politics and condemns with its fiery judgments the monster evils of prostitution, intemperance and war. Teaching the sacredness of childhood, it is the inspiring power of the movements that seek to protect helpless children from the oppression of greed. The vast majority of the social workers of to-day and of the leaders in all reforms, are members of Christian churches. What is needed to cure the ills of our times and bring in better days for men of all conditions, is not a new gospel, but a more courageous and passionate preaching of the old.

As I read history I find no period of fifty years in which I would rather have preached the gospel of Christ than the one that lies immediately behind me; but the coming fifty years will bring greater opportunities, and reveal vaster changes with reference to the kingdom of God. Doubtless it will be a time of intense struggle between the hosts of light and darkness. As light increases the shadows are darker. There will be the fires of judgment as well as great triumphs of righteousness. There will be rapid and startling changes, greater than in the past. The forces of nature, subdued and harnessed by increasing knowledge for man's service, will minister to the advance of the kingdom just as modern science by conquering space and time has brought the nations together and cast up a highway for the coming of the King. The exultant predictions of Isaiah will find a still larger fulfillment, "The abundance of the sea shall be converted unto thee and the forces of the Gentiles shall come unto thee." It will be a

greater privilege to engage in the great conquest in such a period. Mine will not be the happy lot to join in it, for the time of my warfare will soon be over. Others will fight the "good fight". You who are young in years and who have consecrated your lives to the cause of Christ will have that inspiring privilege; but if through the great cloud of witnesses I shall see you stand fast as good soldiers, unfaltering and heroic in your endeavors, it will be to the increase of my joy, for it seems to me that heaven itself would lose some of its brightness through your failure and defeat. But I am persuaded better things of you than defeat, "being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Christ." We are all as the followers of Christ called to a great and glorious service. There is that in it which should move men to heroic achievement and highest endeavor. It should draw out the best that is in us. The voice of our great Leader should encourage us as he cries, "To him that overcometh will I give to sit with me on my throne." Whatever may be the weakness, the cowardice and the languor of the Church at the present time, let us hope and pray that the Church of the future may gird itself to meet the coming conflicts and opportunities, and display for nobler ends, that death-defying courage which to-day throws a splendor over the darkness and horrors of Europe's great battle-fields. Let us believe that the time is at hand when the people of God will manifest in their sacrifices to the greatest of causes a spirit of self-devotion at least equal to that of those nations who willingly place their noblest and best young men as a sacrifice upon the altar, and gladly impoverish themselves to gain the fulfillment of their desires. If they do these things for some temporal cause, how much more should we for the kingdom that shall endure forever?

We in the Church have a rich heritage from the past. The faith and labors of our fathers should awaken just pride and move us to be faithful to our trust. We ought to show ourselves worthy of our ancestry as well as of our allegiance to our King. It is to the younger Church especially that I make my appeal. The victories of the future, in the advanc-

ing of the kingdom of our Lord, are to be won by you. The greater opportunities for service in the near future are calling you. Now is our redemption nearer than ever. The night is far spent, the day is at hand. Up and gird yourselves for the conflict. Let the greatness and the glory of "the good fight" to which you are called fill you with enthusiasm and daring.

"Thine the needed truth to speak,
Right the wronged, and raise the weak;
Thine to make earth's desert glad,
In its Eden greenness clad.
Thine to work as well as pray,
Clearing thorny wrongs away,
Plucking up the weeds of sin,
Letting Heaven's warm sunshine in;
Watching on the hills of Faith,
Listening what the Spirit saith,
Catching gleams of temple spires,
Hearing notes from angel choirs.
Like the Seer of Patmos gazing
On the glory downward blazing,
Till upon earth's grateful sod,
Rests the city of our God."

Tributes from the Press.**ST. LOUIS GLOBE-DEMOCRAT.**

Fifty years ago to-day Rev. Samuel Jack Niccolls became pastor of the Second Presbyterian Church of St. Louis. The war was nearing its close. The new pastor, 26 years old, had been chaplain of a Pennsylvania regiment from Antietam to Fredericksburg. He was vigorous, scholarly, patriotic and spiritual, and greatly impressed his congregation with his sermons and his personality, although few dreamed that he would grow with the Church, the city and the country until at the end of half a century he would, by sheer force of his varied abilities, become popularly known as "the Presbyterian bishop of the West." His success as an ecclesiastical statesman is due to an insight into great questions and a tactful dealing with men, which would have made him equally renowned in affairs of state. He has been moderator of the General Assembly and of the Synod of Missouri, a member of the Commission on Revision of the Confession of Faith and president of the Board of McCormick Theological Seminary. His frequent contributions to the religious press and his addresses at notable gatherings have given him a reputation that is nation-wide. Within a few months after he came to St. Louis, Centre College made him a doctor of divinity and thirty years later Princeton conferred the same honor. He is also a doctor of laws by act of Hanover and of his alma mater, Washington and Jefferson College. At the jubilee services at his church to-night messages from the President of the United States and members of his cabinet and from other men prominent in Church and State will be read, but he will prize more the expressions of appreciation from his parishioners and co-laborers.

Dr. Niccolls has averaged a sermon a day for fifty years. This not only surpasses the record of Peter Cartwright, but is more remarkable in that most of the sermons were neces-

sarily new. The greatest sermons are growths of years. They have been tested on many crowds and have been modified by experience, condensed and amplified, pruned and polished. But the greatest preachers are those who have been forced to prepare new sermons for practically every occasion. Dr. Niccolls is a great preacher. While he seldom uses a manuscript and his delivery is fresh and spontaneous, the continuity of thought, conciseness of statement and copious but choice vocabulary all suggest preparation. His voice is musical, well modulated and penetrating. While clear in his theological thinking, he seems more concerned about inducing men to accept salvation than about teaching them its scheme. He has been very fortunate in keeping in intellectual touch with the young. While never effusively friendly, his sincere love of mankind and his gentle ministrations in hours of deepest sorrow have won the affections of all the men, women and children of his congregation, even as his manly character and fraternal spirit have endeared him to the clergy and laity of his own and other denominations.

The Globe-Democrat joins the religious community in celebrating Dr. Niccolls' "golden wedding" with St. Louis and in extending congratulations to him and his Church. Long may they work happily and prosperously together in spreading His Kingdom on earth.

THE CONTINENT.

Fifty years in one parish is not so unheard-of a thing among American clergy that it needs to be treated as a miracle, but it is so unusual that it is certain to awaken widespread interest and congratulation when attained in any pulpit. It is particularly extraordinary in a conspicuous metropolitan church.

One of the very few examples heretofore was the long reign of Dr. Gardner Spring in Brick Church, New York City. Ordained and installed there in 1810, Dr. Spring still in 1861 retained powers that could master the Assembly of his denomination and continued to preach in his familiar pul-

pit several years thereafter. But the best present-day example of such happy pastoral permanence—just celebrated with delightful felicity in St. Louis, as *The Continent's* news columns last week recorded—is even more remarkable. For to Dr. Samuel J. Niccolls the Second Presbyterian Church of St. Louis is not a first charge, as Brick Church was to Dr. Spring. Dr. Niccolls had already been pastor at Chambersburg, Pennsylvania, before going to St. Louis; indeed, had also served as chaplain with the Union army in the Civil War. So his total ministry is already several years beyond the jubilee line. Yet he arrives at the semi-centennial of his wonderful St. Louis work with few marks of age on his bodily frame, and none on his spirit save the stamp of experienced wisdom.

To round out a fifty-year leadership in a great city parish argues of necessity exceptional qualifications. In city or anywhere else it means beginning before thirty and continuing after 70 years of age. And in crowding metropolitan life it means the strength to rise above the many and hold command over their thinking and acting both in youth and age. A host of ministers can meet one extreme of that requirement or the other. Some mature quickly and are able to assume heavy responsibilities in young manhood, others accumulate power slowly and are well on in years when they reach commanding capabilities. But usually those who ripen early reach a pathetically early decline. It is only in rare cases that the same man who achieved high rank in youth remains the wielder of undiminished power when his age exceeds three-score and ten. Any one of whom that is true is indeed a "happy warrior." And of all men alive and active in the American ministry to-day it is most eminently true of Samuel J. Niccolls, of St. Louis.

This outstanding fact in his relation to his parish is as brilliant a fact in relation to his denomination. No other man now living has been a big force in Presbyterianism as many years as Dr. Niccolls. He is the oldest living ex-Moderator of Assembly. He was chosen to the Moderator's chair and leadership at an earlier age than any predecessor or

successor; he was 33. He has been in everything of denominational consequence since—notably the revision of the Confession of Faith. His service in developing McCormick Seminary has been pure statesmanship. And to-day he is one of the hardest working members of the General Assembly's Executive Commission—the most powerful agency of church administration. Neither on this commission nor in his own parish is he "emeritus." Activity is just as certainly the keynote of life with him to-day as it was fifty years ago; but now just as then it is staid, solid, sure activity which causes no commotion but causes much result.

There is too much to say about Dr. Nicolls; a comment like this must end with many things left unsaid. Perhaps the best thing to close with is what the *St. Louis Globe-Democrat* just observes in congratulating him editorially—that he is a "great preacher." Force and polish hardly combine so perfectly in the sermons of any other contemporary occupant of an American pulpit. "Long live" Dr. Nicolls in that distinction and in everybody's love.

THE HERALD AND PRESBYTER.

We heartily congratulate Dr. Samuel J. Nicolls and the Second Church of St. Louis on the completion of fifty years of this very notable pastorate, and its celebration with commemorative exercises on Friday evening of this week, March 5th. Both church and pastor are influential and prominent in the religious life and work of their city and denomination. To have kept such a pastor for fifty years speaks well for a church, and to have remained as pastor of such a church is an all-sufficient indorsement of the worth and wisdom of a minister.

Dr. Nicolls has been one of the leaders of the Church for many years. Made Moderator of the General Assembly nearly forty-three years ago, at the age of thirty-four, he has been blessed with unbroken health and has continued his intellectual vigor and power for personal leadership with un-

abated attractiveness. Those elected to the Moderator's chair for a quarter century after his incumbency have either died or have retired to inactive life, but Dr. Niccolls is apparently as vigorous as he has been for many years. In the last General Assembly his nominating speech led to the election of the Moderator without opposition and by acclamation, and he served with distinction as chairman of the Foreign Missions Committee.

The Second Church was never stronger than now. In its magnificent building it is materially circumstanced in a way to preclude all further desires, and, numerically and financially, it is filling a large and important place. With about nine hundred members it raised for all purposes last year, the sum of \$65,000, expending about one-third of this on its own work, and using the rest for missionary and other Christian benevolences.

THE PRESBYTERIAN BANNER.

The fiftieth anniversary of the installation of Rev. Samuel J. Niccolls, D.D., as pastor of the Second Presbyterian Church of St. Louis, is being fittingly celebrated by his congregation on Friday and Saturday evenings of this week. Congratulatory addresses will be delivered on Friday evening, a reception will be held on Saturday evening, and on Sabbath morning Dr. Niccolls will deliver the anniversary sermon. There have been other pastorates in our Church that have extended to half a century, but they have been rare and probably there has been no other that surpasses, if any that equals, Dr. Niccolls' in influence and prestige. Beginning his work in St. Louis as a young man at the close of the Civil War in difficult circumstances, he handled the situation with such conspicuous ability and wisdom that he rapidly grew into mastery. In that city of conflicting elements on the border between the North and the South his poise of personality acted as a balance wheel that absorbed all shocks and tided over all fluctuations, and his pulpit stood as an unshaken and sure center in

which all classes had confidence. These days have long since passed, and the present generation can little appreciate the part Dr. Niccolls played in those trying times. But he was not left behind when these conditions were happily outgrown and other days and issues came. The distinguishing feature of Dr. Niccolls' personality and pastorate has been his power of always adjusting himself to new situations and keeping abreast of the time. He has never subsided into stagnation, never worn down into ruts and holes, never cooled his interest and zeal in new issues, never crossed the dead line, but has kept wonderfully youthful and fresh through all these years. Last winter he preached a series of sermons on The Second Coming of Christ that attracted unusual interest. We happened to be in St. Louis at the time, and as we took luncheon with Dr. Niccolls he told us of his preparation for these sermons and named half a dozen recent books on the subject he had read during his summer vacation. It was a subject with which he had long been familiar, and yet when he came to preach on it again he studied it afresh in the light of the most recent thought. The case was typical and illustrative. Dr. Niccolls has always come to every subject with an open mind and fresh interest and this has kept him young and kept his preaching up to date. He has had in him immense resourcefulness and power of adaptation. There has been no dead line for him because his brain has never ceased sprouting and his heart has never withered. The whole Church will join with his people and city in paying him the tribute of esteem and honor that he has so justly won and so richly deserves.

THE PRESBYTERIAN ADVANCE.

It is an honor as well as a pleasure to be able to present to our readers on the front page of this issue a photograph of the man who is doubtless the most widely-known Presbyterian pastor in the Southwest—Samuel J. Niccolls, D.D., LL.D., who last Sunday preached his golden jubilee sermon as pastor of the Second Church, St. Louis, and who on the

preceding Friday celebrated the fiftieth anniversary of his installation, an account of which is given elsewhere in this issue. To write at length about Dr. Niccolls would be a work of supererogation, for he is known far and wide for his own sake and his work's sake. As preacher and pastor, as wise and influential church conseller, as a leader in the promotion of civic righteousness and missionary and educational work through Presbyterian channels, and as a prince among men, the venerable but alive St. Louis pastor stands in no need of mere words, for long since he won his place in the hearts of Presbyterians. We congratulate the church as well as the man on the rounding out of this fifty years of splendid service.

LETTERS OF CONGRATULATION.

Hundreds of letters came to the Committee and to Dr. Niccolls from all parts of the country, and from representatives of various branches of the Church, containing their felicitations to the church and its pastor, all of which were gratefully received and highly appreciated. From these a few have been selected as typical of the rest:

**GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE U. S. A.**

Executive Commission.

The Members of the Executive Commission, assembled in New York City, February 24, 1915, took the following action, heartily and unanimously:

Whereas, The Rev. Samuel J. Niccolls, D.D., LL.D., will celebrate the fiftieth anniversary of his installation as pastor of the Second Presbyterian Church, St. Louis, Mo., on Friday, March 5th, 1915, therefore,

Resolved, That the members of the Executive Commission tender to Dr. Niccolls their earnest and affectionate greetings upon this auspicious event, congratulations to the Second Church of St. Louis upon the success which has attended their work for Christ both at home and abroad, and invokes upon both pastor and people the continuance of the ever increasing blessing of Almighty God.

**MAITLAND ALEXANDER, Moderator.
WM. H. ROBERTS, Secretary.**

**GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE U. S. A.**

My Dear Dr. Niccolls:—

Permit me to add my personal congratulations upon so notable an event to yourself personally, and to the influential congregation of which you have been so long a time pastor. Few men, under God's guidance, have been enabled to render so great

a service as you have rendered, not only to the Presbyterian Church in the U. S. A., but to the Christian Church at large. The Presbyterian Church has honored you repeatedly, and in particular by making you Moderator of its General Assembly in the early years of your ministry, so that you are now the oldest living Moderator of that body. All the responsibilities laid upon you were met in the past, and are now met, in ways promotive of the welfare of the Church, and clearly showing that your notable abilities have been used for the good of man and the glory of God. May the great Head of the Church, who has guided and blessed you in the past, make the years of the present period of your life yet more useful and honorable.

With sincere esteem,

Yours cordially,

WM. H. ROBERTS,
Stated Clerk.

THE BOARD OF HOME MISSIONS

of the

Presbyterian Church in the United States of America,
156 Fifth Avenue, New York.

Mr. H. B. Alexander,
Clerk of the Session.

Kindly permit me to express on behalf of the officers and members of the Board of Home Missions, as well as for myself personally, our profound admiration for the high character, great ability, and distinguished services of Dr. Niccolls. His name is not only pre-eminent in the whole Mississippi Valley, but he is recognized throughout the entire Church as a tower of strength and a warm advocate of every good word and work.

Our prayer is that as the shadows of life lengthen his blessings may brighten more and more.

Very respectfully yours,

JOHN DIXON,
Secretary.

THE BOARD OF FOREIGN MISSIONS

of the

Presbyterian Church in the U. S. A.,
156 Fifth Avenue, New York.

My Dear Dr. Niccolls:—

I am one of many throughout the Church who look to you with sincere affection and regard, but I do not think there are any who enter more sympathetically nor gratefully than I do into the appreciation of all that you have wrought for the Church, and in the Church during these years. Many, many times I have read some of the early missionary addresses of yours which foresaw by a whole generation the development of missionary motive and principle which we have been experiencing in these recent years. May God long spare your life for just such wise and fearless counsel as you gave at the meeting on Thursday, and may He long bless the Church with what our old missionary manual was accustomed to call the blessed influence of your godly example, counsels and prayer.

Ever affectionately yours,

ROBERT E. SPEER.
Secretary.

THE BOARD OF FOREIGN MISSIONS

of the

Presbyterian Church in the U. S. A.,
156 Fifth Avenue, New York.

Mr. H. B. Alexander,
Clerk of the Session.

While I was a student at Princeton, Dr. Niccolls preached at Princeton on a Sunday evening in the old First Church. I remember distinctly his text, and the remarkable way in which he unfolded the theme; his text was—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted

up." I shall never forget the vivid picture which he drew, of the Israelite wounded unto death by the poison of the serpent, and urged to look up and be saved. The impression of that evening sermon still lingers with me as real and vivid as scriptural and spiritual as any sermon or address heard, either in my college or seminary days or through the years which have sped so rapidly away. It has been my pleasure to have had much intercourse with Dr. Niccolls, on Committees in Synod, Presbytery and the General Assembly. I have also been his guest at his home and rejoice in the goodly fellowship which has been through all the years maintained. In his personality and his work he represents the ideal type of the pastor, and I congratulate the church on having had the ministry of such a man through half a century. The longer I live, the more surely I am convinced that the life tells more than the word; that the man is even greater than his message; and that the message of any man, in its final analysis, obtains its penetrating power because it is inwrought with the "warp and woof" of his life. I do not believe that any man can do the work that he has done and leave the permanent impression on the church and city and state and nation that he has left without being united vitally with Jesus Christ as a personal Saviour. I pray that the commemorative service may be one of great blessing to you all, and that to him, whom you honor, may come still larger blessing in the years to come, and I pray that "Many more of quiet years may be added to his sum—
And late at last in tenderest love, the beckoning angels come."

Most sincerely yours,

ABRAM W. HALSEY.

McCORMICK THEOLOGICAL SEMINARY,

2330 North Halsted Street, Chicago.

Mr H. B. Alexander,
Clerk of the Session.

The Faculty of McCormick Theological Seminary count it their special privilege to join with the Second Church of St. Louis on this unique and impressive occasion, celebrating Dr. Niccolls' jubilee year.

You as a church are indeed to be congratulated upon the rare prescience with which fifty years ago you selected as your pastor one, who has been not only your minister, but a Prince in the House of God, who has been foremost in the councils of the Church, leading it by the inspiration of his own faith to larger conquests and glorious vision.

During the period of this pastorate the Presbyterian Church has made vital progress, and has entered upon a pathway of continually widening opportunity. In these epoch making years Dr. Niccolls has ever been among those who dreamed dreams and saw visions, dreams reaching fulfillment, and visions blossoming into reality.

It is eminently fitting for us of McCormick Seminary to join with you in celebrating Dr. Niccolls' fifty years of service, since we, having enjoyed his guidance for a period almost as long, can, as well as you, bear testimony to his constructive mind, his wise forethought and his loyalty to the Kingdom of God.

As a director he has always shown rare skill; with the Faculty he has ever been sympathetic; and in his words to outgoing classes, on the threshold of their life work, his have been words to treasure and recall, long after, in the strain and stress of service.

We rejoice as we look back over a fruitful past that we may still look forward in his ministry to many victories, which by the blessing of God shall yet be won, and in this Golden Year of Jubilee we also rejoice that we may rally around a leader whose eye is not dim nor his natural force abated.

AUGUSTUS S. CARRIER,

Secretary,

In behalf of the Faculty of
The McCormick Theological Seminary.

PRESBYTERIAN SYNOD OF MISSOURI

John H. Miller, D.D., Stated Clerk,
Kansas City, Mo.

Mr. H. B. Alexander,
Clerk of the Session.

It will not be possible for me to be present, but I desire to give expression to my great esteem, tender regard and sincere

friendship for Dr. Niccolls. As a clerk of the Synod of Missouri for the past thirty years I have been associated with him closely in the work of our Church in this state. Perhaps no one knows as well as I do the great benefit Dr. Niccolls has been to the Presbyterian Church in Missouri.

In every time of trial, he has come to the relief of the Synod. In every hour of doubt as to what course to pursue, his voice has pointed out the safest line of action. On every occasion of financial anxiety, he has been the first to offer to assist in relieving the situation.

There has been no work for the Synod too hard for him to undertake; no cause too small for him to feel interested in; no distance too great for him to undertake a trip at his own expense for the benefit of the cause.

In all of these thirty years I have never heard him speak of any brother in the ministry save with the greatest regard and tenderest sympathy; and his letters of recommendation, written for brethren who sought his assistance in securing fields of labor, would astonish us on account of their number, if they could be collected.

His position in our denomination at large has given our Synod position and prestige it would not have had without him as one of its members.

This tribute, feeble and imperfect as it is in describing the relation of Dr. Niccolls to the Synod of Missouri, is a freewill offering of a friend and co-laborer.

Fraternally,

JOHN H. MILLER,

Stated Clerk, Synod of Missouri
of the Presbyterian Church, U. S. A.

MISSOURI VALLEY COLLEGE,

Marshall, Mo.

Office of the President.

My Dear Dr. Niccolls:—

I am writing you in a double capacity. First, as Moderator of the Synod of Missouri, and secondly, as friend and brother.

As Moderator of the Synod of Missouri I wish to join with all your friends in the Second Church and St. Louis, in congratulating you upon the rounding out of one-half century of whole-

some, aggressive, stimulating, spiritual experience and service, and to express the gratitude that we as a Synod have to you personally for the work that you have done, and to the Lord who has spared your life and conserved your influence, and to the people who have given you such splendid support, and to express the further wish that more and larger days of service may be granted to you as a member of this Synod and a representative minister of Jesus Christ.

In the second capacity as friend and brother, I want to express to you my personal joy in having known you since 1880, and of sharing with you somewhat in the work in St. Louis in the days of your most robust manhood, and to express my gratitude as one who has been a beneficiary of your personality, of your thought, and of your example; in the fellowship of the Church, in the closer fellowship of Kai Alpha, and in the more intimate fellowship when we have been thrown together as friends and confidants I am your debtor. Your mind and your heart have been freely given and freely and gratefully received. May the years that are multiplying on your head bring you rich experience of grace and also of the gratitude of the multitudes whom you have served unselfishly, affectionately, and with consecration.

Yours truly,
WM. H. BLACK.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

Boston, Mass.

Mr. H. B. Alexander,
Clerk of the Session.

I assure you the life and the labors of Dr. Niccolls have been an inspiration to me as they have been to so many others. I know how beloved and esteemed he is by a multitude of young people, not only in his own church but in many other churches. There are few illustrations of such a long and abundantly useful pastorate in all the annals of American church life. Surely he is to be congratulated, and the church with which he has so long labored.

May I ask to be kindly remembered to Dr. Niccolls with most hearty congratulations and good wishes for further years of happiness and prosperity.

Faithfully yours,
FRANCIS E. CLARK.

WESTLAKE PRESBYTERIAN CHURCH,
Los Angeles, California,

Rev. Robert F. Coyle, D.D., Minister.

Mr. H. B. Alexander,
Clerk of the Session.

I regret my inability to be with you. No words can do justice to the signal service which Dr. Niccolls in his remarkably long and able pastorate has rendered, not only to St. Louis, but to the cause of Christianity throughout the country and the world. A man of extraordinary gifts, of winsome spirit, of splendid poise of judgment, of rare and sagacious leadership, of great preaching power, and of unswerving loyalty to the fundamentals of our faith, by his personal worth, by his example of devotion, and by his almost unprecedented period of labor in one field, he has enriched the entire denomination and shed lustre upon the religion of the Cross. You do well to give the widest publicity to his jubilee as your pastor. His church and people, and the people of St. Louis, and all the family of God are to be congratulated that a gracious Providence gave to the cause of Christ and enabled him to stand pre-eminent for fifty years, a man so wise and good and strong. May our Heavenly Father still spare him to you and the Church that his life may continue to be a benediction.

Very cordially yours,
ROBERT F. COYLE.

FIRST PRESBYTERIAN CHURCH,
Chicago, Ill.

Mr. H. B. Alexander,
Clerk of the Session.

Please permit me, on behalf of the First Presbyterian Church of Chicago, to present our heartiest greetings to Dr. Niccolls and the Second Presbyterian Church of St. Louis on the occasion of the notable semi-centennial of his installation as pastor.

The Presbyterian Church at large recognizes the far-reaching influence of Dr. Niccolls' life and character. His ministry has shaped the policy of the Presbyterian Church and his personality has moulded the character of her ministers through all these won-

derful years of service. He spoke an inspiring word on the day of my graduation from college thirty years ago. It proved an unforgettable message for my life. The years have strengthened my affection for him.

I rejoice with you in the joys of this happy anniversary and wish large and continued blessings to rest upon Dr. Niccolls and the Second Presbyterian Church.

Cordially yours,
WM. C. COVERT.

THIRD PRESBYTERIAN CHURCH,

Chicago, Ill.

Martin D. Hardin, Minister.

My Dear Dr. Niccolls:—

I have just read in the morning paper that you and your people are celebrating the fiftieth anniversary of your pastorate in St. Louis.

As one of the younger men in the ministry who has been inspired on more than one occasion by your utterances, I cannot resist the impulse to send you my heartiest congratulations on the completion of your fifty great years of service in the Second Church.

The steadfast loyalty and the signal ability with which you have for half a century led your Church and adorned the ministry of Jesus Christ command the admiration and love of all your brethren.

Your long and splendid ministry is a possession precious not alone to your own people and city, but to the whole Church.

May your health and strength be preserved for yet other years of service, and may you have an abiding consciousness, not only of God's grace and approval, but of the admiration and affection with which you are held in the hearts of your fellow laborers in Christ.

Very cordially yours,
MARTIN D. HARDIN.

The Archbishop of Saint Louis

Desires to extend his greetings and best wishes to the Rev. Samuel J. Niccolls, D.D., on the occasion of the fiftieth anniversary of his installation as pastor of the Second Presbyterian Church. While the length of time and consistent service endear him to the members of his own church, his tolerant spirit, sympathetic nature and native gentleness endear him to all.

JOHN J. GLENNON.

GRACE METHODIST EPISCOPAL CHURCH,

St. Louis, Mo.

My Dear Dr. Niccolls:—

At the regular meeting of the Official Board of the Grace Methodist Episcopal Church, held March 8th, 1915, the following Resolution was unanimously adopted, and the Secretary was requested to transmit the same to you:

Resolved, That at this fiftieth anniversary of his pastorate, we express to the Reverend Samuel J. Niccolls of the Second Presbyterian Church, our profound respect for him as a faithful pastor and an inspired preacher of the Gospel, who has achieved great things for Christianity in St. Louis; and our admiration for his exceptional talents and ripe scholarship which have ever been used with a singleness of purpose to the glory of God, the betterment of humanity, the uplift of society, and the increase of civic righteousness. We recognize that his message to this community has been a clear call to right living, it has comforted the distressed, dissipated doubt and nerved men to higher endeavor and shown them a more abundant life.

As Methodists we have been especially drawn to him by the breadth and warmth of his fraternal feeling, and our Church can never forget the profound impression upon our General Conference of 1900, and upon Methodism throughout the world, made by his address as a fraternal delegate from the General Assembly of his Church.

His Christian ministry has been such as to cause all Christians to glory in the Church of God, and to cause all others to look upon it with unquestioning respect.

We rejoice with him upon the completion of such a period of service, and our prayers go out to him that he may yet be spared many years among us to see the fruit of his labor.

It is needless to tell you that it gives me a special pleasure to convey this testimonial to you.

With great respect and sincere regard, I am

Yours very truly,
J. H. HOSKINS,
 Secretary.

FROM REV. CHESTER BIRCH,
 Evangelist.

Dear Doctor Nicolls:—

It is with heartfelt gratitude I write these lines to you, thanking you for the invitation to attend your fiftieth anniversary.

You will not remember catching my hand after I had played a cornet solo at Memorial Tabernacle about 1882, and saying to me, "Young man, consecrate that talent to the Lord, and play like Sankey sings the Gospel." This impressed me, and has lingered with me all these years. Your words have often come back to me like the echo of some far off command, that contributed to fixing destiny for one whose purpose had somewhat run riot, perplexed with the confusion of sounds that this busy life constantly surround us with.

All these years I have tried to stand for the fundamentals I learned at the feet of such preachers as yourself. I would steal in to hear you, and steal notes from your sermons, and steal the style that marked yours as one of the successful ministers of our Church. I am also a thief again, for I stole a lot of the pent up enthusiasm you so acceptably manifested, showing power without always shooting off all your fireworks.

I again thank you for all I received from you, which only God and myself know. Your busy life never felt much of the thrill of directing arrows aright, feathered by such messengers as your humble servant, who so seldom came in touch with you personally, for my modesty prevented my expressing my real feeling for men of such station as you have for so many years occupied.

Yours prayerfully,
CHESTER BIRCH.

Toledo, Ohio.

REV. J. WILBUR CHAPMAN, D.D.

Jamaica, New York, U. S. A.

Mr. H. B. Alexander,
Clerk of the Session.

Dr. Niccolls belongs to the old guard. He is a representative at this time of such giants in the pulpit as Dr. John Hall and Dr. Theodore Cuyler. I consider his pastorate one of the most remarkable in the history of the Church, and he has always been to me a very great inspiration. May God spare him for many years. The Church needs him and so long as he lives he will be an inspiration to every minister who would preach the Gospel faithfully.

Cordially yours,
J. WILBUR CHAPMAN.

Office of

JOHN W. FOSTER,

Washington, D. C.

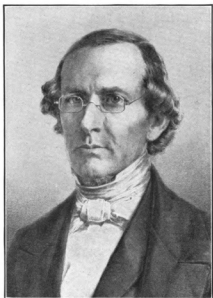
My Dear Dr. Niccolls:—

I notice in the Herald and Presbyter that the churches of St. Louis are about to celebrate the fiftieth anniversary of your pastoral service. I cannot omit the opportunity to add my congratulations on that important occasion.

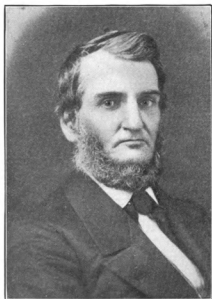
I have for many years followed your career, and I desire to add my testimony to the highly useful service you have rendered to our Church and country. May you enjoy a ripe old age till you receive the welcome above of "Well done, good and faithful servant."

Very truly,
JOHN W. FOSTER.

(Sec'y of State under President McKinley.)



Rev. Wm. S. Potts, D.D.,
Pastor 1839-1852.



Rev. Nathan L. Rice, D.D.,
Pastor 1853-1857.

PRESENT AT INSTALLATION.

This is a list of those remaining in the church who were either present when Dr. Niccolls preached his first sermon, or were connected with the Fifth and Walnut Street Church, either as members or attendants. Most of these were children at the time and united with the church later on:

Mr. Henry B. Alexander	Miss Mary Keith
Mrs. Louise K. Ambler	Mrs. C. L. Kirby
Miss Belle Anderson	Miss Elizabeth M. Lowry
Mr. Macon Biggers	Miss Jennie M. Lowry
Mr. Wm. Burg	Mrs. John H. McCluney
Mr. Cyrus E. Clark	Mrs. Mary K. Souther
Miss Kate Copp	Mrs. Dwight Tredway
Mrs. Anna Keith	

CONDENSED HISTORICAL SKETCH.

Sixty members from the First Presbyterian Church and two other persons organized the Second Presbyterian Church on Wednesday, October 10, 1838, and elected Hamilton R. Gamble, Wyllys King and William Holcombe Elders. City Missionary Rev. A. T. Norton, supplied the pulpit until February, 1839, when Rev. William S. Potts, D.D., then President of Marion College, Missouri, accepted the call and was installed October 5th, 1839. Dr. Potts served until his death, March 28th, 1852.

The pastorate remained vacant until filled by the Rev. N. L. Rice, D.D., April 24th, 1853. Dr. Rice ended his pastorate September 15th, 1857, to accept the Chair of Theology in the Theological Seminary of the Northwest.



Rev. James H. Brookes, D.D.,
Pastor 1858-1864.



Dr. Nicolls,
About 1870.

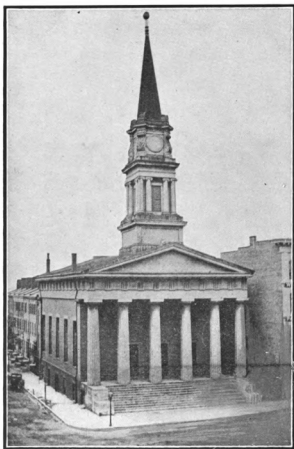
Three months later Dr. James H. Brookes was called and he began his service in February, 1858. Without installation, Dr. Brookes continued as pastor-elect until July, 1864, when he accepted the pastorate of the Walnut Street Presbyterian Church of this city.

The pastorate again remained vacant until the Rev. Samuel J. Niccolls, of Chambersburg, Pennsylvania, began his labors in the church in January, 1865, having been called the previous October. He was formally installed March 5th, 1865.

Some pastoral biography will be found in the anniversary addresses, and some glimpses of the achievements of the church in the half century are given in the Anniversary Sermon. More detailed history must be found in the financial and other annual reports made to Presbytery and General Assembly. Thousands of persons have been brought into membership in this church. Many have passed on to other fields of active Christian service, including a number who are to-day missionaries in foreign and home fields, and several who are ministers of the gospel.

Along through the fifteen years in the present location the Church has called as assistants to the Pastor, Rev. C. M. Rauch in 1900, Rev. R. Calvin Dobson in 1901, Rev. Walter E. Evans in 1905, Rev. Frank B. Cleland in 1910, and W. J. Semelroth in 1913.

The roster of departments, societies and officers will indicate a modern up-to-date church with the well known church services, Bible school sessions, and social, aid, missionary and other activities. The educational equipment includes the highest grade stereopticon and moving picture machines permanently installed. These are used in lesson, missionary and other instruction, as well as on occasions of entertainment.



First Edifice, Fifth and Walnut Streets.



Interior First Edifice, Fifth and Walnut Streets.

CHARTER MEMBERS.

The following named persons constitute the original membership at the organization October tenth, Eighteen Hundred and Thirty-eight. All but the last two were from the First Presbyterian Church of St. Louis:

H. R. Gamble	S. R. Oakley
Louisa B. Gamble	Isabella Oliver
William Holcombe	Joseph Charless
Samuel Nourse	Mary Ann McKnight
H. M. Belt	Samuel T. Hyde
Samuel Copp, Jr.	Jonathan E. Hyde
Maria Hodgman	Sarah Tufts
Wealthy Ann Ross	Sarah Risley
Henry Singleton	Joanna Wilson
Julia Monier	Ira Y. Munn
Thomas Colver	Sophia Blood
Ezra B. Carter	Archibald Gamble
Frances Manny	Eliza Ann King
Hiram Church	Jonathan A. Ross
Elizabeth Hammond	Joseph Foster
William P. Darnes	Harriet Monier
Hiram B. Long	Ellen Powell
Theresa Simonds	E. B. Blow
Elizabeth Drake	Jeremiah D. G. Manny
Susan E. Miller	Sarah Richards
Caroline Gamble	Asa P. Wiggins
Wyllys King	Theresa Sanford
Helen B. Mallender	Charlotte T. Charless
Elizabeth C. Nourse	Marsena Robb
Nancy Van Bergen	Adeline Monier
Thomas H. West	Isaac Lockwood
Theodosia Spencer,	Lucy K. Merriman
Thomas G. Settle	John Simonds, Sr.
Oliver Bennet	Margarett E. Cross
Joseph Powell	M. C. Belt
Carlos S. Greeley from Presbyterian Church, Brockport, N. Y.	
Jane M. Melody from Presbyterian Church, Columbia, Mo.	

COLONIES.

In 1844 a colony formed the Central Presbyterian Church; two years later another colony formed the Westminster, later known as Grand Avenue, and now again the Westminster Presbyterian Church; still later another colony formed the Park Avenue, subsequently known as the Chouteau Avenue Church. In 1862 the First German Presbyterian Church of this city was organized in the lecture room of the old edifice on Fifth and Walnut Streets by members of this church. In 1864 a colony consisting of 164 persons established the Walnut Street Church, now known as the Washington and Compton Avenue Presbyterian Church.

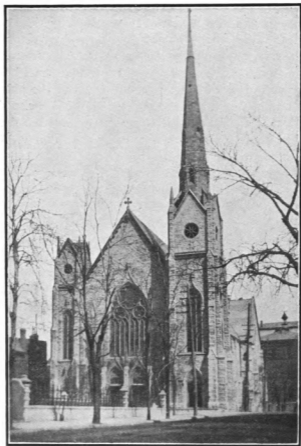
The churches of Carondelet and Kirkwood, though not colonies, were formed mainly through the instrumentality of members of the Second Church. In 1867 a colony formed the South Presbyterian Church; in 1868 a colony of thirty-six members went out to form the Grace Presbyterian Church, which subsequently united with the Chouteau Avenue Church.

In 1885 a colony established the McCausland Avenue Church; and still another, the Lee Avenue Church. Thus it has been, as was predicted of Joseph, "A fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

THE CHURCH BUILDINGS.

The new church, after its first services in Shepherd's School House on Fourth Street, worshiped temporarily at Fifth and Pine Streets, 1838, but moved to the lecture room at Fifth and Walnut in January, 1840, and dedicated the completed building the following October, and here continued until June 28, 1868. This lot cost \$10,800 and the building \$42,000.

The congregation worshiped with the First Presbyterian Church the latter half of 1868, moved to the chapel of the new church at Seventeenth and Lucas Place on the last Sun-



Second Edifice, Seventeenth and Lucas Place.



Interior of Church, Seventeenth and Lucas Place.

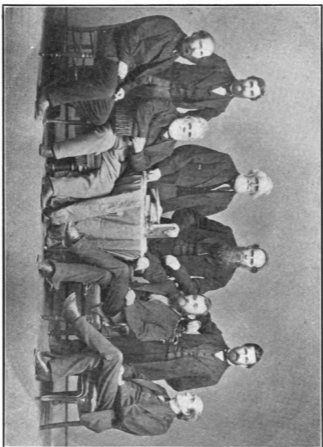
day of 1868, and then dedicated the completed edifice on Christmas Day, 1870. This building cost \$160,000 and the lot \$30,000.

But the tide of residence was increasingly westward. Action began in 1890 was followed by the completion of the chapel for use at Westminster Place and Taylor Avenue November 15, 1896. The Sunday evening services continued at Seventeenth and Lucas for over a year. The corner stone was laid June 24, 1899, and the dedication of the completed church November 25, 1900. The total cost of the present building was about \$200,000.

The present building is entirely of stone with carved capitals, pillars and arches. It is of modernized Romanesque architecture in cruciform, vaulted roof with clere story, with lantern forming the center. It has semi-domed chancel ribbed and in art glass, and backed by artificial illumination, in addition to special windows for sky light illumination from back of the glass. It is said to be one of the most beautiful and artistic pieces of church architecture in this section of the country. The building is visited by architects, artists and art students to study the architecture and the numerous memorial art windows.

The pipe organ is in the choir loft at the other end of the auditorium, facing the pulpit. It is one of the largest and finest organs in the west; is a three-manual electro-pneumatic organ with console detached; and was built by the Hook-Hastings Company of Boston at a cost of \$12,000.

In the summer of 1913 the interior of the church was entirely redecorated, the acoustic properties perfected by a special treatment of walls and arches; and more recently several pews have been equipped with the latest production of ear-phones with extra-sensitive transmitter on the pulpit. The heating is by steam plant, and lighting by reflected electric light.



Session about 1870.

Standing—Eustace H. Smith, Cornwall Sage, Sam'l Copp, David A. Biggers,
Sitting—E. E. Souther, Wyllys King, Dr. Niccolls, Jonathan C. Havens.

THE BOARD OF ELDERS.

On the occasion of the organization of the church, October 10, 1838, the three Elders chosen were Hamilton R. Gamble (*1864), Wyllys King (*1872), and William Holcomb (L1849*). The records show them in more than ordinarily active service for many years, Wyllys King alone holding over for some years and continuing distinguished service within the period of Dr. Niccolls' pastorate.

Of others elected prior to the present pastorate Archibald Gamble (1849-*1866), Joseph Powell (1856-*1868), Charles D. Drake (1856-*1871), Eustace H. Smith (1856-L1877*), Samuel Copp (1864-*1895), Jonathan C. Havens (1864-*1889), and Cornwell Sage (1864-*1870) served on with Dr. Niccolls for some years. To Samuel Copp of this group pastor and church were indebted for one of the longest terms—thirty-one years—of efficient service, including painstaking and valuable records kept for many years, as Clerk of Session.

The first election for additional Elders in this fifty-year period was in 1867, and David A. Biggers (L1868*), Eustace E. Souther (*1906) and John A. Allen (L1868*) were chosen. Of this group there lived on in faithful service in this church down to within the present decade, Eustace E. Souther, who had the further distinction of serving next to the longest term in the eldership in this church, thirty-nine years.

In 1871 the church adopted what is known as the "Rotary System" in electing elders and deacons, displacing the older order of election for life, and on February 15 added George S. Drake (*1908), Lazarus N. Bonham (L1873, now living in Oxford, Ohio), and William S. Trusdell (*1911). This group has three marked distinctions,—Mr. Bonham is still living; Mr. Drake served one of the longest terms, thirty-seven years; and Mr. Trusdell served the longest term of all, some months beyond forty years.

In 1872 E. Anson More (L1888*) and William F. Reynolds (L1873*) were elected; and in 1873 Samuel M. Breck-



Session about 1904.

Standing—G. H. Shields, D. R. Wolfe, E. H. Semple, Jas. Aull, J. H. Roth.
Sitting—Wm. S. Trusdell, Geo. S. Drake, Dr. Niccolls, E. E. Souther.

enridge (*1891) who, it will be recalled, died just as he finished a great speech in the Presbyterian General Assembly in session in Detroit in 1891.

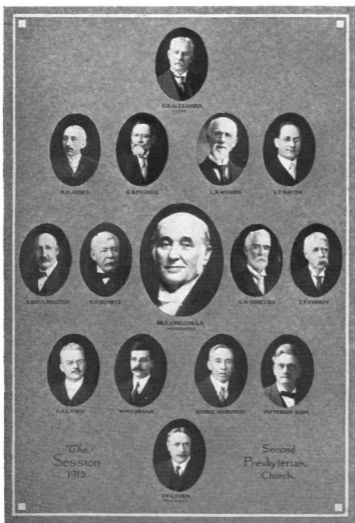
Every man heretofore named, except Mr. Bonham, has passed from his earthly labor to his inheritance above that fadeth not away. And now we get our reminder of the living in the election in 1875 of Edward H. Semple, still actively serving this Church as Senior Elder; and to him belongs the honor of the longest continuous official service, for to his forty years as Elder must be added his prior two years as Deacon; and besides he was President of the Young People's Working Society organized by the pastor before 1869.

Then follow Henry T. Nash (1880-L1886, re-elected 1896-1902*), Frank L. Johnston (1883-1892), James D. Thompson (1883-*1898), and in 1892 Daniel R. Wolfe (*1906) who, among other distinctions, for eleven consecutive years was chosen President by the organized Sunday School hosts of Missouri in annual convention.

Then in 1894 John H. Roth (*1909) was the first of the younger men to enter the Session, and is remembered as among the most active and efficient workers in the church.

Robert E. Brier, elected in 1894, begins our unbroken list of the living, serving until 1907, when he went to the far west. The names that now follow, with the exceptions of Selden P. Spencer and James Aull, resigned, and A. J. Neimeyer and S. M. Stone, moved to other cities, are all present-day active members of the Session: Hon. George H. Shields, elected 1896; James Aull, 1901 to 1914 with an interim; Samuel M. Stone, 1902 to 1905; H. B. Alexander and S. P. Spencer, elected 1903, latter to 1909; Edwin F. Green, 1906; Leonard R. Woods, Samuel B. Fisher, Edward F. Finney, Dr. Meredith D. Jones, A. J. Neimeyer (L1911), and S. D. Culbertson, 1907; Lansing F. Smith, 1909; John A. Laird and Dr. Wm. M. C. Bryan, 1913; and George Harkness, A. H. Frederick and Patterson Bain, Sr., 1914.

Of the fifty-two Elders who have served this church since its organization, forty-three have served with the present



pastor, Dr. Samuel J. Nicolls. At different times the number of Elders has been increased, and the Present Bench numbers fifteen members. (See list.)

(*1872) means died in office at that date. (L1849*) means received letter of dismissal to another church at the date given and death later known. Two dates without other mark indicate term of service.

PRESENT BOARD OF ELDERS.

Moderator of Session, The Pastor.
Clerk of Session, Henry B. Alexander.
Treasurer, Edwin F. Green.

To 1915	To 1916	To 1917
H. B. Alexander	Leonard R. Woods	E. H. Semple
John A. Laird	S. D. Culbertson	G. H. Shields
Dr. M. D. Jones	L. F. Smith	E. F. Green
Dr. W. M. C. Bryan	Patterson Bain, Sr.	S. B. Fisher
George Harkness		E. F. Finney

BOARD OF DEACONS.

The office of Deacon was created by the Apostles at the dawn of the Christian era.

The Apostles called together the Disciples, and they chose seven Deacons to have charge of the temporal affairs of the early Church (such as ministering to the needs of the poor); these cares did not conflict with their duties as Disciples.

Following in the footsteps of our illustrious predecessors, the work of the Deacons of the Second Presbyterian Church, during the fifty years' service of our beloved pastor, Rev. S. J. Nicolls, D.D., LL.D., has been carried on with the utmost zeal and fidelity. Any member of the Church may apply to the Board of Deacons for assistance for himself, or for any other member. The Deacons' fund is provided by the offerings on Communion Sundays. In the past few years when the funds were not required, they were diverted to other benevolent purposes in which the Church was interested.

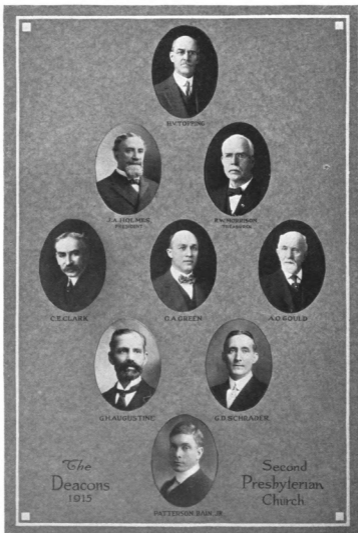
At the beginning of the present pastorate this Church was keeping the old order of electing Elders and Deacons for life, and the names of William Downing, William Leighton, Daniel B. Clark and John H. Chidester show as Deacons in 1864.

The "Rotary System" in electing Elders and Deacons was adopted February 8th, 1871, and on April 11th at a joint meeting of Elders and Deacons, by lot the Deacons divided themselves into three classes to conform to the new system: to serve to 1872, John H. Chidester, William H. Thompson, vacancy; to 1873, William Leighton, William Downing, Daniel B. Clark; to 1874, Henry L. Couch, Wyllys S. King, Nathan D. Noyes, and later, John R. More to fill a vacancy.

By deaths and removals the Board experienced many changes. Additional names appear as the years come into view,—Isaac S. Smyth in 1872; E. H. Semple, 1873; John A. Holmes, Daniel Gilchrist and Henry T. Nash, 1875; James S. McFarland, James D. Thompson and Frank L. Johnston, 1877; Henry B. Alexander, 1881; William Woods, James H. Irwin and A. A. Mellier, Jr., 1883; Dwight Tredway and D. R. Wolfe, 1885; Cyrus E. Clark, 1889; Samuel M. Piper and Harvey P. Miller, 1894; George H. Augustine, 1898; Samuel M. Stone, 1899.

In 1901 the Board of Deacons was increased from nine to twelve members, and this year the new names are A. J. Neimeyer, Daniel N. Kirby and H. V. Topping. Then follow Robert S. Hoxie, 1902; Edwin F. Green, R. V. Trusdell, S. D. Culbertson and Thomas S. Galt, 1903; S. B. Fisher, G. A. Green and E. F. Finney, 1906; A. O. Gould, R. W. Morrison, R. Coleman Price and L. F. Smith, 1907; George Harkness, George B. Gilmore and Henry C. Fullerton, 1909; W. A. Elliott, 1913; and George D. Schrader and Patterson Bain, Jr., 1914.

Of the forty-nine men serving as Deacons in these fifty years almost a score of them have been honored by promotion to the Eldership, and the names will readily be recognized in the list of Elders serving in this period.



The Present Board of Deacons:

John A. Holmes, President.

R. W. Morrison, Treasurer.

Cyrus E. Clark

George H. Augustine

H. V. Topping

G. A. Green

A. O. Gould

R. Coleman Price

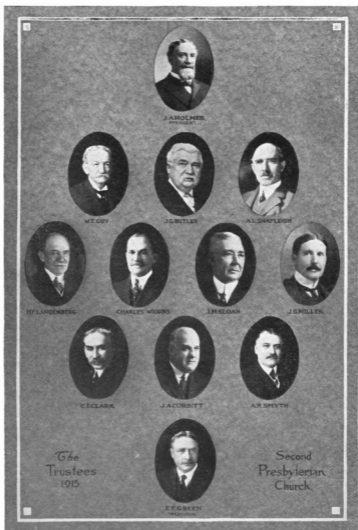
W. A. Elliott

George D. Schrader

Patterson Bain, Jr.

**A SUMMARY OF THE CONTRIBUTIONS BY THE
MEMBERS OF THE CHURCH FOR THE PAST
FIFTY YEARS.**

Home Missions	\$ 200,982.00
Foreign Missions	87,580.00
Education	43,590.00
Sunday School Work	15,420.00
Church Erection	76,923.00
Relief and Sustentation	39,408.00
Freedmen	11,772.00
Colleges	159,770.00
General Assembly	5,166.18
Congregational	1,073,991.00
Miscellaneous Charities	593,970.00
Total	<u>\$2,308,572.18</u>



TRUSTEES.

Who have filled that office in the church since its organization up to the present time:

William H. Barksdale†	E. A. Hitchcock*
Sullivan Blood*	Henry Hitchcock*
James G. Butler	John A. Holmes
Joseph Charless*	Robert Holmes*
Cyrus E. Clark	Charles Gordon Knox*
Daniel B. Clark*	H. F. Langenberg
J. Arthur Corbitt	Joseph G. Miller
James M. Corbitt*	Joseph Powell*
Samuel M. Dodd*	A. L. Shapleigh
George S. Drake*	John Simonds*
William Duncan*	Samuel Simmons*
Archibald Gamble*	J. M. Sloan
A. M. Gardner*	A. R. Smyth
Carlos S. Greeley*	William H. Thompson*
E. F. Green	Thomas H. West*
William E. Guy	Charles Wiggins
George D. Hall*	

*Deceased. †Resigned.

The Present Board of Trustees.

John A. Holmes, President.

Edwin F. Green, Treasurer and Secretary.

James G. Butler	Joseph G. Miller
Cyrus E. Clark	J. M. Sloan
J. Arthur Corbitt	A. L. Shapleigh
William E. Guy	A. R. Smyth
H. F. Langenberg	Charles Wiggins

FIFTY YEARS OF OUR SUNDAY SCHOOLS.

BY W. J. SEMELROTH.

1865, "March 5, at 3 o'clock p.m., Rev. Mr. Nicolls addressed the children of the Sabbath School and Church, who assembled in large numbers and, with their parents and friends, almost filled the body of the Church." Thus in the old history we find indicated on his inaugural day his pastoral care of the school as well as of the Church.

As the new pastor began his work Eustice E. Smith was Superintendent of the Church School, with 120 members, in the basement at Fifth and Walnut; Isaac Smyth Superintendent of the afternoon school, and Gen. William F. Raynolds Superintendent of the Colored School on Clark Avenue. With these and Central and South Missions in 1868 there were about 2,500 Sunday School pupils under the care of the Church.

In 1870 the move was made to Seventeenth and Lucas, with Mr. Smith continuing as Superintendent. In 1875 the Colored School followed up to the new location, was held in the Lecture Room and H. T. Nash was Superintendent. In 1882 the Afternoon School was revived with E. A. More Superintendent. 1887 shows Robert E. Brier Superintendent, with H. B. Alexander, D. N. Kirby, Samuel Copp and S. M. Breckenridge as other officers; also a Chinese department with William S. Trusdell Superintendent. 1896 shows S. M. Stone Superintendent, the Chinese school continuing with A. O. Gould assisting Mr. Trusdell, and the year of the move to Westminster and Taylor, the Afternoon School continuing at Seventeenth and Lucas with Robert E. Brier Superintendent.

1900—year of dedication of present church—shows D. N. Kirby Superintendent, with H. B. Alexander, H. V. Topping, J. A. Laird assistants, and Leighton Shields Secretary and E. H. Semple Treasurer. 1903 E. F. Green was Superin-

tendent. In 1906 the school was under its first period of what may be termed professional direction, Rev. Walter E. Evans, pastor's assistant, being in charge.

1912 shows Rev. F. B. Cleland, Assistant Pastor, in charge of the school. 1913, Rev. F. B. Cleland became Pastor of the Carondelet Church, and W. J. Semelroth, formerly General Secretary of the State Sunday School Association, was engaged temporarily as Superintendent.

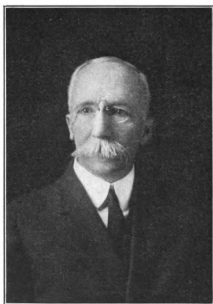
1915, our Church Bible School is graded and organized with W. J. Semelroth Educational Director; George Harkness and Dr. Wm. M. C. Bryan assistants; Mrs. W. J. Semelroth, Grade Superintendent; Noble McCormack and Duncan McPhee, Secretary and Treasurer, with Mrs. Robert M. Strong, Mrs. G. A. Green, Mrs. F. C. Woodruff, Mrs. W. J. Semelroth, Miss Ethel Denny, Dr. Wm. M. C. Bryan, Mr. S. B. Fisher, Mrs. S. F. Andrews and Mr. L. F. Smith Superintendents of the respective departments—Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Men's, Women's and Teacher-Training, and a corps of efficient teachers. Mr. D. N. Kirby and Mrs. F. C. Woodruff have the honor of the longest terms of service, 27 and 18 years respectively.

The enrolment has varied with the different localities and our organization of branch schools, from 100 at Fifth and Walnut in 1865 to 511 in 1890 at Seventeenth and Lucas, and less after division of forces by the move to Westminster and Taylor. Present enrolment 225.

The Church began its support of Miss Edna S. Cole upon her appointment to Siam in 1878. The school has paid an increasing portion, and in 1885 assumed the entire support of \$500 a year, and later \$600.

Second Church Sunday School history requires mention of the branch and mission schools promoted,—Central, South, Kossuth Avenue, Second Street, Benton Station, Biddle Market and others, and the names of E. A. More, Robert E. Brier, Clarence and Alvah Clayton, S. M. Stone, H. V. Topping, H. B. Alexander, G. A. Green and Lansing F. Smith, men of

our Church who have superintended these schools, the last named, Elder L. F. Smith, being the present Superintendent of the Thomas Morrison Sunday School, made famous as Biddle Market Mission by the late Thomas Morrison. South Mission was the forerunner of another famous school, Sou-lard Market Mission, now Markham Memorial. Several of the other schools developed into churches.



W. J. Semelroth
Educational Director

**THE WOMEN'S ORGANIZATIONS OF THE
SECOND PRESBYTERIAN CHURCH.**

BY MRS. CLARA E. MCCLUNEY.

The Constitution of the Ladies' Aid Society was adopted at a meeting held January 30, 1873. It seems to have been the outgrowth of a Mite Society, which is referred to in its minutes, but the Ladies' Aid is the first woman's organization of which there is a record. Our pastor's wife has been the President since its beginning and her faithfulness and interest have inspired her co-workers to diligence in accomplishing much for home missionaries and aged ministers, both in our city and state, as well as in many other states of the Union. Thousands of dollars have been given for the home work both in money and valuable boxes of clothing. Some hundreds of dollars were sent to the Foreign Board and at one time, Miss Cole, our missionary in Siam, was partially supported by it. A branch of this Society was composed of the young women of the Church. It united with the older society in 1879 and assisted with gifts of both money and good work.

In 1874 there was organized a Young Women's Bible class (not connected with the Sunday School). Miss Hester Bates was its first leader, afterwards Miss Virginia Breckenridge took charge. It is still in existence and is called "The Wednesday Class". From this class sprang a working society, the object of which was to relieve the poor both in and out of the city. The members also partially supported one of their own number on the Home Mission field and maintained the Lizzie Copp Memorial Library.

About 1894 the young women of the Church started the Pastor's Aid Society. They afterwards united with the Ladies' Aid, their work being of a similar nature.

The Women's Home and Foreign Missionary Society was organized in March, 1896. It grew out of a women's prayer meeting, which had been held for some months previous. At that time a few of the women of the Church were conducting a mission band of children who gave \$100 towards Miss Cole's

salary. Miss Jane Gass had been identified with this band and had given generously to this object. At her death, fearing that their work would be crippled, the Missionary Society gave its support to the children by contributing a portion of this salary.

"Not by might, nor by power, but by my Spirit, saith the Lord," is the title this society has chosen for its motto. Its object is to study both the home and foreign fields, to give towards the support of missionaries and to the work among the foreigners in our city. It pays half of Miss Cogdal's salary (teacher of a girls' school in China), and nearly all of one teacher's salary in the Aguadilla School in Porto Rico.

The women have two scholarships for the Freedmen at Arkadelphia and aid is sent to the Wasatch Academy in Utah. One of the members supports Mrs. McCune, another one for several years supported Miss Ewald in China. This last year a special memorial gift was sent to the Summer Bible School at Greeley Memorial and also a sum for repairs there.

For three years now the members have paid their proportion of the New China Fund, amounting to \$720. An annual Prayer and Thank Offering Meeting is held just before the close of the fiscal year.

The Woman's Bible Class (partly composed of members of this society) pay, through it, the salary of Mr. Campbell, assistant to Mr. McCune.

The Relief Guild, a small organization, was formed in 1903. Its special work is filling boxes for aged ministers. It is still in existence.

From 1907 to 1913, the Church numbered among its organizations a Young Women's Missionary Society, which did good work both at home and abroad.

While the women of our Church have done well in adding to the treasury many thousands of dollars for missions, our desire for those who come after us is, that they may be "King's Daughters all glorious within" and "as cornerstones polished after the similitude of a palace" and that God will "make them perfect in every good work, to do His will."

**REMINISCENCES OF SOME OF THE WOMEN OF THE
CHURCH.**

BY ANNA L. HOPKINS.

In Paul's letter to the Hebrews is a chapter of rare beauty. It has been called the "Westminster Abbey of Old Testament Saints." It is the roll-call of some of God's people in the long ago, who lived by faith, in faith served Him, and in faith went home to Him.

Every church, which, like ours, is rich in years, has its own Westminster Abbey, where it enshrines the memory of its dead.

As the work of the women of the Church is rehearsed, we naturally think of many who are not with us, who, in their day, loved our Church, and sought its welfare; and at this time of gladness and praise, we will go into our own Westminster Abbey for a brief moment, and read the names of just a few of those dear women of our past.

Mrs. Sarah Ann Copp: Her life was a benediction to the whole Church. Close to her name is that of her daughter, Lizzie; close to that again, we read Ella Gardner—and still another dear name, Hannah Clark Brier—three who loved, in their fresh young womanhood, the service of Christ.

Mrs. Marion Thompson: A long life of service bore testimony to her faith.

Miss Anne Blood: A faithful and beloved teacher in the Sabbath School.

Miss Jane Gass: Count her as one who brought many souls to Jesus.

Mrs. Jane E. Allen: She loved this word of the Master—"Herein is my Father glorified, that ye bear much fruit."

Mrs. Jane Nicholson: Quiet, unobtrusive, a staunch Christian.

Mrs. Robert Anderson: Strong in her personality, strong in her faith. Close to her name are those of two daughters, Laura and Louise.

Mrs. Hannah Smythe: From her childhood a Christian.

Mrs. Catherine Lowry: For many years a sick-room was the sanctuary in which she praised God.

Mrs. Agnes Fisher: The strong words of life for her were God, love, duty.

Mrs. Emma Roe Copelin: A benefactor to the Church, bountiful in charity, and abundant in good works.

Mrs. Emily Greeley: Every good work appealed to her; needy children found in her their friend.

Mrs. Harriet Trusdell: A trusting soul, always finding the silver lining to dark things.

Mrs. Margretta C. Wolfe: A quiet, unassuming Christian who endeared herself to all who knew her.

"Matty Hardy"—not the name on her tomb-stone,—it may not be in our church book, but as she stood in our choir she sang us into a stronger trust, a stronger love; and because her memory is very precious to us, we call her name here, with the names of our beloved ones.

Mrs. Lois Ayres: Often in life's shadows, never unbelieving.

Mrs. Maria Corbitt: Zealous in good works, loyal in friendship, true to the faith. Wrapped up in her name is the name of Katherine, her beloved daughter.

Miss Margaret Simmons: Strong in her womanly attributes, strong in an unquestioning faith.

Mrs. Margaretha Roth: Still lives and rules in the hearts she loved.

Mrs. Eliza Gardner: A life made beautiful by faith.

Mrs. Creta Brown Boutell: A fair young life which, brief as it was, testified for Christ.

We have not spoken of one-half of the women whose names are so sweetly in the keeping of the fifty blessed years, for time would fail us did we try. Far back we find Mrs. King, Mrs. Sage, Mrs. Noyes, Mrs. Havens, Mrs. Spencer, Mrs. Downing, Mrs. Blood, Mrs. Dougherty, Mrs. Roe, Mrs. Collier, Mrs. Drake, Mrs. Crane, Mrs. Hitchcock. More recently we find these names: Mrs. Mary Marshel, Mrs. Clara

Ralston, Mrs. Melinda Strong, Mrs. Virginia H. Breckenridge, Mrs. Eleanor Bayles, Mrs. Ellen Bonham, Mrs. Maria Bonner, Mrs. Lucinda Duffer, Mrs. Emily Porter, Mrs. Katherine More, Mrs. John Keady, her daughter Julia, Mrs. Jessie R. Foster, Mrs. Martha Emmons, Mrs. Deming, Mrs. George Shields, Mrs. Mary Stein, Mrs. Wm. Thompson, Mrs. Mathilda Largue, Mrs. Neimeyer. Of all whose memory we have placed in our "Westminster Abbey", whether we can recall their names or not, we can say, with Paul, "These all died in the faith." They have left us, of to-day, a blessed heritage.

A MISSIONARY CHURCH.

This has ever been a missionary church. Of its two millions of revenue raised over half has gone to Home and Foreign Missions and other benevolent objects outside of this church, including a number of branch schools and small churches in the city. Throughout its history it has systematically taken the regular offerings for the respective Boards.

Back in 1884 The Wall Builders was the name of the mission band in connection with the Sunday School, and which raised \$200 a year toward the support of Miss Cole in Siam. In the Sunday School and in the Young People's and other societies there have been and are to-day the missionary and practical help departments providing both funds and clothing.

In connection with the church there are being supported Greeley Memorial Presbyterian Church, Thomas Morrison Sunday School, and also Slavic work in this city; a Girls' School at Aguadilla, Porto Rico; school work at Mount Pleasant, Utah; two scholarships under the Freedmen's Board.

OUR MISSIONARIES.

- MISS EDNA S. COLE,
Bangkok, Siam, since 1878.
- MISS MARY COGDAL,
Shanghai, China, since 1890.

- REV. AND MRS. GEO. S. McCUNE,
 Syen Chyun, Chosen (Korea), since 1905.
- EDWIN LONDON CAMPBELL,
 As assistant to Rev. G. S. McCune, 1914.
- GEORGE T. TOOTELL, M.D.,
 Changteh Station, Hunan, China, since 1913.
- MISS KATHERINE EWALD,
 A member of our Church, is a missionary in China,
 under the China Inland Mission.
- MISS HARRIETT E. WORTHINGTON,
 A member of our Church, is missionary in Chieng
 Rai, Siam.
- MISS ISABEL GRIFFIN,
 For twenty-five years a missionary to the Laos peo-
 ple in Chieng-Nai, Siam, is also a member of this
 Church, now residing in St. Louis.
- REV. FRED. C. REINER,
 Pastor, Greeley Memorial Presbyterian Church, Blair
 Avenue and Warren Street, St. Louis.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY.

Meets Second and Fourth Thursdays.

President, Mrs. J. H. McCluney; First Vice-President, Mrs. William Burg; Second Vice-President, Mrs. E. H. Semple; Third Vice-President, Mrs. E. F. Finney; Corresponding Secretary, Mrs. P. H. Morrison; Recording Secretary, Mrs. S. D. Culbertson; Treasurer, Miss Susie T. Harkness; Assistant Treasurer, Mrs. L. F. Gates; Chairman of Groups, Miss Harriet C. Roth; Young People's Secretary, Mrs. W. J. Semelroth; Secretary of Literature, Mrs. G. A. Green; Little Light Bearers, Mrs. G. A. Green, Superintendent. Executive Board, above officers and Mrs. John A. Laird, Mrs. L. R. Woods, Mrs. Sidney F. Andrews, Mrs. G. H. Augustine, Mrs. A. R. Smyth, Mrs. George D. Schrader, Mrs. Patterson Bain, Miss Cornelia P. Souther.

THE LADIES AID SOCIETY.

Meets Thursdays, October to April.

President, Mrs. S. J. Niccolls; Vice-Presidents, Mrs. M. D. Jones, Mrs. A. H. Frederick; Secretary, Mrs. George Harkness; Treasurer, Mrs. F. C. Woodruff.

Its work goes principally for the support of aged and needy ministers.

THE RELIEF GUILD.

Meets Wednesdays, October to March.

Its work is devoted largely to ministerial relief.

President, Miss Grace Niccolls; Vice-President, Mrs. B. S. Adams; Secretary, Mrs. J. H. Holmes.

YOUNG PEOPLE'S SOCIETIES.

Shortly after Pastor Niccolls began his work with this church in 1865, he organized "The Young People's Working Society," the first of the kind in St. Louis, incorporating many of the features of the later Christian Endeavor movement, which it ante-dated by about fifteen years. This early society was a veritable training school and fitted for service many who have gone to other parts of the world, as well as many of the most active and efficient workers in this church and its mission schools, and some of whom are still in our active ranks, including our now Senior Elder, Mr. E. H. Semple, who was President in 1869 of this first society. At least two of the workers have entered the ministry, H. R. Upton and C. E. Franz. Miss Katherine Ewald is a foreign missionary, and Miss Lillian Trusdell is General Secretary of a Young Women's Christian Association.

Our Young People's Society was one of the first to unite in the Christian Endeavor movement, and it enjoys the distinction of having furnished two presidents of the St. Louis Christian Endeavor Union, John H. Roth and Richard V. Trusdell; a secretary, Miss Ione Hudson, and a state district president, George Harkness.

For years our Christian Endeavor Society held place in the front rank in the city, and still cherishes banners and framed certificates won by excellence of work and exceptional achievement in the approved activities of the Christian Endeavor organizations. For several years a second or intermediate society was maintained for the teen-age boys and girls.

By numerous removals, new conditions developed in the present field. The young people's organized work, largely covered by improved plans in the Bible School, is now further expanded in our present Young People's Society, which meets at seven o'clock on Sunday evenings.

Officers—President, Noble D. McCormack; Vice-President, Maria Bain; Secretary, Marion S. Smith; Treasurer, Harriette Krause.

THE KING'S DAUGHTERS.

Wednesday Class Circle.

Meets Monthly, Second Wednesday Afternoon.

Leader, Miss Jennie M. Greenwood; Secretary, Mrs. J. J. Cochran.

JUNIOR LIGHT BEARERS MISSION BAND.

Mrs. W. J. Semelroth, Superintendent.

LITTLE LIGHT BEARERS.

Mrs. G. A. Green, Superintendent.

DEAR SECOND CHURCH.

By Alice D. Rubelman.
A Member of our Sunday School.

(Tune, "Maryland, My Maryland.")

We pledge to thee fidelity,
O Second Church, dear Second Church.
Thy soldiers staunch and true we'll be,
And pledge ourselves, our lives, to thee;
We'll love thy name, and spread thy fame,
O Second Church, dear Second Church.

And we allege that this our pledge,
O Second Church, dear Second Church,
Shall be to us a holy trust,
A charge that ever keep we must;
Let loyalty our motto be,
Fore'er to God, fore'er to thee.

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