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James Gore King McClure

NOVEMBER 24, 1848

JANUARY 18, 1932

CHICAGO

Printed for Private Distribution

1932

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See West Surv.

THE FUNERAL SERVICE

had been prepared some two years before his death by Dr. McClure himself. He had written down the Scriptures that he wanted read, the hymns that he wanted sung and that the casket should be carried by his sons and his sons-in-law and nephew, Ledyard Cogswell, Jr. The church was filled, people of all walks of life, many coming singly from considerable distances.

3105
The service was simple, but full of a rare inspirational fervor, lifting us all to higher levels of faith and hope. As one friend said, "His sermons were the reflection of his own heart and the most wonderful sermon I ever heard him preach was the one he preached at his own funeral. It was his service and a note of victory ran through it, perceptible to all."

HONORARY PALL-BEARERS

WILLIAM McCORMICK BLAIR	JESSE L. MOSS
THOMAS E. DONNELLEY	DR. B. N. PARMENTER
JOHN V. FARWELL, JR.	JOHN T. PIRIE
ROBERT A. GARDNER	HENRY A. RUMSEY
ALFRED E. HAMILL	SOLOMAN A. SMITH
W. ARTHUR HOLT	WALTER B. SMITH
CYRUS H. McCORMICK	JOHN STUART
HAROLD F. McCORMICK	LOUIS L. SWIFT
PRESIDENT HERBERT McC. MOORE	CORNELIUS M. TROWBRIDGE
	EZRA J. WARNER

USHERS

W. S. L. ANDERSON
ALFRED T. CARTON
DAVID R. DANGLER
ALBERT D. FARWELL
HORACE F. FERRY
LAURENCE ROBBINS

Music Played at Funeral
by Siegfried Gruenstein

- “In Paradisum” *Dubois*
Song of Sorrow *Gordon Balch Nevin*
“The Seraph’s Strain” *Wolstenholme*
“Dreams,” from Sonata VII *Guilmant*
Cradle Song on “St. Sylvester,”
 (“Tarry With Me, O My Saviour”) *Burdett*
Song of the Exiles from “Evangeline” Suite *Banks*
Adagio, Sonata, Op. 27, No. 2
 (“Moonlight Sonata”) *Beethoven*
“Consolation” (“Songs Without
 Words”) *Mendelssohn*
Funeral March, from Sonata, Op. 35 *Chopin*

Funeral Service
Lake Forest Presbyterian Church
January 21, 1932

DR. ROBERTS PRESIDING

ORGAN

PSALM XXIII IN UNISON

INVOCATION, FOLLOWED BY LORD'S PRAYER
IN UNISON

HYMN

SCRIPTURE: DR. CLIFFORD W. BARNES

HYMN

BRIEF ADDRESS: DR. JOHN TIMOTHY STONE

PRAYER: DR. ANDREW C. ZENOS

HYMN

BENEDICTION: DR. GEORGE ROBERTS

ORGAN

TWENTY-THIRD PSALM

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's
sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine
enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of
my life;
And I will dwell in the house of the Lord for ever.

THE LORD'S PRAYER

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY
NAME; THY KINGDOM COME; THY WILL BE DONE IN EARTH
AS IT IS IN HEAVEN; GIVE US THIS DAY OUR DAILY BREAD;
AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS;
AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM
EVIL; FOR THINE IS THE KINGDOM, AND THE POWER, AND
THE GLORY, FOR EVER. AMEN.

HYMN

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.
No offering of mine own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

I dimly guess, from blessings known,
Of greater out of sight;
And, with the chastened Psalmist, own
His judgments too are right.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar:
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

AMEN.

Scripture Reading

by Dr. Clifford W. Barnes

YOU and I have had our hearts stirred as never before by the words of the old hymn we have just sung because the dear friend, who has so recently left us, chose it for this very occasion, and because his entire life, with its glorious expression of faith, hope and love, was in such harmony with the spirit of the song.

Even more, if possible, will the words which I am about to read as the Scripture selection thrill our hearts, for Dr. McClure not only marked them for this service, but he indicated, in his own hand writing, the reason for their choice. "My mother's Psalm" are the words written at the head of Psalm 27, and the verses read:

The Lord is my light and my salvation; whom shall I fear?
the Lord is the strength of my life; of whom shall I be afraid?

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

“My father’s Psalm” are the words opposite the First Psalm:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

“Given me by my mother,” is the statement attached to Proverbs 3: 6.

In all thy ways acknowledge Him, and He shall direct thy paths.

“The verse that led me to believe I could enter upon the Christian life, lacking, as I felt, the sorrow for sin and the gladness of hope that I supposed were essential.” II Corinthians 8: 12.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

“The text of my first sermon when I thought I was losing everything in entering the ministry, but, instead, in the ministry I have found everything.” Matthew 10: 39 2nd clause.

And he that loseth his life for my sake shall find it.

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“Where my trust for the future lies.” John 14: 2.

In my Father's house are many mansions:
If it were not so, I would have told you.
I go to prepare a place for you.

“The desire of my heart for my children.” III
John: 4.

I have no greater joy than to hear that my
children walk in truth.

“My prayers for my family, my friends and for all
people.”

Philippians 1: 9-11
Philippians 2: 15-16
Ephesians 3: 14-21

(Philippians 1: 9-11)

And this I pray, that your love may abound yet more and
more in knowledge and in all judgment;

That ye may approve things that are excellent; that ye may
be sincere and without offence till the day of Christ;

Being filled with the fruits of righteousness, which are by Jesus
Christ, unto the glory and praise of God.

(Philippians 2: 15-16)

That ye may be blameless and harmless, the sons of God,
without rebuke, in the midst of a crooked and perverse nation,
among whom ye shine as lights in the world;

Holding forth the word of life; that I may rejoice in the day of
Christ, that I have not run in vain, neither laboured in vain.

(Ephesians 3: 14-21)

For this cause I bow my knees unto the Father of our Lord
Jesus Christ,

Of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of his glory,
to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being
rooted and grounded in love,

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May be able to comprehend with all saints what is the breadth,
and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that
ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above
all that we ask or think, according to the power that worketh in
us.

Unto him be glory in the church by Christ Jesus throughout
all ages, world without end. Amen.

HYMN

Not so in haste, my heart;
Have faith in God and wait;
Although He linger long,
He never comes too late.

He never comes too late,
He knoweth what is best;
Vex not thyself in vain;
Until He cometh, rest.

Until He cometh, rest,
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal.

Are soonest at the goal
That is not gained by speed;
Then hold thee still, my heart,
For I shall wait His lead.

AMEN.

Address of Dr. John Timothy Stone

OUR Heavenly Father has called to his coronation one who has lived among men a princely life. A sense of common grief overshadows this beloved church, community and the nearby city, as we gather here. In fact, all over the nation and throughout the world innumerable friends mourn, and will mourn: but, he would not have it so, nor has he taught us so, but rather to look beyond into the land of joy and triumph.

Few souls in life's eternal journey have had so many dear and blessed friends and loved ones to greet and welcome them in that Land of Light.

His long and complete life has been so filled with faithful and loving service that no tribute could be adequate were this the time and place for it.

His work as a pastor and preacher, as an educator, as a writer, as a citizen has been far-reaching and valued, but even beyond these, he has been a man of God and a great friend to all who ever knew him.

Life is enriched in meaning as we pause to consider his character and Christ-like personality:

Faithful	Trustful
Diligent	Sympathetic
Prompt	Gracious
Conscientious	Courteous

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Unselfish	Gentle
Modest	Strong but loving
Guileless	Firm but flexible

As leader, colleague, teacher, counselor and friend he was never wanting.

Few home circles have been so beautiful and inspiring as his, and "HOME" means more to all within and without that loved circle.

He lived to share with others all he had.

Few ministers or men ever touch so many lives and homes, in joy and sorrow, as he did, nor so graciously and acceptably.

Living seems nobler today,
Earth seems better,
Heaven seems brighter!

A prince has left us, for the King has called him nearer to the throne.

"They that be wise shall shine as the sun, and they that turn many to righteousness as the stars forever and ever."

Our American poet, Dr. Holland, in his beautiful little tribute, "The Learned Professor"; photographs the life of him we love:

He knew but Jesus Christ, the crucified,
Ah, little recks the worldling of the worth
Of such a man as this upon the earth!
Who gives himself—his all—to make men wise
In doctrines which his life exemplifies.
The years pass on, and a great multitude
Still find in him a character whose light
Shines round him like a candle in the night;
And recognize a presence so benign
That to the godless even it seems divine.

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He bears his people's love within his heart,
And envies no man, whatsoe'er his part.
His church's record grows, and grows again,
With names of saintly women-folks and men,
And many a worldling, many a wayward youth,
He counts among the trophies of his truth.
Oh, happy man! There is no man like thee,
Worn out in service of humanity!
And dead at last, 'mid universal tears,—
Thy name a fragrance in the speaker's breath,
And thy divine example life in death.

“Love suffereth long and is kind, love envieth not;
love vaunteth not itself, is not puffed up, doth not
behave itself unseemly, seeketh not her own, is not
provoked, thinketh no evil; rejoiceth not in iniquity
but rejoiceth in the truth: beareth all things, be-
lieveth all things, hopeth all things, endureth all things.
Love never faileth.”

Prayer by
Dr. Andrew C. Zenos

O GOD, who art the strength of thy saints and the source of all good, we bless thy holy name for all those who, having finished their work upon earth, are called to higher forms of labor in the better world above. Especially do we call into remembrance thy loving kindness and thy tender mercies to thy servant whose entrance into that nobler realm of service brings us hither at this moment. We thank thee for the rich heritage that came to him in the home of his birth; for the talents that thou didst entrust unto him; for thy grace that enabled him to realize the inestimable value of thy love and to accept it with joy, to cherish it as his richest possession and to invite multitudes to share it with him. We thank thee for his long, varied and faithful service as a preacher of the blessed gospel of Christ; as an interpreter of thy dealings with the members of the flocks placed under his care; as a leader in the training of youth for the ministry of thy church; as a husband and father of sons and daughters who lavished pure and loyal love upon him; as a citizen in the commonwealth, holding up by his words and exemplifying in his conduct noble ideals in the spirit of love and loyalty to Jesus Christ, the Master of us all; and as a friend pouring the blessing of his life into the lives of those with whom he associated. We magnify thy

holy name that his trials and temptations being ended, sickness, suffering and death passed, his spirit is at home in thy presence, where dwelleth eternal peace.

Merciful Father, we pray thee to reassure us in this solemn hour that thy dealings with him, and with us, have been and always are, expressions of thy love. We beseech thee to look down in tender love and pity upon this bereaved household. Have mercy on the life companion of thy servant, who has been at his side through the beautiful and fruitful years gone by. Enable her to continue looking through the cloud into the sunshine beyond. If moments shall come when her loneliness shall seem hard to bear, help her to resist, as she has done hitherto, the impulse to murmur, and sustain her through the rest of the earthly journey, until she shall hear the summons, and shall join him in the never-ending companionship of the heavenly life. Grant unto the sons and daughters, and to the grandchildren the vision and the power which shall enable them to treasure the spiritual heritage left to them and to use it each in his or her own way. Enable them with hope and courage to do thy will as each shall see it.

And give all of us thy strength that we may live more bravely and faithfully for the sake of those who are no longer with us here upon earth. And grant us to serve thee day by day that we may find eternal fellowship with them through him who died and rose again for us all, Jesus Christ our Lord.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to

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the power that worketh in us, unto Him be glory, in the church, and in Christ Jesus, unto all generations for ever and ever.

AMEN.

HYMN

Our God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downward by Thy flood,
And lost in following years.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

Our God, our Help in ages past,
Our Hope for years to come;
Be Thou our Guard while troubles last,
And our eternal Home.

AMEN.

James Gore King McClure

A Biography

JAMES GORE KING McCLURE was born November 24th, 1848, in Albany, New York. He was born to parents who dedicated him to the service of the Kingdom and who prayed that he might be led to enter the ministry. Though his parents kept him unaware of this hope until he independently reached his decision, it was a determining factor in his life.

The strongest influence in his life was that unconsciously exerted upon him by the home and the earnest Christian purpose of his mother and his father. Again and again, all through his life, he referred to the influence of his father and his mother.

Archibald McClure, his father, was a man remarkable for his earnestness of purpose. He had had to make his own way. His father, Archibald McClure, a foreman in the glass factory at Hamilton Factory, now Guilderland, New York, had died when young Archibald was a small boy. His widowed mother found herself well nigh penniless with six children to care for. She met the opportunity bravely and well. Though the house had but three rooms and the First Psalm was taught the children by the light of a pine knot on the hearth, and stockings were knit and berries picked to eke out the support of the family, every child grew up clear brained, clean handed and

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pure hearted, and in due time earned a goodly place in the world's advance.

At the age of fourteen, Archibald McClure, whose health was thought to be frail, went to Albany and became apprentice in the paint and oil business of T. and J. Russell, where his older brother, James, was also a clerk. Eight years later, in 1829, the two brothers bought the wholesale drug and paint business of Mr. Sylvanus Penniman in Albany. James McClure died in 1843 and thereafter Archibald McClure carried on the business with success until his death, December 6th, 1872, at the age of 66 years.

He joined the Second Presbyterian Church of Albany when he was twenty-one, later being elected an elder. He engaged in work in the Sunday School and was connected with it for forty-eight years as Librarian, Secretary, Superintendent and Teacher. For years, he had a class of young people and more than one hundred joined the church through his instrumentality. He was active in the business and philanthropic life of Albany. He was Director of the National Commercial Bank, the Commerce Insurance Company, the Mutual Insurance Company. He was President of the Albany County Bible Society, Governor of the Albany Hospital and Trustee of Albany Medical College. But with all these interests the chief concern of the heart and home of Archibald McClure and his wife was that of advancing the Kingdom, and it was in this home that James Gore King McClure grew up and learned, amidst material possessions, that spiritual values were the eternal and important values.

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Archibald McClure read wisely, traveled extensively in America and Europe, learned much from contact with men, held high ideals of personal holiness and family piety, believed in serving the souls of his fellows and was as unswerving in principle—though exceedingly quiet and gentle—as any of his forbears from the North of Ireland. The first McClure of this line had come to America from County Armagh, Ireland in 1801. This Archibald McClure, with his wife, Elizabeth Craigmiles, settled at Guilderland, New York, eight miles from Albany. The McClure family had been persecuted as Presbyterians in Scotland, and so were forced to emigrate to Ireland. The tradition is that one of the ancestors was hidden away within a load of hay, and though the soldiers put their bayonets into the hay in search, they did not discover him and so he escaped.

Archibald McClure in 1833 married Susan Tracy Rice. She was of New England stock brought up in the hills of Hampshire County, Massachusetts, with five ancestors who had come over in the Mayflower. She was a woman of physical vitality, with a well trained mind that craved education and with a genuine devotion to every interest of her husband's. Her father, following in the line of his ancestry that had fought in the Revolutionary War, had been an ensign in the War of 1812, later a colonel. Her mother had been the first school teacher of William Cullen Bryant, who visited her once a year till she died. These two supplemented one another wonderfully. The husband loved pictures and music, the wife loved poetry and romance. Both were one in a common

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desire that every material interest of the home should be advanced, but they were equally one in the resolve that the first and last ambition of the household should be its religious vision and beauty.

Seven children were brought up in this home, three boys and four girls. James, or Jamie as he was called as a boy, was the fifth child. He was named after James Gore King, an outstanding merchant of New York City who was a friend of his father. Archibald McClure traveled to Europe in 1847, the voyage in the sailing vessels of that time sometimes taking weeks. On the return voyage he became seriously ill and his friend and fellow traveler, James Gore King, took care of him.

The relationship between these brothers and sisters was a beautiful one, as is so often the case between children brought up in a Christian home, and this relationship was cherished and enjoyed all through his life.

James Gore King McClure was prepared for college at the Albany Academy which he attended as a day scholar until 1865. He then took one year at Andover Academy, 1865-66, and entered Yale as a Freshman in 1866, graduating in 1870. In his school days he was interested in baseball—playing on the Albany Blues with his cousin, Archie Bush, who is credited with being the first ball player to develop the use of the curve. At Andover, it was noticeable that he was winning the respect and affection of his classmates—and this trait was marked all through his life. On April 15, 1866, while back in Albany on his spring vacation, he appeared before the session of the church, of which

his father was an elder and was received as a full member. This was a very difficult decision for him. He had had no emotional experience such as at that time was sometimes thought to be necessary, and he felt himself lacking in the sorrow for sin and the gladness of hope that he supposed to be essential. But he meant to do God's will and he found a verse which led him to take this step, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The associations and friendships formed during his four years at Yale have endured all through his life. He played third base on the baseball team, which at that time was the outstanding college sport. He won the admiration and affection of his classmates. He was elected to present the wooden spoon in his Senior Year—an election betokening the affection of his classmates.

At that time each class elected three deacons to serve for four years. He was elected class Deacon and he maintained a positive and abiding sense of responsibility, all through his course, for the religious welfare of his classmates and of the college. His sense of responsibility led him to fight the drinking customs of the day—customs that, it is now said, were largely due to the after influence of the Civil War. He has said, "It was a terrible grief to me to see, upon several hilarious occasions, scores and scores of my classmates drunk. The class ahead of mine was notoriously dissipated. Its leaders tried to influence the sentiment and practices of my class. Quietly but unceasingly I endeavored in every possible way to get ahead of

those leaders and thwart them—much to their disgust and anger. This responsibility and other responsibilities in connection with the religious life educated me in the knowledge of men and measures—gave me an insight into temptations, fears, motives and was in some respects at least, a preparation for life.”

Popularity is sometimes bought with a lowering of ideals and standards but this was not the case with McClure. His genial, quiet manner covered an adherence to principle that never weakened. The velvet scabbard clothed the blade of steel and his influence on his own class and on succeeding classes was strongly felt. As one of the class of 1873 writes, “May I add my feeble tribute of admiration for the late Dr. McClure, who was perhaps the most prominent senior at Yale when I was a freshman. Aside from a feeling almost of veneration for all members of the senior class, which I have not entirely outgrown, I think the class of '70 was exceptionally fine, including as it did such men as DeForest, Dana and Dr. Welch,* among whom Dr. McClure was foremost. While I naturally never spoke to him in college, I well remember that he called our class together near the end of freshman year and gave us a little talk urging us not to drink at all during sophomore year and mentioning that liquor was never served in the successive fraternities of which he had been a member, an argument

*Robert Weeks DeForest, President Metropolitan Museum of Art, New York; President Russell Sage Foundation. Edward Salisbury Dana, Prof. of Physics, Yale University, and author. Dr. William H. Welch, First Dean of Johns Hopkins Medical School, President American Medical Association, President Board of Directors Rockefeller Institute for Medical Research.

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of much more force than can be imagined by one unfamiliar with conditions. To the best of my recollection many of us, perhaps more than half the class, signed an agreement of compliance and I think observed it. I doubt if any other even of his class could have had so much influence with us."

As a freshman, he was caught by some upper classmen who tried to force him to drink, but he resolutely kept his lips tightly shut and the whisky poured over him. Dr. Dwight Learned, so long of Doshisha College writes, "I have not the command of language to describe the position which he held in our class. Someone once divided the class into Lits and Pops. Jim was no mean scholar, attaining a First Dispute stand and enrolled in Phi Beta Kappa, but was pre-eminent in the latter class. No man in the class was more popular.

"At that time athletics had a comparatively small place in college life but our class shone both in baseball and rowing and we were proud of winning over Harvard 38 to 18 in the class contest at the end of Freshman year. Of that nine, Jim was captain and he played third base.

"Our class was very fortunate in that its most prominent men were of strong moral character, and we were especially blessed in that one so universally loved and honored as Jim, was also a leader in Christian influence."

Another classmate (Lewis W. Hicks) writes, "McClure was the classmate whom every member of '70 loved from the bottom of his heart. It was his splendid influence over us that gave our class the reputation of being a very remarkable class in respect to its

morality, more than anything else. Every one respected him, honored him, loved him, even those who made no pretensions to being Christians; and his presence at our reunions was a benison."

The decision to enter the ministry was won only after wrestling long with the powers of this world. Young McClure was almost literally led up to a high mountain and offered the Kingdoms of this world. He was immensely popular, the business of A. McClure and Company was one of the most promising in Albany and he had a taste and knack for business. Social position was his for the asking, and many of his influential friends pressed him not to enter the ministry, but young McClure felt himself called to fields of high endeavor. He wished to do the will of God no matter what the cost—and to this consecrated purpose he held all through his life and in all his decisions. His first thought was always what is God's will in this matter, not his own comfort or satisfaction.

The text of his first sermon, "And he that loseth his life for my sake shall find it," throws light on his decision. He felt literally that he was losing his life, and yet as the years went on and he adhered to his purpose, he writes that instead of losing his life in entering the ministry he had found everything.

The three years after he was graduated from Yale, in 1870, were spent at Princeton Theological Seminary preparing to become a Presbyterian Minister. Here he formed his life long friendship with Dr. Charles Wood, now of Washington, D. C. Dr. Wood writes, "To give even a glimpse of the man he was—

the indescribable charm of his rare and Christlike personality—is, of course, impossible, but it will always, none the less, be an inspiring reality to those who came in contact with it. Among all the men with whom I was privileged to be somewhat intimately associated in college and seminary life none has made on me an impression so unchanging and stimulating as James G. K. McClure. It was not, I am confident, that his influence was exerted by remarkable things, either said or done, it was the power of a personality altogether loving and loyal to the highest ideals and purposes by which a life can be controlled and swayed to the noblest ends. His best friends I am sure were more anxious to gain and keep his respect and affection than to win any of the honors attainable in the class-room or on the athletic field.”

At Princeton he gave himself to the Seminary studies with all possible devotion, cutting himself off from social affairs that he could in singleness of interest prepare himself for a life of service. In college many extra curricular activities had absorbed his time and energy. At Princeton Seminary he tried to make up for lost time. He was not given to theological controversy and never gave his time or his energy to the discussion of debatable theological ideas, never allowing himself to be lost in the maze and bitterness of the theological battlefield. Rather in singleness of spirit he desired earnestly to build up the Kingdom of God in the hearts of mankind, and his ministry was always directed to helping and inspiring the individual to a better life rather than to the useless heat of theological polemic.

After graduating from Princeton Seminary, Mr. McClure went direct to his mother's home in Albany, his father having died during his Senior year. Here he preached as pulpit supply, and appeared as a candidate in several churches. The months of waiting for a call were tedious and discouraging as they always are to one eager and ready. After eighteen months of waiting he was called to the pastorate of the Presbyterian Church of New Scotland, New York, a church at that time of 190 members, and he accepted. Here he was ordained to the ministry by the Presbytery of Albany, December 10, 1874, and at the same time installed as pastor of the New Scotland Church. New Scotland was a community—not a village—some eight miles out of Albany, New York, and not on the railroad. All the people were farmers. They lived in all directions from the church, one mile, two miles, three miles and even four miles. These hard working farmers gave their minister a horse and buggy, and with this horse and buggy, the *Dominie*, as he was called, drove to every farm house in the community. Everybody called him *Dominie* and all the boys and girls used to call out, "*Dominie*," whenever he passed them on the road.

This pastorate he held until 1879 when he resigned for a year of study and travel. On November 19, 1879, he was married to Annie P. Dixon, daughter of Honorable Nathan F. Dixon, of Westerly, Rhode Island. After a year of travel in the Holy Land, Europe, Greece, Turkey and Egypt, Mr. and Mrs. McClure, in 1881, were invited to the leadership of the Presbyterian Church of Lake Forest, Illinois.

Lake Forest was a suburb of Chicago, remarkable in the spirit of its founding and for the strength and quality of its people. In 1853 some prominent Presbyterians of Chicago had begun to feel the need of an institution where young people might be given a Christian Education. The need seemed imperative in this rapidly developing North West. As this feeling grew, a meeting was held in the Second Presbyterian Church of Chicago, in February, 1856, and definite plans were made which resulted in the acquiring of twenty-three hundred acres, some twenty-eight miles north of Chicago, comprising what is now Lake Forest. The land lay two and one-half miles along the shore of Lake Michigan, and was said to "rise boldly from fifty to ninety feet above the lake, to be covered with a rich forest, intersected with beautiful ravines, and to be in all its elements of the most desirable character for the objects intended, and unsurpassed by any equally large plat of ground anywhere to be found."

The earnest purpose of the founders, the proposed educational facilities and the desirable locations for suburban homes, drew together in Lake Forest a group of men and women of strong character and marked individuality. It was a very unusual community. Started in this manner it was already drawing many of the strong men of Chicago, who were moving on toward national business leadership.

This field was ideally adapted to profit by Dr. McClure's special qualifications for service. At the same time it offered him an opportunity to meet spiritual needs which few ministers can understand

fully, and fewer can supply adequately. His wonderful tact, his uncompromising adherence to convictions and fearless declaration of them, and his broad tolerance of those who might differ from him, helped him to win the esteem of all and lead them to submit to his spiritual leadership regardless of radical differences of intellectual origin and character.

On July 7, 1881, the Congregation met to consider whether a call should be extended to Mr. McClure. A goodly majority favored doing so, but some objected. An effort was made to bring this minority into terms of agreement and so issue a unanimous call, but the minority held its own. The call expressed regret that the call was not unanimous. Mr. McClure showed his way of meeting such situations. He replied that he was glad the call was not unanimous, that he believed in persons who had minds of their own, and that the minority had his sincere respect for their judgment, and that he would accept the call. In his own words, "I said this because there had entered into my heart a conviction that Lake Forest was the place to which God meant that I should come."

On September 6, 1881, Mrs. McClure and he came to Lake Forest, and for twenty-four years he served the First Presbyterian Church of Lake Forest, as its pastor. During these twenty-four years he made 19,211 calls upon the families or individuals in the Congregation. He shared the sorrow and the joys of his people. He gave himself to them. He yearned for them. This earnest, eager, yet patient, interest in the spiritual growth and well being of each member of the church built up a unity of spirit, and earnestness

of purpose, a tolerance of opinion and an adherence to principle and a generosity in his people that was and is remarkable.

The outstanding physical achievements of this pastorate were the building of the New Church building and the Manse, and the connection with Lake Forest University. The church building to which he was called was inadequate, a wooden structure 60 by 30 with no basement, cold in winter and not large enough for the growing congregation. At that time there was a reluctance on the part of any individual or set of individuals to ask a single subscription of his neighbor. Consequently it devolved upon Mr. McClure to solicit every subscription. The subscriptions ranged from twenty-five cents to five thousand dollars. At last \$30,000 was down on the subscription list. When the church and manse were completed it was found that \$11,000 more was needed to pay all the bills. Before the buildings were dedicated, in 1887, Mr. McClure had secured every cent of the sum and the buildings were dedicated free of debt. This was a characteristic of Mr. McClure. He never rested until he had his church or his University out of debt. A deficit was something that must be raised at once. It is of interest to note here that the stone of which the Lake Forest Church is built is the stone of the Second Church in Chicago, in which the meetings were held at which Lake Forest was planned. These stones passed through the Chicago fire and were later secured for the Lake Forest Church.

The second event of this kind in this pastorate was the connection with Lake Forest University. In April,

1892, he was elected President of the University pro tempore. There was a growing deficit totalling \$11,009 to be met. The checking of this deficit and pulling the University up and out of debt at this particular time he always regarded as one of the heaviest pieces of work of his life. During the next few months the deficit was paid, the Academy was transferred to its present grounds, and three new buildings built; East House, the Annie Durand Cottage and Reid Hall. The heating plant of the college was also entirely reconstructed and renovated. When he was released from his pro tempore duties in June, 1893, the University trustees made record that \$110,000 beyond ordinary expenses had been raised in the preceding fourteen months, and that all accounts were fully met for the fiscal year ending August 30, 1893.

In 1897 the University again found itself with a deficit and again turned to Dr. McClure. This time, with the consent of the church officers, he undertook the duties of permanent Presidency of the University in addition to carrying on the work of the pastorate. The deficit this time was \$11,800.15. There was little encouragement in the outlook and financial affairs were not in hopeful condition when this burden was undertaken. During the four years that followed, the deficit was wiped out and Alice Home Hospital, the Lois Durand Dormitory, the Lily Reid Holt Chapel, and the Arthur Somerville Reid Library were erected. Gifts totalling \$313,345.02 had been received.

The other achievements of the pastorate on the physical side were the erection of the Meeting House in 1900, which again was dedicated free of all debt

and furnished; the decoration of the Church in 1902, at a cost of \$12,000, and the purchase of "The Old Hotel" property, the triangular piece of land lying between Deerpath, Walnut and Washington Avenues. This was particularly difficult because enthusiasm for the undertaking was lacking. But by persistent effort ten persons were interested, acquired this tract, and gave it to the University, and turned the tract overgrown with weeds and with a disreputable looking building on it, into a park-like tract which enhances the attractiveness of Lake Forest. Buildings and endowment and cancelled indebtedness bear witness to Dr. McClure's untiring zeal.

But it was in the more spiritual relationship of pastor that the remarkable contribution of his life was given. He never relaxed his feeling of pastoral responsibility, a responsibility that he developed even in his college days and as a shepherd watches over his sheep, so he constantly watched over the individuals and families in Lake Forest. He knew every child, he followed them as they grew up and went away to school. He developed and encouraged the best things in every life with which he came in contact. He had a genius for friendship and in him this genius was the infinite capacity for taking pains. He believed in the best in his people—and people responded to his belief. He had a great capacity for friendship. He had friends in all walks of life. His genuineness was a solid rock to which men and women could tie. They could count on him. He drew strong men to him in friendship. The roster of his lasting friendships includes the names of the leading business men of Chicago and

many of the leading men in the nation. Their pictures were in his study. These men believed in him, in his integrity, in his character and in his unselfish interest in them. He staked his friendship on the best things in himself and the best things in his friend and his friendships endured.

And people of all stripes of opinion came to the Lake Forest Church. For years it was the only church in the community and his congregation was made up of people of many denominations who came side by side, animated by a common impulse of love and service to man.

His sermons were not suggestive of controversial theology but were always aimed toward giving practical help in daily living. His sermons, always simple, were directed toward generating strength for the doing of daily duty. They made plain how beautiful the humblest life may be if it is lived in the true spirit of the Master. He somehow appealed to the heroic in his people. And so compelling was his earnestness that under his preaching there developed in many a boy and girl, and many a man and woman, a steadfast and permanent purpose to use his or her life for the great and constructive building of the Kingdom.

The children felt his influence no less than the parents. His appeal to them was always tender and touching and through his loving words many of them were taught to walk in the Lord's ways in the very beginning of their young lives.

And so voices come to us from those who lived in Lake Forest or grew up there, "To Dr. McClure I owe the greatest spiritual influence of my life," "His

gospel of loving kindness which he lived so beautifully must go on the more because he lived among us all," "It was like a tonic to have the benefit of contact with him," "To live a life so full of far reaching influence and to be such a part in influencing the lives of so many, is the greatest satisfaction in the world."

He was always full of appreciation of his people, of their patience with him, of the fact that they bore with his preaching. A sense of his own inadequacy would at times sweep over him and he was constantly alive to the graciousness and kindness and generosity of his people and of their friendship. Lake Forest was a wonderful opportunity for a growing pastor. There were the homes and the life of the residents of Lake Forest and in addition there were the boys at the Academy, the girls at Ferry Hall Seminary and the students at Lake Forest College. For twenty-four years he knew personally every student who was graduated.

He understood youth and his message breathed vitality. He so illumined his messages with illustrations from history and literature and the commonplace events of life that he gained and held the attention of the young people. He gave a series of talks on "Possibilities" in which he sought to awaken in his hearers the need of finding, protecting, and developing, whatever each one had of native ability, and then to dedicate all of it to the highest purposes. He developed in a series of sermons such themes as "Loyalty, the Soul of Religion," and "Living for the Best." His words had the effect of generating action and per-

manent action in the lives of his hearers. No one can compute the far reaching effect of his words in the purposes and lives of his hearers. His words were exact and careful, unadorned by a rhetorical appeal to the emotions. They were directed toward influencing permanent character and consecrated purpose, rather than immediate emotional reaction.

He gave his time to knowing and becoming acquainted with his people and with the students. He encouraged many of the students in their efforts to gain an education. He became acquainted with their problems and activities. Numerous alumni of the college and academy who are serving as business men, ministers, teachers and missionaries have spoken of the direct influence of Dr. McClure on their lives.

His remarkable success as a pastor was because he made an analysis of the situation and consciously consecrated his life to the relationship of pastor. He felt it to be the most useful work in the world. He felt the shepherd's work to be a very close work, involving personal contact. He felt that the souls of men are so made that their needs can never be fully met until in addition to the sower and the orator there is the pastor, the man who knows these souls, loves them, speaks personally to them, guards them from their peculiar trials, makes them realize that he is their unselfish, devoted friend, and puts himself at their side when their sky lowers. He knew that men needed individually the presence of a man of God, who had come to be their friend, their comforter, their guide, their sympathizer—a man who sought not theirs but themselves and sought themselves for their own sake

alone. These are his own words; he says, "I write these words with a burning heart. I am sure of my facts." He knew that mechanics, clerks, bankers, laborers and housewives were crying out for a true pastor's interest. And he gave himself to become a man of God and be a pastor or shepherd to those with whom he came in contact. The result of his consecration was a vitally radiant personality, changing and bettering in some subtle way the thoughts and motives of everyone that came within range. As one of his younger friends writes, "To me he was the best of modern Christianity personified. One couldn't help but recognize and admire the religion which he lived, simply and faithfully, day by day. It was a fine thing for us younger men to know him."

He guarded his people, he called forth their possibilities, he aroused their social consciousness not to a sudden, temporary emotional pitch, but to the development of permanent purpose and vision of usefulness. In many a boy and girl who was brought up under his preaching there was slowly, yet surely, developed a purpose of usefulness which has been a driving motive power all through life.

The better the opportunity the world has of judging the character and purpose and spiritual character of a pastor, the larger the necessity that that life be transparently true and genuine and sincere. The evangelist who travels from place to place, or the teacher who stays but a short time in a community is judged more by his words than by his life. But when a man lives twenty-four years with his people, his character and his spiritual quality are

known, and carry the message. And his influence was felt in a wide circle and it was always a permanent influence. So many men and women say, "He is one of the few men who have had a permanent influence on my own life. I am grateful most of all for his character."

He was always watching, always noting the events of joy or sorrow in the lives of his people. He would write a note of congratulations on some felicitous event or a note of sympathy for sorrow, or a note of encouragement as one of his people undertook some new responsibility.

In a remarkable way this pastoral relationship was to continue all through his life, for in the next great step in his life, in his leaving Lake Forest, not only did these ties remain unbroken but the range of his pastoral relation grew wider.

McCormick Theological Seminary founded in 1829 had never had a president. Each professor had served in his proper turn as chairman of the faculty for the year, acting as executive representative of the faculty in all its connections with seminary officials and students and with the public. About 1904 it was realized that attendance at the Seminary had been decreasing for some years and a large deficit had to be met each year. It was felt that a permanent Presidency would secure a sense of responsibility not so natural for a temporary leader, and secure also the devising of plans of development adequate for the future years. So the charter of the Seminary was amended and the office of President established. After surveying the field throughout the

country, no man seemed to combine all the qualities required for this new office so well as Dr. McClure, and to this high office he was called.

No one knew the situation better than he. Since 1897 he had been a director of the Seminary and had served on the executive committee and had participated in the innumerable counsels of the institution when efforts to give the Seminary a partisan theological bias had been frustrated. He knew the exact state of the finances, with the annually recurring deficit of some \$35,000. He knew the steady decrease of students and he knew, too, the state of personal feeling that had been aroused both in the faculty and in the church through the discussion of theological viewpoints, brought to a head by the question of the Revision of the Westminster Confession of Faith, and the discussions incident to the trial before the General Assembly of the Presbyterian Church, of the Rev. Dr. Charles A. Briggs, for his statements of belief. These discussions caused sharp differences of opinion, the members of the faculty being arrayed on opposite sides and a division of opinion, sometimes sharp, running through the councils of the church.

Dr. McClure knew the difficulties of this situation, but he also knew the need for consecrated trained men, to go out all over this land and over foreign lands, with a vision of usefulness as pastors and guides of men's souls. He knew this need from his twenty-nine years in the pastorate, and with this vision burning within him, he faced this call.

First was the matter of this annually recurring deficit. Though assured by Mrs. Nettie F. McCormick,

that wonderful woman, who with her generous and keenly spiritual solicitude had been carrying on the Seminary, that the deficit would be met annually, Dr. McClure felt that the relaxation of personal, or family interest or unnerving illness or unexpected death might at any time seriously interfere with such provision, and that a permanent endowment, sufficient to carry on the Seminary, should be provided before any man could assume the responsibility of the Presidency, and that he could not accept this call until this provision had been met. And so it was that after a series of consultations Dr. McClure was elected President of McCormick Seminary, and the Seminary received an endowment of one million dollars on the same day, in April, 1905.

Within the Seminary he was welcomed by Directors, Trustees, Faculty and Students and without exception won their cooperation. This does not mean that differences of mind, with regard to concrete policies of administration, did not arise; but that such differences were never allowed to grow into serious discord. Dr. McClure understood the nature of his task well enough to realize that in each department his associates must have full liberty to work out necessary details.

As the first President of the Seminary, Dr. McClure came into great responsibilities when there were no precedents to guide him. But he brought with him a spirit of spiritual comradeship that was contagious and which permeated the Faculty to such an extent that the Directors could report that his personality and methods were so replete with the grace of kind-

ness and Christian love that administrative obstacles disappeared. Acting as if under the compulsion of a vision of great usefulness, he brought to the fore the spirit of love and kindness and humility and service, in such a way that the institution, faculty and students alike, became fused together with his great vision. As the Directors said in their report, "With all the scholastic achievements of this faculty, the Board recognizes as its chief crown of honor the spirit of love and unity which glowing here through all these years, has spread throughout the church to the glory of sacred learning and the Kingdom of God everywhere. In the nurturing of this spirit, his brethren of the faculty accord to Dr. McClure loving preeminence."

On assuming the Presidency, Dr. McClure also took the Professorship of Pastoral Theology. And in the intimacies of the classroom he found opportunity to know the students more thoroughly and was thus fitted to help his faculty guide them more effectively.

With the members of the faculty Dr. McClure always aimed to be on the most frank, cordial and intimate terms of friendship. He was eager to lighten their labors. He spared them what he considered unnecessary meetings and conferences. He assumed responsibilities which some might judge to belong to others, but he did so, not because he feared to entrust others with responsibility, but because he wished to save their time and energy. A chair once filled, the incumbent was made to feel that his view would always be respected. There is no instance on record which would be regarded as an exception to this unwritten law observed by him.

“With the students he aimed to put himself upon the terms of mutual understanding and love, from the moment of their entrance into the life of the institution. He was anxious to see them cultivate grace and attractiveness in manner. He had a theory that the spiritual leader must hold himself free from all blemishes in character and conduct which might impair his usefulness to sensitive natures. He wished the Seminary to be known for the finest intellectual work and the most thorough preparation for work in its graduates. His interest and prayers followed the graduates into their fields of labor.”

For twenty-three years Dr. McClure carried the responsibilities of the Presidency of McCormick Seminary. During these twenty-three years the Seminary closed its accounts each year without a deficit of any kind and with constantly increasing resources to meet constantly increasing needs. This record needs no comment.

In 1905, when he was invited to become President, the assets of the Seminary were \$416,795.42 in Endowment Funds and \$139,971.14 in Scholarship Funds, totalling \$556,766.56. On April 25, 1928, when he left the Seminary the assets of the Seminary were \$3,242,507.36 in Endowment Funds and \$276,528.49 in Scholarship Funds, totalling \$3,519,035.85.

The enrollment of students was 97 when he entered upon the Presidency and 204 during his last year.

During his presidency no building program was attempted. He felt that his duty was to build the foundations of the institution, to accumulate adequate financial strength and to develop the spirit of

love and service. As he left the Seminary he said, "I recognize that the Seminary has now come to its greatest opportunity. For a century it has waited—and, behold, it is at hand! All my work during my entire presidency has been done in the ultimate purpose of making ready for this opportunity." He felt that he was preparing the foundations for a new plant and he was very happy in the election of the man who was to be the dominating personage in the future guidance and development of the Seminary.

He felt at all times the wonderful opportunity that was his at McCormick Seminary. Always one who saw beneath the surface and sensed the forces at work which mould individuals and peoples and civilizations, he felt that the training of young men for the Presbyterian Ministry was as important as any post in the Kingdom. He always realized that important things in life may not be recognized by the world—and that spectacular military battles may not signify as much, in the long reaches of time, as some hard won decision for spiritual achievement by an individual. And he could say and believe that no battlefields of earth show more heroic devotion, more sublime self sacrifice and more holy consecration to high purpose than do the annals of the Christian Church. He was inspired by the stream of fresh consecration and self sacrifice coming each year in the shape of students from Christian homes.

Just as Jesus for three years trained the disciples who were to be entrusted to carry his spirit into the world, so Dr. McClure felt the Seminary mission to be in the spirit of Jesus to develop a vision and pur-

pose and to train students who in turn would be entrusted to carry them in an ever widening circle. And this is what was done in an amazing way. Man after man of the Alumni has borne witness to this baptism.

In searching for a professor in any department, the basis of decision was: first, his devotion to the spirit of Jesus; second, his willingness to cooperate whole heartedly in all the work of the Seminary; and third, his constructive scholarship and his ability to inspire students. Scholarship was stressed. Always painstakingly accurate himself, Dr. McClure felt that a Presbyterian Seminary must insist on accurate scholarship as the basis of intellectual growth. The Presbyterian Church had its origin in intellectual freedom based on sound scholarship and it has always been the history of Presbyterian Churches that in them has been developed a thinking people. He insisted on scholarship, believing as John Robinson did, that there is yet more light to break forth for the guidance of mankind—and he wanted his students so trained in accurate analysis and thinking that they could become intellectual leaders as well as spiritual leaders, in order that they might keep a level keel amid all the scientific and philosophical advances of the day.

During his Presidency, one thousand five hundred and seventy-five men passed through the halls of the Seminary. From this goodly company there have gone into all parts of the earth, not alone to our own national domain but to scores of other and distant lands, a radiant body of vitalized men who have with word, deed, and personality illustrated the beauty

and magnified the power of the Gospel message, and every one of these lives he touched and moulded with a yearning and a solicitude even as Christ moulded the Apostles. He knew their troubles, their weaknesses, their difficulties. Some had difficulties of belief and doubt and these in some way he could lift out of their doubts by developing in them a vision of usefulness. Some had no money with which to continue their course, they were frequently almost without clothes or food and in some way, he was able to guide and cheer them on. He never tried to make the way seem easier than it is, but he did call forth the reserves of energy and courage which enable a man to go forward.

“He was to every one of us students a constant reminder and exemplar of the graciousness of Christian living,” writes one of his students and the abiding power of his influence is shown in the words that follow, words of students who had in him felt the unseen invade this world and touch their lives, with a never to be forgotten touch. “His life was Christlike because his simplest, most fundamental reactions were Christian. He could think and feel only in the way of Jesus.

“May I also speak of what seems to me to be Dr. McClure’s most outstanding contribution to the Kingdom of God and to the Presbyterian Church. He had a rare quality of aspiring patience. His forward look, his beliefs, his plans, were in advance of most men of his generation. But he had also unusual patience and an ability to work with all Christians in the ongoing tasks of the Kingdom. It is this quality

which he imparted to the men of McCormick which has saved the Presbyterian Church and preserved it in peace, unity, and purity." "Dr. McClure was like a second father to me. His personal character and spirit have been among the strongest and most formative influences in my life." Such a line occurs again and again. "He is one of the few men who have had a permanent influence in my life. His influence has been widely felt throughout our country. Hundreds of men, who are preaching the Gospel, have been inspired by his beautiful character." "I think in a way his influence changed the purpose of my life." "Not to disappoint him was the desire of my earlier ministry. He has meant to my son almost as much as he has to me, perhaps fully as much. He led us both into the ministry. What good I have done as a minister he has set in motion."

To many of these men out on the firing line, he was their rock, their fortress and their might. "Far short as I fall below his ideals, yet he has been my ideal of a pastor and preacher for thirty years, and whatever good I have been able to do in the ministry has been with the vision always before me of what he was and the way in which he served." "Always so thorough and dependable in himself, still he seasoned speech and attitude with a gracious kindness toward others, especially toward those who failed of virtues so conspicuous in his own character. Not that we felt him wont to overlook our shortcomings, but that he was expert in putting the good trait alongside the defect, and over all he cast a mantle of charity. His goodness was manly, wholesome and attractive. To me his

character was the perfect definition of the term 'Christian gentleman.' Integrity of soul and the beauty of a cultured godliness were so happily blended in him."

Upon the completion of twenty-three years as President, Dr. McClure became President Emeritus and moved back to Lake Forest. During his guidance there had been a steady advance in the work of the Seminary and in its standing and influence in the religious life of this country. By his loyal continuance in the Presidency, the Seminary had not only become established on a strong financial basis, but it had also been enabled to go forward without controversy in the preparation of young men for a ministry that is sane and wise and Christian. The Faculty had been set free to do their work in an atmosphere of sympathy, appreciation and brotherly love, and as the Directors said, "We believe that these students having breathed the atmosphere of his presence, having had fellowship with him, and having witnessed the grace of his conduct in the midst of the conflicting views and forces that have sometimes, and in various places, disturbed the church, have also learned something of the secret of his acceptable ministry and will be able to lead their congregations in the right way."

He moved back to Lake Forest, to the home which the people of the Lake Forest Church had so generously given him when he went to McCormick Seminary. It was the church manse, later called Gien Hame into which the McClure family had moved when it was built in May, 1887, which the people purchased from the church in 1905 and gave to Dr.

and Mrs. McClure, so that they might have a permanent home in Lake Forest.

During the years, he had published many books of sermons and "The Growing Pastor"—and he had preached in many pulpits over the land, and particularly in college pulpits—Yale, Harvard, Princeton, Cornell, Williams, Illinois, Chicago, Wisconsin and many other colleges. He always recognized the great value of the small, earnest Christian college. He was heard effectively in many schools, delivering the Baccalaureate Sermon at Culver Military Academy for twenty consecutive years.

He was always deeply interested in the courage and ideals of the pilgrim fathers and for eleven years served as Governor of the Society of Mayflower Descendants in the state of Illinois. Another lifelong interest was the collecting of American coins. He started as a boy and his enthusiasm continued all through his life, resulting in an outstanding collection.

The Board of Trustees of Lake Forest University asked him to deliver the Bross Lectures at Lake Forest in 1929. For many years he had been assembling material on the influence of the Bible on the English peoples and he chose for his subject for the series of lectures, "The Supreme Book of Mankind." These lectures were immediately published and we now think of this volume as the culmination of his life's work. The book moves forward showing in his clear and lucid style the transformation of custom, language and character, as the Bible became known to the English speaking people. The book moves forward gaining strength from page to page and the

cumulative effect as one finishes is a fresh realization of the tremendous transforming power that the Bible contains.

Singularly blessed in his married life, he and Mrs. McClure had celebrated their golden wedding, on November 19, 1929, at that time with an unbroken family circle. (There were five children, Annie, James, Harriet, Archibald and Nathan.) His son, Archibald, always a source of joy to his father, died in April, 1931. He was pastor of the First Presbyterian Church of South Bend, Indiana. Family prayers were held every morning as the children grew up and all through Dr. McClure's life—and each one of the children away from home knew that each day a prayer was being offered for their guidance and for their usefulness.

When we see a man, we say let us also be men. Somehow all his life he reminded us of the love that never faileth.

He was a modest man, a humble man. He was never self-assertive, and looked upon humility as one of the great virtues. It was because of this characteristic that he was so often able to lift a discussion above personal controversy to the constructive problem awaiting solution. Modest and humble, he distrusted his own ability and was reluctant to undertake responsibility, but once a responsibility was assumed he had the capacity to grow with the responsibility. He grew with the opportunity and as the burden increased, his strength and resourcefulness developed with it.

His spirit kept young. He had an active curiosity and was always learning. He learned much from men

and from observation, and was a great reader of biography. His growth in intellect and his eager interest in life continued all through his eighty-three years and he always gave one the reaction of vigor and vitality. He never sought sympathy or told his troubles—a man of prudence and thrift. His remarkable ability to say the right thing was due in part to the study of words, in their exact meaning.

The end came quietly at Lake Forest, Illinois, on January 18, 1932, and he was buried in the Lake Forest Cemetery. And, as when Abraham died being full of years, his own sons were the ones to carry him to his burial, so now Dr. McClure's two sons, James and Nathan, and his two sons-in-law, Dumont Clarke and R. Douglas Stuart, and his nephew Ledyard Cogswell, Jr., and three grandsons, James McClure Clarke, James Gore King McClure, 3rd, and Nathan Dixon McClure, Jr., bore the loved form to the grave.

The following Sunday one could hear the voice of Dr. Shannon, "I always think of Dr. McClure as the expression of a special kind of human greatness, the greatness of Christlike personality. He *is* (I refuse to employ the past tense in speaking of him) such a rare combination of gentleness, strength, refinement, simplicity, courage, insight, understanding, human heartedness and reverence. One left his presence changed into a better man. His unusual goodness was so irresistibly persuasive, just because it was so beautifully unconscious.

This man is an unanswerable argument for the everlasting reality and creative beauty of the Christian religion. Hereafter, when some cynic challenges

JAMES G. K. McCLURE

me concerning the fact of God in Christ, I shall greatly and simply answer him by asking this question: 'You did not have the privilege of knowing James G. K. McClure, did you?'"

THE BOARD OF TRUSTEES
OF THE LAKE FOREST UNIVERSITY

At a Meeting

Held June Thirteenth, Nineteen Hundred One,

Passed the Following Resolution:

IN accepting the resignation of the Reverend Dr. J. G. K. McClure from the Presidency of Lake Forest University, the Board of Trustees desires to place on record its deep appreciation of the services rendered to the University during the four years of his administration. The burden was undertaken by him at a time when there was little encouragement in the outlook; when the financial affairs of the institution were not in a hopeful condition. His four years of faithful, arduous service, given to the University without compensation, contributed very materially toward strengthening its position, by the addition of large sums to its endowment and still more by the example of his self-sacrificing devotion to its cause.

As Dr. McClure, while President of the University, declined all personal compensation for his services, the Board of Trustees hereby tenders to him its very grateful acknowledgments of his aid and example, trusting he will accept them as the least the Board can offer.

In conclusion it is fitting that the Board should record its regret that it is limited to this expression of its sincere thanks by the knowledge that it is the most Dr. McClure would accept.

FEEL A DEEP SORROW

June 21, 1905

Lake Forest Presbyterian Church and Society

Adopt Resolutions

Upon Dr. McClure's Loss

AT a meeting of the Lake Forest Presbyterian Church and Society, held last night, the following resolutions were adopted concerning the resignation of Rev. Dr. McClure to accept the presidency of McCormick Theological Seminary:

Accepting with profound regret the fact that Dr. McClure must soon cease to be pastor of this church, we desire to express our appreciation of his services during the many years of his work here, and also to say something about our personal love and admiration for him and for his family, and our thankfulness that such a home life has been lived among us; therefore, be it

RESOLVED, That we give to Dr. James G. K. McClure our heartfelt thanks for his work in this church. We have seen its broad and loving spirit from the very beginning. We have watched the development of that spirit, and have thereby learned to know that a church does not need to be in any way exclusive, but can become the true home of all who call upon the name of the Lord Jesus Christ and seek to serve Him.

Such a home this church has been for many years under the benign influence of our pastor. People of

many denominations have worshiped here side by side, animated by a common impulse of love toward God and man. We believe that few churches have known so little of acrimony or dispute, and few have worked with more unity of purpose in spite of difference as to forms and creeds.

We think that such a work as this is a very great work indeed, undertaken and carried forward in the true spirit of our Divine Master, and we know that this community has been lifted up and unspeakably blessed by the spirit that has animated this church. We have heard few words of severity or condemnation from our pastor's lips, but words of love and inspiration in most abundant measure. We have known that behind every word that was spoken was the power of a life lived in accord with the truth that was taught, and the example has been a potent help in bringing the truth home to our hearts.

The sermons which we have heard from our pastor during these years have seldom been directed toward controversial discussion, but have always aimed to give practical help toward daily living. They have shown how the inspiration of our faith can glorify each act of every day, and give strength for the doing of daily duty, and they have made plain how beautiful the humblest life may be if it is lived in the true spirit of the Master.

The children have felt this influence no less than their parents. His appeal to them has always been most tender and touching, and through his loving words many of them have been taught to walk in the Lord's ways in the very beginning of their young lives.

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AND BE IT ALSO RESOLVED, That we wish to express our deep personal affection for our pastor, and for his wife and children. We are thankful, indeed, for the constant kindly ministrations of helpfulness and comfort which Mrs. McClure has given so freely and gladly during all these years in the homes of the community. She has, indeed, been a true helpmate for her husband, and has done her full share in his long and faithful work among us.

There is not a home here that will not feel a sense of loss when our pastor and his family leave us.

We are thankful that there has been lived here this Christian home life for so many years. We can never forget it, nor can our children forget it. It must remain for us and for them a precious memory of our lives.

If anything can soften this sorrow of parting between pastor and people, it must be his thought of the blessing of ministering to his people with God's help for so long, and their thought that God has been very good to them in sending to them one who has always held before them the highest ideals and done his utmost to fill us all with a spirit of Christian love and faith.

IN APPRECIATION OF
THE LONG AND NOTABLE SERVICES OF
REV. JAMES G. K. McCLURE, D.D., LL.D.
AS PRESIDENT OF
McCORMICK THEOLOGICAL SEMINARY

*Adopted by the
Board of Directors of the Seminary
on April 28, 1927*

AFTER twenty-two years of Service as President of the Seminary, Dr. McClure has presented his resignation to the Board of Directors.

Representing an oft expressed purpose, deferred at urgent request of friends of the Seminary, this resignation has been accepted with deepest regret. Accompanied by a personal request and bearing the air of finality, there was left no other alternative but acquiescence in the proposed detachment of Dr. McClure from the office to which he has brought such distinction.

In consenting to the expressed wish of Dr. McClure, formally presented in his resignation, the members of the Board of Directors of the Seminary desire to assure Dr. McClure of the very deep and abiding affection that through the years has bound them to him.

Above their admiration for his abilities in meeting trying situations in the administrative life of the Seminary and beyond their great respect for his rare wisdom in contact with men, there has been gradually

JAMES G. K. McCLURE

woven between Dr. McClure and every member of the Board a great love which has enriched the personal life of all who have been privileged to enjoy official comradeship with him.

It is not to be forgotten by the Board that Dr. McClure was the first President of McCormick Seminary and that he came into great responsibilities where there were no precedents to guide him. It was his to meet problems of direction and co-ordination and to assume authoritative leadership among his brethren in the Faculty and on the Board where no such leadership had ever been. Yet so replete was his personality and methods with the grace of kindness and Christian love that administrative obstacles disappeared. With the new order came a spiritual comradeship which has characterized the faculty to this day.

With all the scholastic achievements of this faculty, the Board recognizes as its chief crown of honor the spirit of love and unity which glowing here through all these years, has spread throughout the Church to the glory of sacred learning and the Kingdom of God everywhere. In the nurturing of this spirit his brethren of the faculty accord to Dr. McClure loving pre-eminence.

His long friendship with Mrs. Nettie F. McCormick and her children weighed largely with them in determining their measures of generosity toward this Seminary.

His contact with the colleges and universities of the country has been wide and fruitful through his many chapel discourses. In the denomination he has been

accorded recognition as a leader whose thinking conserves the basic truths of our holy faith, while preserving a sympathetic outlook toward the new revelations that God may vouchsafe to His Church. His writings have struck the note of reality and given to the world messages marked by deep conviction and spirituality.

In his contact with students, the charm and power of his life as a man of God found its realm of supreme service. All over the world in places high and humble are men who are grateful for the personal contact in class room instruction and private interview with Dr. McClure, and if a true measure of his meaning to this Seminary and the Church is wanted, it is here. In the culture, restraint and enriched personality of hundreds of men who through these twenty-two years have passed under his hand, we have the indubitable proofs of the great effectiveness of Dr. McClure as a teacher. And in this special intimate ministry on behalf of the character and culture of McCormick men the Board desires to recognize the self-sacrificing and devoted loyalty of Mrs. McClure. Her heart has gone out to these men and their families in a thousand helpful ways and her loving contacts are indelible memories in the hearts of all who have studied here.

The Board in accepting the resignation of Dr. McClure unitedly prays that his relations with the Seminary may be unbroken as long as he is able to serve, and that our Heavenly Father may make these years of leisure glorious with precious memories of this superb task which by his own urgent request has been brought to an end.

AT A MEETING OF THE BOARD OF TRUSTEES
OF
THE McCORMICK THEOLOGICAL
SEMINARY

*Held April Twenty-fourth
One Thousand Nine Hundred Twenty-eight
the Following Resolutions
Were Unanimously Adopted*

WHEREAS, after twenty-three years of devoted service to McCormick Theological Seminary, Dr. James G. K. McClure has tendered his resignation as President of the Seminary; and

WHEREAS, during his incumbency this institution has more than doubled the number of its students and the amount of its endowments, and during all the years of his supervision of the financial policy of this institution he has consistently maintained such a sound standard of business management that in no year has the amount of expenditure exceeded the amount of income; and

WHEREAS, during his guidance there has been a steady advance in the work and in the standing and influence of this institution in the religious life of this country, which has been due to a great extent to his untiring energy, his executive capacity, and the spirit of enthusiastic co-operation which he has aroused in his faculty and his trustees, and the example of his

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own life has been a constant source of inspiration to the student body and to all his associates; and

WHEREAS, it is with the deepest regret that the Board of Trustees accepts his decision that he must retire, be it

RESOLVED, That the Board of Trustees hereby express to him their appreciation of all his services to this institution, their personal affection for him and the sense of loss which his retirement from the presidency brings to each of them, be it further

RESOLVED, That a copy of this Resolution be engrossed and presented to Dr. McClure as an expression of our appreciation.

RESOLUTION OF THE
SOCIETY OF MAYFLOWER DESCENDANTS
IN THE STATE OF ILLINOIS

WHEREAS, Divine Providence, in Its love and generosity, gave to the world our beloved James Gore King McClure and, in Its wisdom has seen fit to take him from us; and

WHEREAS, The Society of Mayflower Descendants in the State of Illinois and the General Society have been so richly blessed with his keen affectionate interest and devotion, and inspired to greater ideals by his genial personality and unselfish service; and

WHEREAS, Dr. McClure, in the breadth of his activities, has endeared himself to the entire community through his beautiful Christian spirit and friendly contacts, giving of himself unreservedly to every human appeal in sorrow or in joy; therefore, be it

RESOLVED that The Society of Mayflower Descendants in the State of Illinois deeply regrets the loss of our friend and former Governor whose presence among us has always been a great blessing, and whose memory will remain as a benediction; and be it further

RESOLVED that this Society, through its Board of Assistants, extend to the bereaved family, all members of our group, its sincerest and loving sympathy at this time in the full knowledge that their greatest comfort will be derived from the same Divine Source that gave, and has taken away, their splendid leader;

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that these resolutions be spread upon the records of this Society and a suitably engrossed copy be presented to Mrs. McClure.

SOCIETY OF MAYFLOWER DESCENDANTS
IN THE STATE OF ILLINOIS

GENERAL SOCIETY OF MAYFLOWER DESCENDANTS

IN MEMORIAM

REVEREND JAMES GORE KING McCLURE

D.D., LL.D.

was born in Albany, New York, November 24, 1848, and died at Lake Forest, Illinois, January 18, 1932. He had represented the Illinois Society as Deputy Governor General since 1922.

In the Society of Mayflower Descendants in the State of Illinois, his official service commenced in 1918 as Elder. For eleven successive years from 1919, he served as the beloved Governor of the Society.

He was a graduate of Yale University and of Princeton Theological Seminary and was ordained to the ministry in 1874. In 1881, he came from the East to be pastor of the Presbyterian Church of Lake Forest. During this twenty-five year pastorate he also served as President of Lake Forest College from 1897 to 1901. In 1905 he was called to the presidency of the Presbyterian Theological Seminary in Chicago, remaining in that position until 1928, when he became President Emeritus.

His was an active life, replete with service for others which endeared him to all with whom he came in contact. He exemplified the true Christian spirit and inspired the Society and entire community to greater ideals. His understanding, sympathy, and genial personality will always be cherished memories to those Mayflower Descendants who were privileged to know him.

JAMES G. K. McCLURE

Deputy Governor General McClure is survived by his widow, two daughters, Mrs. Dumont Clarke and Mrs. R. Douglas Stuart, and two sons, the Reverend J. G. K. McClure, Jr., and Nathan Dixon McClure.

BE IT RESOLVED, that this Memorial be inscribed upon the records of the Society as a tribute to his memory, and a copy be sent to his family as an expression of sincere sympathy in their great loss.

THE Presbytery of Chicago records its profound sense of loss sustained in the passing of its distinguished Presbyter, Dr. James Gore King McClure.

Dr. McClure became a member of Chicago Presbytery in 1881, when he was called to the Pastorate of the Lake Forest Church, and retained his relationship uninterrupted until his translation to the Church Triumphant, January 18, 1932, a period of more than fifty years.

Within this half century Dr. McClure rendered a peculiarly valuable service to his Presbytery. Both during his Pastorate at Lake Forest, and throughout the years of his Presidency of McCormick Seminary, he found time for his full share of Presbyterian duties. But apart from this more formal service, his radiant personality, unwavering faith, and brotherly kindness endeared him personally to the hundreds of men who passed through the membership of the Presbytery during the years.

His own fine spirit of co-operation with the Presbytery encouraged a like relationship on the part of other members of the Seminary Faculty, with the result that the fellowship and sympathy between the Pastors of the Presbytery and the Professors of the Seminary have been most helpful.

In spite of the exalted office which he held as President of one of our greatest Seminaries, Dr. McClure always made the youngest Presbyter feel the reality of the parity of the Ministry. Many a young Pastor

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has thanked God for the warm friendship and wise counsel of this gracious Minister of Jesus Christ.

Dr. McClure's life-long devotion to his Lord, growing in tenderness and strength through the years, has drawn his brother Presbyters constantly nearer to Him "Whom having not seen, we love." Those who knew him best, saw in him the very likeness of the Master whom he loved and served with passion and fidelity.

His love for Christ led also to a deep affection for the Church. He believed in her mission, loved her services and sacraments, rejoiced in her progress, and threw his own life unstintedly into her service.

The Presbytery of Chicago desires to express to Mrs. McClure and her Family their profound sympathy in this great bereavement, their joy in the entrance of this noble Servant of God into the fuller and richer life, and their deep indebtedness to their Fellow Presbyter for his life-long manifestation of the Spirit and Mind of Christ.

While we spread this brief Memorial upon our Minutes, and send a copy of it to the sorrowing family, we need no written document to keep green the memory of one whose life was a living epistle, known and read of all men.

LIST OF BOOKS WRITTEN BY
JAMES G. K. McCLURE

- History of New Scotland, N. Y., Presbyterian Church,
1876
Possibilities, 1896
The Man Who Wanted to Help, 1897
The Great Appeal, 1898
Environment, 1899
For Hearts That Hope, 1900
A Mighty Means of Usefulness, 1901
Living for the Best, 1903
The Growing Pastor, 1904
History of Lake Forest Church, 1905
Loyalty, the Soul of Religion, 1905
Supreme Things, 1907
Grandfather's Stories I, 1926
Grandfather's Stories II, 1928
The Supreme Book of Mankind, 1929
History of Presbyterian Theological Seminary, Chi-
cago, 1929
The Victorious Jesus, 1931

JAMES GORE KING McCLURE

Born Albany, N. Y., November 24, 1848. Son of
Archibald and Susan Tracy (Rice)

A.B. Yale University, 1870

Graduated Princeton Theological Seminary, 1873

Degrees: D.D., Lake Forest University, 1888

Princeton University, 1906

Yale University, 1906

LL.D., Illinois College, 1904

Lake Forest College, 1929

Married Annie P. Dixon, daughter of Nathan F.
Dixon, of Westerly, Rhode Island, November 19,
1879.

Children: Annie Dixon (Mrs. Dumont Clarke)

James G. K., Jr.

Harriet (Mrs. R. Douglas Stuart)

Archibald

Nathan Dixon

Ordained Presbyterian Ministry, 1874

Pastor New Scotland, N. Y., 1874-79

Pastor Lake Forest, Illinois, 1881-1905

President Lake Forest University, 1897-1901

President McCormick Theological Seminary, Chi-
cago, 1905-1928

Governor Society of Mayflower Descendants in the
State of Illinois, 1919-1930

Deputy Governor General Society of Mayflower De-
scendants in the United States, 1922-1930

Died January 18, 1932, Lake Forest, Illinois

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