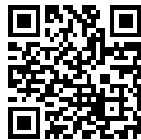

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Memorial of
President
Alfred Tyler Herry



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Marietta College Bulletin

PUBLISHED BI-MONTHLY DURING THE COLLEGE YEAR.

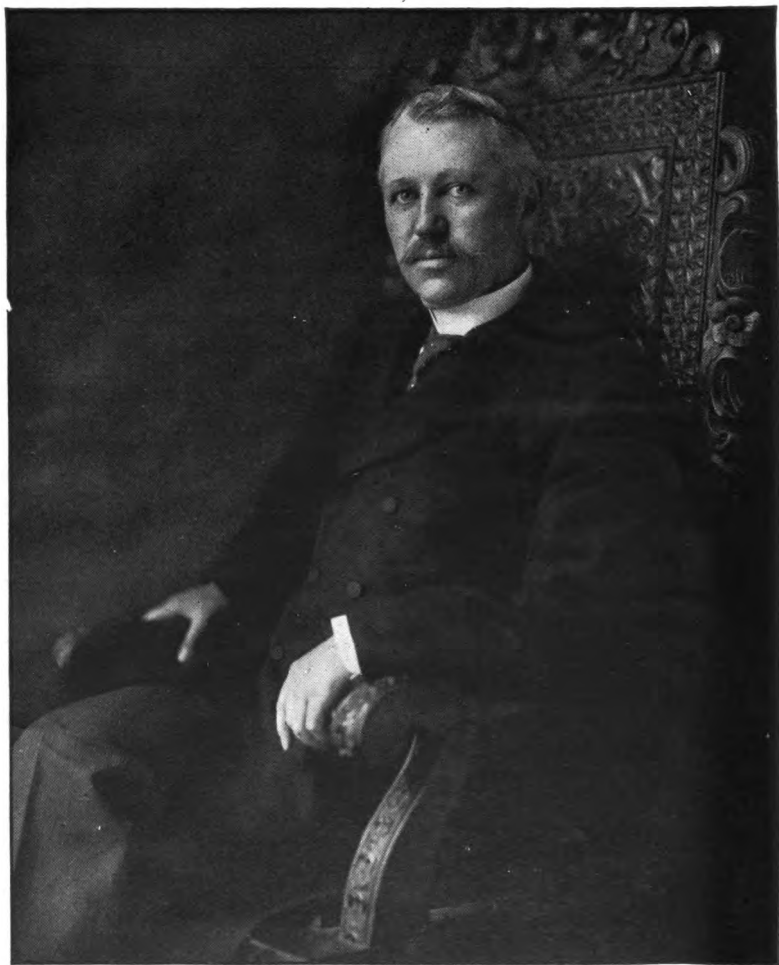
Vol. 11.

NOVEMBER, 1912.

No. 1.

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Alfred Tyler Perry was inaugurated President of Marietta College October ninth, 1900. The next twelve years of his life he gave to Marietta College. He died most suddenly in the early morning, October 18, 1912. The Trustees and Faculty and Students are stricken with grief at the loss of friend and leader. This bulletin is offered as a brief memorial of his ardent work and sacrifice for the College. As the College marches on to its great destiny it will but realize the ideals and make sure the faith of President Perry.



ALFRED TYLER PERRY.

I. BIOGRAPHICAL.

From The Hartford Courant, October 19th.

Rev. Dr. Alfred Tyler Perry, president of Marietta College, Marietta, O., and former librarian and professor of bibliology at the Hartford Theological Seminary, died suddenly of acute indigestion at his home in Marietta yesterday morning. He came to the East about two weeks ago, and while here visited in this city, attended the seventieth anniversary celebration at Mt. Holyoke College, the inauguration of President Alexander Meiklejohn of Amherst College, and the meeting of the American Board of Commissioners for Foreign Missions at Portland, Me. He was seen at Amherst by President William Douglas Mackenzie of the Hartford Theological Seminary and seemed at that time in the best of health.

He returned home immediately after the inauguration at Amherst, and was taken sick with an attack of acute indigestion when he arrived, dying soon after. He leaves a wife, Anna Morris Perry of this city; two sons, Morris Perry, a teacher in New York, and Edward Perry, a student in Marietta; and two sisters, Miss Cornelia Tyler Perry, who is in charge of one of the houses at Smith College, and Mrs. A. D. Cady of North Adams, Mass.

Dr. Perry was born at Geneseo, Ill., August 19, 1858. He was the son of George Bulkley and Mary (Tyler) Perry. Shortly after the birth of the son, the family moved to North Adams, Mass., where the father became a prominent business man. Dr. Perry prepared for college at the North Adams High School and graduated from Williams College in 1880 with the degree of A. B. He was a classmate at Williams of Hon. George P. Lawrence, representative from Massachusetts, and other well known men.

For two or three years he took up the profession of civil engineering working in the coal and oil regions of Pennsylvania, and then entered the Hartford Theological Seminary, graduating in 1885. During the last year of his study at the seminary he officiated in the pulpit of the Congregational church at Bristol.

After graduation he was assistant pastor of the Memorial Church of Springfield, Mass., and in 1886, became pastor of the Congregational Church at Ware, Mass., where he was ordained to the ministry. In the following year he was married by Rev. Dr. Joseph H. Twichell of this city to Anna Morris, daughter of the late Jonathan F. Morris of Hartford. His wife's sister married an intimate friend and schoolmate at the seminary, Rev. Charles S. Mills. Mr. Perry continued in the pastorate of the church at Ware for several years, building up the church from a very depressed condition.

He came to Hartford in January, 1890, as professor of bibliology and librarian, where he remained until he was called to Marietta in 1900, and was of inestimable value in the work connected with the Case Memorial Library, which he helped to make one of the best libraries in the theological seminaries in the country. While connected with the seminary he held two important positions in Congregational pulpits in this city. He succeeded in some measure to the work of Professor Graham Taylor in the Fourth Church, after that clergyman left for Chicago, and was assistant pastor, frequently occupying the pulpit in alternation with Dr. Taylor's successor, Rev. H. H. Kelsey. Mr. Perry was succeeded in this position by Rev. Kingsley F. Norris. From October, 1894, to July, 1895, he acted as supply preacher for the Windsor Avenue Congregational Church. While a resident of the city, Dr. Perry was a member of the Asylum Hill Congregational Church. As a

preacher and resident of Hartford he was known as a man of a sunny disposition with a wide acquaintance and popularity, especially among young people. He was an interesting and instructive preacher, with an earnest devotion to the best interests of every kind of church activity. His personal influence on those students with whom he came in contact, which became so important a part of his later success at Marietta, is well remembered by his former students and faculty colleagues at the seminary.

He was called to take up the presidency of Marietta in 1900, and, in his twelve years there the college made the greatest advances it has made since its founding by a colony of Connecticut settlers in 1835. Within ten years of his inauguration the college raised an additional endowment of \$300,000 and erected two new buildings, a library and a dormitory, at a cost of \$200,000. The college has also shown an increase of about 20 per cent, in the number of its students, and important changes have been made in the curriculum and the faculty. He took an active interest in the improvement of the high schools of the southeastern part of Ohio, and was rapidly becoming recognized as an authority on the relations of colleges and secondary schools and other problems of educational interest.

As a scholar, he has done notable research work along the lines of the history of the versions of the English Bible and on church polity, being a recognized authority on Congregational polity. He has published several pamphlets and syllabi. He received the degree of D. D. from Williams in 1901. He took an active interest in politics, having been a republican and an opponent of license all his life. Four years ago he led a campaign against license in Marietta and won. At Marietta, as in Hartford, he took a conspicuous part in church activities of every sort, and

revealed unwearying persistence and good judgment in combatting whatever he considered harmful or unrighteous.

Funeral services will be held both at Marietta and at Hartford. The services at Marietta this afternoon will be conducted in the Congregational Church of that city, by the pastor, Rev. H. H. Kelsey, formerly pastor of the Fourth Church of this city. The body will be brought here immediately after the service, accompanied by his family and by the dean and the treasurer of the college, arriving here Sunday night. The service here will be in the Asylum Hill Congregational Church Monday afternoon at 2 o'clock and will be conducted by Rev. Dr. Joseph H. Twichell, Professor Perry's former pastor, assisted by Rev. Dr. William A. Bartlett, pastor of the Farmington Avenue Congregational Church and a classmate of Dr. Perry, and Professor Edwin Knox Mitchell, a colleague of his at the Hartford Theological Seminary. The other former associates of Professor Perry at the seminary will attend the funeral. The burial will be in Hartford.

II. RECORD OF FUNERAL SERVICES.

From Marietta Times, October 19th. 1912.

Simple Funeral Services For President A. T. Perry.

Hundreds of friends assembled at the First Congregational church Saturday afternoon, to pay their last tribute of love and respect to President Alfred Tyler Perry, of Marietta College, whose funeral obsequies occurred at that time.

At 3 o'clock, the funeral procession left the President's residence for the church. The students of Marietta College preceded the remains, which were carried through the streets on a catafalque by 20 students. Those who acted as pall bearers were: Drumm, Lansley, Parr, Hoover, Sherritt, Morris, Rood, Rake, Simpson, Cross, Gradinaroff, Webb, Blazier, McIver, Tweedy, Herlihy, Altvater, Freshour, Humphrey.

Following the remains, marched the faculty of the college and the alumni. As the funeral procession moved down Putnam street, the people lined the streets on both sides, and as the remains were carried by, the men watching the cortege uncovered as a mark of respect for one who was so prominent in Marietta affairs.

The church, where the services were conducted, was completely filled with people. On the platform were a few of the many beautiful floral offerings which had been sent. The services were very simple, there being no sermon. Rev. A. Y. Wilcox, pastor of the First Presbyterian church, and Rev. H. H. Kelsey, pastor of the First Congregational church, offered prayer, while Rev. A. S. Carman, pastor of the First Baptist church, and Dean Joseph Manley, of the college, read selections of scripture. The choir sang two appropriate songs.

After the services, the remains were carried to the Union station, where they were sent to Hartford, Conn., where the funeral took place this afternoon at 2 o'clock. Besides Mrs. Perry and her two sons, W. W. Mills, Prof. Joseph Manley and Professor Morse, of the college, accompanied the remains East.

Funeral of Rev. Dr. Alfred T. Perry.

The funeral of Rev. Dr. Alfred T. Perry, president of Marietta College, Marietta, O., and formerly professor of bibliology and librarian at the Hartford Theological Seminary, was held at the Asylum Hill Congregational Church yesterday afternoon at 2 o'clock. The officiating clergymen were: Rev. Dr. Joseph H. Twichell, pastor emeritus of the church; Rev. Dr. William A. Bartlett, pastor of the Farmington Avenue Congregational Church; and Edwin Knox Mitchell of the faculty of the Hartford Theological Seminary. The honorary bearers were: Professors Clark S. Beardsley and Arthur L. Gillett of the Seminary; Dr. Harmon G. Howe and George F. Kellogg of the Fourth Congregational Church; Colonel Charles E. Thompson and Major Charles E. Gilbert of the Asylum Hill Congregational Church; Rev. Dr. W. E. Strong and Rev. Dr. J. L. Barton, both of Boston and both classmates of Dr. Perry at the Seminary. Other classmates present were: Rev. Dr. William F. English of East Windsor; Rev. W. F. Stearns of Norfolk and Rev. Frederick W. Green of Middletown. The Tempo Quartet sang "In Heavenly Love Abiding," "Abide With Me," and "For all thy Saints Who from their Labors Rest." The interment was in Cedar Hill Cemetery.

Mr. Twichell's Prayer:

We bless and praise Thee, O Lord, for the light that ever shines on us in this shadowed world in the Face of Jesus Christ; for those great, unchangeable messages of grace divine from the eternal heavens which it is given Thy children to call to remembrance in every sad hour of their earthly pilgrimage. May that adorable light and that rare word of holy cheer be for our support and strength at this time according to our deep need. Raise us thereby above the influence of the dark semblances of death, and give us instead a vision of Him who brought life and immortality to light. Lift up our souls in the blessed faith of which Thou hast made us partakers. Drop down from above the balm of Thy peace upon these hearts that are in grief before Thee. Help us to rejoice while we mourn, and to render Thee thanks for Thy goodness to us and to the beloved dead.

For all the ways of Thy loving kindness toward thy servant, our dear friend for a season parted from us, which he himself ever gratefully acknowledged, we, as on his behalf, thank Thee here today:—for the merciful dealing of Thy Providence with him; for the gift of privilege and opportunity with which he was endowed; for the riches of his heart in affection—affection given and affection received,—for the tender human care that was around him all his days and unto his last hour; for all he was to those who walked beside him in the path of life, and for all they were to him.

Most of all would we praise Thee for the gifts of Thy grace vouchsafed to him; for the prayers breathed over him in his cradle; for his early obedience to the truth as it is in Jesus; for the Christian manhood into which he grew; and for the large and manifold usefulness in Thy service which he was appointed to accomplish. And now that his

earthly work is finished, we praise Thee and magnify Thy name for our glad assurance that he has entered into the rest eternal prepared for the people of God.

We thank Thee for him and for all the dear and faithful dead who by their departure thither have made the distant heavens a home to us; whose truth and beauty are even now in our hearts. One by one Thou dost gather the scattered families out of the earthly light into the heavenly glory; from the distraction and strife and weariness of time to the peace of eternity.

We thank Thee, our Father, for the labors and the joys of these mortal years; for the deep sense of the mysteries that lie beyond our dust; for the eye of faith which Thou hast opened for all who believe in Thy Son.

More and more in that faith may we live; and in love; and in the hope that is full of immortality.

For those who were closest to our Brother in the sacred companionship and communion of the home circle; for those to whom, as pastor, he ministered the word of the Gospel of Christ; for the community of youth of which in his closing days he was leader and head, we pray that his desires and petitions for them at the Throne of Grace may be fulfilled. Be it ours to meet him again in that Better Country where there shall no more be sin or pain or death, and where all tears are wiped away:—which we ask in our Blessed Redeemer's name. Amen.

**MEMORIAL SERVICE, COLLEGE CHAPEL, OCTOBER
25, PROFESSOR PHILLIPS PRESIDING. SCRIP-
TURE READING, PROFESSOR BARD.**

Address by Mr. Mills:

Mr. William W. Mills, the Secretary of the Board of Trustees, spoke in behalf of that body. He opened his address with reading the following Resolution of Respect adopted by the Board of Trustees, after which he briefly eulogized President Perry's life from the view point of one who had been a fast personal friend during the twelve years of his Presidency of the College. The following is a copy of the Resolution:

The Board of Trustees of Marietta College sincerely lament the sudden and unexpected death of President Alfred Tyler Perry. For twelve years he has given the best that was in him to the service of this institution. No labor was too arduous for him where the interests of the College were concerned. His ideals for the College and its work were very high; and he honestly tried to live up to them. His work for the College was both devoted and efficient. Uplift among the students, both mental and moral, was his chief concern, and the success of his students, in and out of College, was his greatest glory. We can ask and hope for nothing better than that we find a new President for the institution who shall be as thoroughly devoted to its service as was President Perry. But we mourn not alone his loss to the College. We feel a personal loss in his death. We mourn a true and loyal friend, who really cared for us, as well as for the work in which we were jointly engaged. Our sincere sympathy goes out to the bereaved wife and children. May the God whom he served and trusted bless and comfort them.

Continuing, Mr. Mills said in substance that the first time he ever heard President Perry deliver an address was in a small church in Connecticut on the subject of Foreign

Missions, and the last time he had seen him alive was at the recent annual meeting of the American Board at Portland, Maine. Thirteen years intervened between the two occasions. His daily life during the entire period was a fine example of the true missionary spirit of Christian devotion and service.

Many will remember the impressive inauguration of President Perry in the First Congregational Church October 9, 1900, just twelve years ago, almost to a day. On that occasion, he delivered a remarkable address on the theme, "The Christian College, Its Function and Opportunity." The address is classic in its characterization of the true functions of the small College. In it, he used this language:

"As distinguished from the specialized training of the University, the College has always sought to give what is termed a general culture. It does not aim to fit men for getting a living so much as fit them to live worthily; for life is worth more than getting a living, more than achieving any material success, more than fame, wealth or power. Life in its highest meaning is service—the building one's self into the spiritual temple of God, the contribution of something to the purification of society, the progress of the nation, the uplifting of the race. To do this is to live. To fit a man for such a useful living is the ideal of the College."

It was to this ideal that President Perry remained steadfast, and his constant effort during the years he was President of the institution was to maintain the high standard of scholarship and the great purpose for which Marietta College was founded and for which it has always stood.

Mr. Mills farther said that four characteristics stood out strongly in the life of President Perry, and lifted him above the ordinary. In the first place, he was a man of exalted ideals. He was never satisfied with the common-

place or the mediocre, but insisted upon the best in everything. This was true in the ordering of his daily life, in the insistence upon the highest standards in the College work. In all he undertook, he was constantly striving after the noblest and truest ideals. The second characteristic was his utter unselfishness. He appeared to be thoughtless of his own comfort and pleasure, but always mindful of the comfort, pleasure and happiness of others. To the College, he devoted his life unselfishly, going to the limit of his strength in doing those things which he felt were for the best interests of the institution and for the highest good of the young men and women. He gave unselfishly of his time and of his money not only to the College and to the students, but to the various Christian, philanthropic and civic interests to which he devoted much time and effort. The third characteristic was his loyalty to truth and to duty. Convinced of the truth, nothing could swerve him from following it or of performing his duty as he understood it. He absolutely sacrificed himself on the altar of duty. Finally, President Perry was noted for his unfaltering trust in an overruling Providence. His life seemed to have been ordered of God. To Him he committed all that he possessed, and from Him he sought constant guidance. He has left a memory which, because of its ennobling characteristics, should always be an inspiration to the students of Marietta College.

Mr. Mills, in closing, spoke feelingly of the passing of President Perry, and gave expression to a beautiful and touching farewell, ending with the words of St. Paul, "Thou hast fought a good fight, thou hast finished thy course, thou hast kept the faith, henceforth there is laid up for thee a crown of righteousness which the Lord, the righteous Judge, shall give thee."

Address By Dean Manley.

Last Monday President Perry was laid to rest. The afternoon was serene and beautiful. Warm autumn light flooded down from clearest skies. The trees were stricken with the first bright colors of autumn, but not in sadness, for the leaves were not fallen. From where I stood by the grave, I gazed across to far hills, and they lay gentle, too, in that light and coloring. Quiet air stirred and breathed about us. And as I stood there at that time and in that way, and in the presence of those dear to him, who were supremely serene in sorrow, my one strong feeling was to look up to see a world so beautiful, and to trust to the far reward of life, to choose its gain, not loss, victory not defeat, for victory showed there in death, over-mastering mere grief at last.

I cannot reconstruct, even in little, for you to see, the play of forces, and their interplay, of a life, that small portion of President Perry's life that I was privileged to behold, which wrought out the certain triumph of that last scene. In our own limitation, how little we can know of such a friend, except the greatest motives which inform him, which are his character, upon which we surely rest, as upon a secure foundation, in which we trust, in trusting him. One may dread, indeed, to approach too near to those nicer personal traits, which are the possession rightly of those nearest him. I would not overpass, even among ourselves, sacred barriers, which are of a man apart, behind which he has always the right to shield himself against the world. But we all know the larger issues which lead to victory in life—I wish I knew how to recite them for him.

When President Perry came to Marietta I think I learned to know him first at play. The foot-ball field brought us together, as we watched that eager sport, with cheers

always for our team. And again where we held the play ourselves at tennis. In our little crowd I played often on his side of the net. His serve was always keen and true, easy to play to; we always expected to win that game. And as an opponent also, I quickly learned to respect not only his serving, but also his quick cross-court stroke. And through it all comes back his ringing laughter and banter. When we had finished our play, if we went by the stable to lay away the net and rackets, he had a word for his horse, as she stretched her nose to him from her stall, and patted her. I shall not forget him as he drove that gray mare. When we came to his house in the evening, very likely he would put a roll in the pipe-organ and tread out for us a symphony or choral. But I remember best, especially in the years longer past, his singing to the piano, alone, or often with his wife. Best of all, how he sang up our spirits at Chapel, day in, day out, through the duller grind of routine, through all these years. His voice never refused us then; those hymns will abide in our hearts.

I think that buoyancy which we knew so well, whether in play or throughout daily routine, derived itself from his boyhood and right through his whole life. I have heard him tell his pranks when he was in College; no one had greater sympathy for bright and spirited fun than he. That sympathy never grew dull at all. Last week he was tired with traveling when I saw him, but his play of good spirits bubbled up still like a fountain of youth.

My chiefest memory I dare not speak of at all to you, for it involves the details of arduous hours of professional work done together in the College office,—work for the good of us all, work which he did as ungrudgingly as when you saw him at play, or heard him sing—work wherein he never spared himself to the last detail. This is your heritage and your right to receive, even as you will

in time lift your burden of service and carry it forward for others. He gave as a father to his children, and you received as those who in good time shall yourselves know service for others, and not shrink. That would be his wish and his demand, even as he gave himself freely. That is no secret. Other things I must not tell. In his office I learned a little and guessed more of his large benefactions on all sides. You see it is always the same: what he was thinking, and doing, and giving for us all.

Others, who have the better right, must tell of his endless work for the church. But I can say this: when it has fallen to me, during his absence, to make appointments for him to preach in towns about Marietta, his instructions were invariably these: You may tell them that I will preach for them on such or such a Sunday. I do not remember his making a refusal ever to go to a neighboring town to preach.

Now all that work is ended here. But I feel still the triumph of the steadfast, faithfast man. And I do not regret the storm of battle for those who battle for the right, until right shall come. For life is a passionate work, and out of order's change comes order. * * *

And so succeeds that peace again which passes understanding. I can see the consummation, and can see the calm and beautiful day again and forever.

Address of Mr. Altvater, Class of 1913.

The cloud of gloom and sorrow that hangs over the college, its faculty, its students, its friends and wraps them in its folds is not yet dispelled nor will it be until we shall have accustomed ourselves to the perpetual absence of the one who so long, so kindly yet firmly held the reins and guided us in the ways of learning.

We feel pained at his sudden departure yet we know that the poet was right when he said:

“Nothing is here for tears, nothing to wail
Or knock the breast. No weakness, no contempt,
Dispraise or blame, nothing but well and fair
And what may quiet us in a death so noble.”

All who came in contact with Dr. Perry could not fail to appreciate and admire his noble character, his learning, his fearless Christian activity, his intense interest in the welfare of the College and of the students both collectively and individually.

Nothing gave him greater pain than to find that a student had acted in an ungentlemanly manner or had proven himself dishonest or deceitful. How his heart must have bled when he discovered that he had put his trust in one who was unworthy. It made him think that his labors among us were accomplishing nothing, for his aim in life first and last was to make better men and women of us.

It pains me to admit that I believe that we students materially hastened the untimely death of our president by being the cause of excessive worry and pain to him. True, our actions were thoughtless and hasty, yet the fact remains unchanged. Many are the mornings that, as he led chapel exercises, one could see by his wearied look and pale countenance that he had passed a long sleepless night in worry over us students who had acted more like Grammar Grade children than like students of a famed institution such as Marietta College.

Let us take this as a lesson and in the future act as is seemly that men should act and thus bring it about that this death shall not have been in vain.

The Freshmen of the college have not had the privilege of an extended acquaintance with the president and there-

fore cannot appreciate their loss as well as the other classes yet they know the calamity is great and have shown their sympathy in many ways.

We of the upper classes, knowing him better, realize that his presence among us has made us better and the world a better place to live in. Everything seemed safer because he was with us. Now it seems incredible that he is dead. It cannot be. He must be—"just away."

The high esteem in which the student-body held President Perry is well shown by the fact that they requested the bereaved family and the faculty to allow them to carry the body to the church and to the train. The request was graciously granted and the entire student-body accompanied the remains on its last journey.

Each student organization and each class of the college sent floral tributes and letters of sympathy to the family; many telegrams and resolutions were received as well as many other tokens of sympathy from near and from far.

The Alumni of the college and especially those who graduated during the twelve years of Dr. Perry's incumbency showed how highly they valued his friendship and the inspiration which he gave them. One of the most touching tributes came in the form of a floral token sent by former Marietta students now attending Ohio University.

Most of the twelve classes that graduated under him are represented in messages to the family. These breathe so warmly of affection and of appreciation that I will leave it to them to better express the great worth of the man. * * *

One grand tendency of Dr. Perry's life and character was to elevate the society with which he came in contact. He accomplished this both by example and by precept. The beautiful tribute that Blaine paid Garfield well applies to him,—

“Let us think that his dying eyes read a mystic meaning, which only a rapt and parting soul may know. Let us believe that, in the silence of the receding world, he heard the great wave breaking on a farther shore, and felt already upon his wasted brow the breath of the eternal morning.”

Benediction By Dr. George R. Gear.

MEMORIAL SERMON

Upon President Alfred T. Perry, Given by Rev. H. H. Kelsey, D. D. at the First Congregational Church, Marietta, Sunday morning, October 27, 1912.

Rev. 22:3—“And His servants shall serve Him; and they shall see His face.”

In the twenty-first and twenty-second chapters of Revelations we have glimpses of the life eternal. What John saw was the new heaven and the new earth. The present order had climaxed and was ended. The permanent order, the eternal Kingdom which Christ proclaimed and came to establish, was established. To John in the visions given to him on Patmos, the outstanding characteristics of life in the new order were revealed. While there are many intimations in the scriptures of what the life of the Christian after death will be, its fullest description is here. The characteristics named are seven.

1. The first mentioned, for it is heaven's supreme privilege, is intimate fellowship with God. “Behold, the tabernacle of God is with man and he shall dwell with them, and they shall be his people and God himself shall be with them and be their God.”

2. It will be a tearless life. There will be no more occasion for tears for the cause of tears is gone. Now life is all joy.

3. Life will be deathless, and diseaseless. "No more sorrow, crying or pain." Life, full life, of which our nerves are now scant, the full abundant life now possessed in full by the risen Christ and by him given to us all, the saints shall possess. The river of life flows there and all drink of it; the tree of life is there of whose fruit all eat.

4. John saw a holy, perfect city,—the New Jerusalem come down out of Heaven from God,—as perfect as the garments of a bride. He endeavors to describe what he saw. He says its gates are of pearl and its streets paved with gold. This is the endeavor in human language to suggest the supreme beauty and perfection of heaven. John saw it as a city: that means human fellowships.

5. It is a sinless life. Nothing unclean, no one not sin-cleansed can enter. There is no curse there because there can be no sin. Sin is the curse of this life and world-order.

6. It is a sunless world. There is no need of the sun or moon or any other light for there is and can be in it no darkness. God is there. The Lamb is there. The light that twice dimmed the brightness of the sun, on the Mount of Transfiguration and before the Damascus gate, the glory of Christ's personality is there manifested. The sun couldn't be seen!

7. It will be a life of service, "And his servants shall serve Him; and they shall see His face." The Master has employ for us in the future. The reward of faithful service here is promotion to more service and greater responsibility hereafter. "Well done, good and faithful servant; thou has been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

These are the characteristics of the endless life in the perfected Kingdom of Heaven.

Let us tarry to think for a little about this word "servant." It is the word chosen to describe the Christian in glory. He is a servant, "His servants shall serve Him." It is not used here of these people for the first time. It is the title, the doctorate by which the greatest of biblical and world history have been honored. Abraham and the patriarchs were the servants of Jehovah. The Lord called Moses "my servant." The prophets were servants of God. Isaiah, describing the Messiah who was to come, called him "the Servant of Jehovah." And when He came, He "took upon himself the form of a servant, being made in the likeness of men." "He came not to be ministered unto, but to minister."

The Master gave this title to his disciples, and they proudly called themselves "the servants of Jesus Christ."

So this is the Christian's title of honor, his doctorate, as it describes his occupation in life. The title will be continued in the life to come, and the occupation. "His servants shall serve Him."

Again let us recall that this title always implies two things: a Lord and Master under whom we serve, and the doing of specific appointed tasks. It meant that for Jesus, "I am come down from Heaven not to do my own will but the will of Him who sent me." "I do always the things that please Him."

It means just that always for us Christians. The moment you or I choose to do our own will and to please ourselves we in this choice have ceased to be servants of Christ. We have stepped out of the Christian life, ceased for the time and in this choice and act to follow Christ and have dishonored our title. Every master has a purpose, a will, a plan and specific work for every servant.

Our Lord has a purpose, a plan, and work for us now and in the future.

The title "servant" is the noblest ever given to man.

The world does not think so. In the world-life the title is avoided. It suggests menial subordination. Titles which describe a station which commands service and the exercise of lordship over others who serve are the titles of honor and objects of ambition in the world. The world's estimate of the privilege of life is that it is ability to command service. But this is God's title of honor. He honors men by appointing them to service. He calls the leaders of his hosts "servants." There is no higher title in the language and life of the Kingdom, or office or honor higher than this, to be a servant of God.

The word, moreover, describes life's true significance. It matters little to have lived and gained culture, wealth, admiration, anything. It matters all to have lived to some purpose, to have rendered some service in the world for the comfort, betterment of other lives, for the honor of God, for the winning of men to fellowship with Him, for the advancement of the Kingdom of His grace. The whole significance of life, the real worth, the value of life is its service value, and this is its only real satisfaction.

And this word servant describes life's highest privilege and honor.

The trusted servant knows his Master. He is admitted, he belongs in his presence. To him as a servant is assured the privilege of personal contact. He enjoys the confidence of his master. He lives in the atmosphere of the personality of his lord. He is honored by and lives in the joy of mutual confidence.

All this is true in some degree in every earthly relation of master and servant. We know how blessedly true it is of the Christian in our present servant relationship to

Christ. The text carries us on into the future. "His servants shall serve Him; and they shall see His face."

We should love to go on in this study and meditation upon what Christian servanthship means. Permit me to say further, without comment, that it means in service obedience, faithfulness, loyalty, devotion. In experience it means soul-growth, enlargement of personality by the impress of the personality of the Master, widening clearer vision, and influence that goes out and out into the wider reaches of the universe. And it means purity, and enlarged heart capacity and its exercise,—Christliness,—a greatening love in perpetual flow. It means conscience,—clean and quick and commanding,— and courage, and comfort, and efficiency, and promotion into the joy of the Lord.

Now as I wrote these words I had in mind President Perry. And you have had him in mind as I have read them. I wanted a scripture word, a divine title that would fit him. I could have used other words: disciple, or apostle, or co-worker with Christ, or soldier, or pastor, or teacher, or evangelist; any one of them would have truthfully described him and his life, but the one title that perfectly fits him, that describes his Christian character and deeds, is the title "servant." For diligent as he was as a learner in the school of Christ, obedient in whatever his Master wanted him to do, ready to endure hardship as a soldier, faithful as a pastor, excelling as a teacher, happy above all employs when he could give the gospel message to men or any man, the one office he fulfilled all the time was the office of a servant of the Lord Jesus Christ. Loyal as he was to the Church, to his family, to his friends, to the College, and devoted as he was to these objects of affection, the supreme devotion of his life was to his Lord, to whom he belonged and whom he served. In all that I

have said in the analysis and description of Christian servanthship I have analyzed and described the character, the life, and the experience of Alfred Tyler Perry.

Familiar as some of us are with the story of President Perry's life it will give us pleasure to recall again some part of it.

First, a little of his ancestry. You all know the story of that little company of Williams College students who in 1806 held an epoch making prayer-meeting under a haystack in Williamstown, Mass., from which sprang the American Board of Commissioners for Foreign Missions and the whole Foreign Mission movements of the American churches. It is said that this prayer-meeting was continued in the kitchen and sitting room of Mrs. Ruth Seymour Benjamin. Mrs. Benjamin's parentage was from a long line of distinguished New England clergymen. Among them was Rev. Solomon Stoddard, a famous pastor in Northampton, and Rev. Charles Chauncey, the second President of Harvard College, whose grandfather was John Still, Bishop of Bath and Wells in England. Mrs. Benjamin's grandmother and four great aunts were wives of New England clergymen, and Jonathan Edwards was one of her numerous cousins. This distinguished woman was the great grandmother of President Alfred Tyler Perry. As you read of the characteristics and qualities of these generations of godly people we are impressed by the unusual richness of his inheritance through both his father and his mother. It would seem impossible for him to have been anything else than a minister and an ardent Congregationalist; for the best blood of New England Congregationalism was in his veins.

President Perry was equally fortunate in his educational equipment. Though born in Illinois in the then New West, his parents soon moved to North Adams, Mass.

Graduating from the High School he entered Williams College completing his course in 1880. His growing years were thus spent amid the scenes and under the impress and subtle influence of his godly ancestry.

From College he went to Hartford Theological Seminary where he was privileged to be the beloved pupil of President Chester D. Hartranft, one of the greatest teachers and men this or any country ever produced. And to be associated in study with the most remarkable group of students ever assembled in one time in the Seminary, one of whom is Secretary James L. Barton of the American Board.

Thus again we see that President Perry was fitted for his work by the best culture New England could give. What did he do with this splendid equipment of inheritance and culture? He gave it all, himself and all that was in him without reserve to the service of his Lord and Master. Had he been called to the hardest post in the foreign field, he would have gone just as quickly and as gladly as he went into a New England pastorate.

The twenty-seven years of service here, which was concluded by the "hurry call" to service under other conditions Friday morning, October 18, was in three fields. For five years he was a preacher, four years pastor of the Congregational Church of Ware, Mass., for ten years he was librarian and professor in Hartford Theological Seminary, preaching continually in addition to his Seminary work; for two years he was associated with me in the pastorate of the Fourth Congregational Church of Hartford. In 1900 he came to Marietta. His life and his work here as President of the College, helper in this Church, and worker in behalf of every cause for the benefit of the community for the good of man you know. How can we better honor him, describe his superb Christian manhood,

portray his beautiful life among us, than to say that he was always the servant of the Lord Jesus Christ which means that he exhibited his loyalty to his Lord, manifested his Christian character by living to serve.

It has been said here again and again these last days when we have speaking to each other about him that he never excused himself from any service, nor gave himself to any service with reserve. Was it work for the College he gave himself wholly to it. Was a preacher needed in this Church in any emergency, or in any Church or school house in the region; was there a summons to some seemingly insignificant task or another; was it a request to teach any class in a Sunday School; was it to go already loaded and weary into a campaign of temperance or evangelism, it was a call to service and he was here to serve.

After reading selections from a large number of letters from former students, College Presidents, and his intimate friends, Mr. Kelsey added this personal tribute.

To these expressions of love and esteem I want to add my own. I had a no more intimate and trusted and trustworthy friend than President Perry. For twenty years we have worked and planned and occasionally played together. The high estimate of his personality, of the strength and unspotted genuineness of his character in the personal tributes I have read is all true. Not a fulsome word of exaggerated praise has been written. A man of more uniform consistency of Christian spirit and life I have never known.

He was so genuine and careless of his own reputation in his consistent abandon to what to his clear mind was right in the doing of the things that ought to be done, that he was sometimes not understood by those who only partially knew him. But by those who knew him he was never mis-

understood. He was one of the truest and rarest of friends. Such a heart overflowing with Christian love has an unlimited capacity for friendship.

He was a remarkable teacher. Few excel him. I have said repeatedly to Trustees and officers of other Colleges that Marietta College had the best course and teaching of Religion in any College in the United States. I know of no other College that has such a course so ably conceived and so splendidly taught. Students told me last year that the best thing they had in College was President Perry's course in Religion.

How he loved this Church, and how glad he was to serve it in any emergency and in any extent! How could you have gotten on the last five years without him? I dare not think of how we shall miss him now. Useful, needed as he was here, the Lord had need of him elsewhere. So we may, we do comfort our hearts in the fact of which we are assured in our text that he has been promoted to a higher service and responsibility. If his work here was done, and we must believe that it was, his real life work is only begun. The faithful servants in the parable we read were praised and promoted, and however happy they were in service here promotion meant a higher, greater joy. Yes, the highest and deepest; for the new commission reads, "I will set thee over many things; enter thou into the joy of thy Lord."

**MEMORIAL SERVICE, FIRST CONGREGATIONAL
CHURCH, MARIETTA, SUNDAY EVENING,
OCTOBER 27.**

Address by Superintendent Jesse V. McMillan.

It is with sadness of heart that I approach the theme which I have been asked to present, tonight. The whole circumstance of the calling of our friend seems too far off and unreal. But yesterday he was with us and of us; to-day we awaken as from a dream and realize that the man has gone, to leave with us the evidence of his work and the influence of his life; these, in fact, the only monuments which a man leaves behind him. As we think of these latter, how pertinent are the words of the poet Wordsworth:—

Still glides the stream and shall not cease to glide;
The form remains, the function never dies;
While we, the brave, the mighty and the wise,
We men, who, in our morn of youth defied
The elements, if something from our hands have
power
To live and act, and serve the future hour;
And if, as toward the silent tomb we go
Through love, through hope, and faith's transcendant
dower,
We feel that we are greater than we know.

It has been my good fortune to be more or less intimately connected with Dr. Perry in educational work for the past ten years. We have enjoyed an interchange of opinions concerning the educational welfare of this city and the territory properly tributary to Marietta College.

In this way I have come to have a partial understanding of his cherished hopes and aims for those things for whose well-being he gave in unstinted measure the last quarter of the years of his life. As we remember him it is perhaps most comforting to view at closer range some of those qualities of his personality which were most characteristic.

Dr. Perry brought to the work of education a lofty aim. One of the graduates of Marietta College remarked to me the other day that in his very first address to the Alumni Association President Perry outlined in detail the policy of growth and development which should characterize his administration, and which had been almost realized at the time of his death. A tremendous work awaited the man who a decade ago essayed the task of leading the forces of higher education in Marietta. It required wisdom and patience and honesty and sympathy and fearlessness and modesty to do this. The subject of our eulogy possessed these and was spared to see the light stream across the pathway which led toward the completion of his plans.

He was thorough. The training of his well-spent college years had given him a conception of scholarship that is one of the chief assets of Marietta College. Never for an instant did he waver in the thought and determination that Marietta College should embody the highest conceptions of its founders. Here learning and culture and Christian character were to be the aims sought. Others might be blown about easily by favoring winds, but he held straight upon his course. It is safe to say that no other college president had a more profound conception of the place of the small college in our educational life than did he. A few years ago he was asked to present a paper on the place of the small college before the North Central Association of Colleges and Secondary Schools at its meet-

ing at Chicago. He read his paper to me before the meeting, and I was struck with the accuracy and completeness of his knowledge of the general field of education activity and predicted that his address would be received with unusual favor. Many times since have I heard it said by men who are competent to give opinion that Dr. Perry's speech was the conspicuous feature of that entire meeting. It won for him many loyal admirers and for Marietta College much prestige. Primarily a thinker and scholar in other fields, he entered upon the work of education in general and higher education in particular with such zeal and earnestness that his words were listened to with eagerness in a council of educators. Everyone of his public utterances is superior in the quality of its thought and expression. Especially is this true of his baccalaureate sermons which take rank with those of the ablest college presidents of this country, and which are the most characteristic expressions of the richness and fulness of his public life. So many of these are freighted with the doctrine of service, one of his most cherished themes.

His whole life was the embodiment of his preaching. He had a great capacity for work, whether as a student, teacher or administrator. In his teaching it was not enough that he should have mastered the thoughts of the author. He literally set himself about to reconstruct the principle set forth by the author in terms of his own thinking. That involves work, work of the sort that few of us are willing to impose upon ourselves. He was busy, and that business touched every concern of his college, his church and his community. From the very nature of his conception of duty it must follow that he could not give liberally of his strength to those interests which were temporary and subordinate to the great purposes of his life. And yet in his personality he mingled the buoyancy

and freshness of youth with the ripeness of age. He bubbled over with geniality and humor which were prominent among those qualities that gave to him such sympathy for those who needed his help and endeared him so strongly to those who knew him most intimately. His nature was not like the waves driven by the passionate winds upon the shallow in petulant fury, but rather like the deeps that seek their home in calmness and blessing.

One of the strong traits of Dr. Perry's character was his unselfishness. He did not care to put himself in the forefront. He did not choose the easy places. He did not seek great things for himself but for us. The history of that service is set down in the records of the institution which he has served; it is engraved upon the hearts of those who have come within the sphere of his influence, and to whom he has brought sunshine and light. One of the most intense of his qualities was his devotion to the right as he understood the right. From his convictions he could not be shaken. What he felt should be done he did. He was a man of faith.

“One who never turned his back, but marched breast
forward;

Never doubted clouds would break;

Never dreamed, though right were worsted, wrong
would triumph;

Held we fall to rise, are baffled to fight better,

Sleep to wake.”

I have thus reviewed some of the elements which shone shadow of the man or men who shape its policies and direct its fortunes. The service which such a man renders is in a sense vicarious. Those qualities which he possesses the unselfish servant loses only to transmit them to the persons or the institutions for which he gives his life. It

was a saying of the Greeks that the workman is greater than his work. And so while we rejoice in the remembrance of what our friend has done for the cause of education, we can best trust his fame to the hearts he has touched and the lives he has quickened in his beneficent career. He has crossed the river, and as we struggle for the things that are true and noble, may we be inspired by his life and example.

An Appreciation on Behalf of the Churches of Marietta.—

Rev. Augustine S. Carman.

My earliest marked memory of Doctor Perry recalls him to me as he busied himself about the auditorium of our Baptist church with a plan of the seating arrangements. I remember a passing surprise that the honored president of Marietta College should be engaged in that detail of work. I found that as chairman of the committee on personal work during the union evangelistic meetings of 1909 he was arranging the assignment of workers throughout the congregation. Instead of asking some other members of the committee to attend to this apparently unimportant matter he personally arranged for the locating of trusted workers throughout the congregation in order that no soul needing encouragement might fail of it at the fitting moment through careless, hap-hazard arrangements. It was typical, as I was to find, of that care for what we call, often mistakenly small matters, which marked Doctor Perry as preeminently a master of details. It is said that his management of the large library of Hartford Seminary was marvellously efficient, and in the notable functions connected with the college this same remarkable attention to the minutiae of arrangements was most significant. A pathetic proof of this was the startling way in which again

and again during the last sad services at his home, at his beloved church, and at the college chapel, it would seem to us that he himself must be somewhere just out of sight but responsible for the conduct of the services, and that all must have been planned out with the rare thoughtfulness characteristic of him. His was the wisdom of the great sculptor who defended the employment of long hours upon delicate touches and almost invisible alterations with the significant words "Trifles make perfection, and perfection is no trifle."

Yet I soon came to know that he was not merely the master of details but was also the man of vision. His conception of his work had a far perspective and a wide horizon-line. Under a mere master of details Marietta College might have been known simply as a good little college in an out-of-the-way corner of its state. But he asserted for it its full historic significance in our national history; gained for its faculty the distinguished and substantial honor of a place on the Carnegie Fund; carried to completion two great building and endowment campaigns; and successfully called to its special anniversaries the most notable scholars, literary men and preachers in America, and twice within a decade secured the presence of the president of the United States or his immediate representatives.

This capacity for both large designs and minute details, this combination of telescopic with microscopic vision, made him a most helpful example and advisor of the pastors. It was a notable thing, too, that the busy college president with his executive and teaching functions and the innumerable calls for service far and near, made himself one of us in our Ministers' Conference at its Monday morning meetings. There he exhibited another of his marked traits, his brotherliness. Simple, unassuming in

manner he entered with heartiness into our discussions and into our planning of concerted movements. He was ready to participate in any feature of the work and never appeared to expect that he should be assigned to the honors or relieved of the burdens. He was president of the Federation of Churches and despite other engrossing responsibilities gave valuable time and thought to this work.

And Doctor Perry stood on sentinel guard for truth and righteousness. We are passing through a troubled, transition era religiously. It has been very much the fashion of late for some, in all of our denominations, to assume that the scholarship of the world, including that of the theological seminaries, had abandoned the citadels of the old faith, that it no longer held the Bible to be a divine revelation in any important sense, nor that Jesus was divine in any specially different sense from Socrates and Shakespeare; and that the idea of trusting to divine grace instead of to one's own merits for salvation was to be considered obsolete and even immoral. It has been asserted that all scholars have abandoned the old views and that preachers who present them do so only in deference to the unenlightened or reactionary condition of their congregations. But the ministers found in Doctor Perry a quiet, clear-eyed, thoughtful man, presenting the best scholarship of New England institutions of learning, wearing worthily his master's and doctor's degrees, possessing the remarkable acquaintance with the thought of the modern world acquired in his years as librarian and professor of bibliography at a great eastern theological seminary, and yet distinctly and emphatically maintaining the inspiration of the Bible in a sense which distinguished it not merely in degree but in kind from all other books; holding to the divinity of our Lord Jesus in a solitary, unique

sense not to be predicated of any other being who has lived on earth; and holding that the New Testament teaching which makes righteous character and deliverance from sin and guilt come not from our own struggling efforts but through acceptance of God's grace in Jesus Christ and through letting his life enter and control our lives, is still in the twentieth century as it was in the first the world's ultimate message of hope and the essence of Christianity. I feel that our brother would wish this testimony of his faith solemnly given among these last tributes to his memory. But it is important also for other reasons. For one thing it made perfectly clear to the ministers and the churches that the scholarship of the world was not bodily abandoning the evangelical position, for here was a minister, in the prime of life, no longer in the pastorate, having pursued long courses of study and occupied positions which gave him access to the world of religious thought in an unusual way, and now in a position to antagonize or quietly to ignore the evangelical views if he chose to do so. Instead, he was affirming them clearly and emphatically in all essential particulars. But for another thing it is to be noticed that while he thus affirmed his faith he did not impugn the intelligence or the morality of the man who conscientiously held another view. Moreover he would work heartily with those of differing religious views as far as he could go on common ground with them and then part in perfect friendliness of spirit when they must take separate courses. One thing, however, his clear-eyed, truthful soul insisted on. It was that an alien faith should not masquerade under the cloak of New Testament Christianity. The New Testament(as he substantially told us in an admirable paper) presents a gospel in which Jesus Christ as the divine Savior, through his life and his death on the cross opens the way of salva-

tion to him who accepts Jesus as his Savior and as the controlling spirit of his life. Anyone, he declared, has a perfect right to pronounce this view antiquated and untrue, and he has a perfect right to offer a substitute which shall eliminate the Cross, but he has no right, said Doctor Perry, to call his substitute New Testament Christianity.

Our friend held himself ever at the call of the churches for special service. Last fall and winter he conducted teacher-training courses for our County Sunday School Association and he taught with rare lucidity and charm the Life of Christ, giving an examination at the close of the term of evening lessons. In the campaign against the return of the saloon to our city, last winter, he took an unobtrusive part but went on some of the hardest trips to speak in far corners of the county, on one of which he risked his life crossing the river amidst floating cakes of ice. He came from one of these trips into the little meeting on election day where Christian mothers were weeping and praying to God. His face was pinched with the cold of a ride in weather twenty degrees below zero on that coldest day of many years, but though tired and chilled to the bone he came to speak a word of encouragement to the praying women.

Alfred Tyler Perry was no trimmer. He seemed regardless of the consequences to himself of action which he felt to be right. He was a man of persistent moral purpose when duty was to be done. He never knew that moral fatigue which so soon sets in and saps the energy of most local reform movements. When some evil demanded attention, others of us might notice it and say "Why doesn't somebody do something?" but Doctor Perry would quietly set to work and keep at it. As a Scotch missionary friend of mine said when speaking of the powerful influences which sought to deter him from moving against the Con-

rubber atrocities: "I was not built with reversing gear." And Doctor Perry was always ready to get out and stay out on the firing line. He never took refuge in the ambulance. As a result he served, it seems to me, as a sort of social lightning-rod to draw the forked flash of hostility from some of the rest of us. Through his vicarious suffering from the sins of our community we may hope that our children's feet may walk through safer ways in future years, and that the tender smile of his Lord in heaven has effaced forever from his memory the sting of any hostile look or bitter word which he bore for righteousness' sake here among us.

Such was the unassuming but noble soul who lived among us, helped with our burdens, and led in the upbuilding of our institution of learning and in the training of young manhood and womanhood for leadership in life. Man of wide vision yet master of details; courageous sentinel of truth and civic righteousness; defender of the faith; brotherly man and minister; clear-eyed thinker and teacher; wise husbandman in the garden whose plants are human lives, we mourn him yet we congratulate him. He has escaped the years of growing weakness and disability wherein a man must stand sadly aside and have no part in the world's most exigent tasks. To him this would have been a sore trial. He escaped the pangs and debility of long-continued illness, the harrowing anxieties concerning the future of his work and his loved ones which the best of us cannot learn wholly to trust to God. Graciously spared all these, he who bore so large a share of the burdens of common humanity and who wrought so well at his task has stepped almost as in a moment from the full activity of this life to the large employments of the heavenly existence.

These lines from a little known wrter seems to me to picture in part the greathearted man we mourn :

“To face each day of life, nor flinch from any task ;
To front each moment’s strife and courage only ask ;
To be a man unawed by aught save heaven’s command ;
If men revile or plaud, to take a stand—and stand !
To fill my life with toil, with God’s free air and light ;
To shun the things that spoil, that hasten age and
night ;
To sweat beneath my hood. Why ask a better gift
From self or man or God than will and strength to
lift.”

In a cathedral tower a player is manipulating the mechanism which rings the chiming bells. He himself and anyone near him can hear little but the clatter of the wooden keys as he pounds out the titanic music. The melody and sweetness are lost to them there. But out in the toiling city and afar on a hillside, weary, discouraged, —perhaps sinful,—hearts hear the sweet chiming of the bells pealing out a hymn of hope and are lifted above their burdens and fears. Our dear friend has been beating out music amid the clamor and confusion, but it has floated out over the world. All over our own and in foreign lands it is being echoed and re-echoed in human lives. It has gone up to heaven itself, blending with the song of redemption about the throne of God, and we dare hope that some sweet echo of it comes to him there.

The Influence of the Teacher on the Professions.

By Judge David Warren Jones.

Probably no other class of men stand in such intimate relation to the educator and are so dependent upon him and so influenced by him as professional men. Not only is this true of what are sometimes called "the learned professions," the law, medicine, the ministry; but it is true of those professions that may be called the business professions, in which I would class the chemist, the engineer and others.

With all of these the period of education is a lengthened period, longer by some years than that of most nonprofessional men. For, beside the fundamental course that precedes the professional study, there must be the years of specialization during all of which the student,—for such we must term him,—is under the influence and teaching of his instructors. And this lengthened period gives time for shaping the character and moulding the plastic mind and giving it impulses that shall be felt throughout life in a greater or less degree.

The extent of the influence and moulding of the young mind by the teacher depends in a great measure both on the natural character and traits of the student and upon the personality of the instructor. Some teachers,—I like that word, "teacher,"—impress themselves far more upon their pupils than do others, just as some men are born leaders and shape the course of others.

This lengthened period of education is, as I have said, a lengthened period of influence of the teacher upon the pupil. And this influence is something more, and something better than the mere teaching of books. There is

something that comes to the student from the life and character of the teacher that is too subtle for us to weigh or measure, to define or describe, and yet which makes character just as the mother builds it in the growing child. The teacher shares with the mother the great responsibility of forming the lives and character of the young.

I shall not undertake to say how these two great forces, the mother and the teacher, compare in the influence they exert. Much must depend upon the mother and the teacher. Probably there is no other force in our lives so great as that of some mothers,—mothers of force and character themselves,—commanding women who shape and fashion the little ones that God has given them. I do not mean, however, that she must be virile, dynamic, assertive. Neither need the teacher be so.

Mother and teacher will exert their greatest influence gently, silently, almost unknown to the child and pupil. Most of the mighty forces in the great world of mind and matter are quiet, silent, invisible forces that bend us but do not break us,—that shape us while we grow but do not up-root us. It is so in the physical world as well as in the world of mind and character. The thunderstorm paints its fury and power upon the midnight sky while God's artillery storms the frightened earth. Majesty indescribable! Power immeasurable!

But it is not the lightning's bolt, flying from sky to earth, or leaping from cloud to cloud that most influences the world; but the subtle, invisible, current stealing under the sea along slim threads of wire and on across continents, circling the globe as silently yet as swift as thought, speaking only to listening and understanding ears, that knits together the world of intelligence and speaks the voice of nations and turns in a moment the currents of

trade and traffic, moves the hands of kings and shapes the destinies of nations.

So it is with the silent and gentle influences that shape and mould the lives of men and through them the lives of nations.

The Home, the School and the Church are the great Trinity of forces that redeem and rule and inspire the world. They are all silent forces, not explosive ones. We cannot measure or weigh them. We may be, and often are, unconscious of them. We may not know when or how they have acted upon and influenced us. Seldom do we know whence come the promptings that shape some action in our daily lives. They are born, no doubt, of unnumbered and unrecognized influences, some of them inherent others impressed upon the background of our natural selves by the Home, the Church, the Teacher through the plastic years of youth.

No, we may not pause to enquire what those influences are; we might not discern them if we did so.

The grape growing purple in the summer sun, storing up its sweetness and fragrance does not know what chemist is transmuting its unpalatable acids into sugar wedded to perfume. The rose that bursts and blossoms in beauty under the June sky does not know what influences have given it birth or painted its petals or hidden in them its fragrance. No more can we tell or often know the influences that have shaped some act or thought of ours. True, the vine cannot bring forth the rose or the rose tree produce the grape. And the influence of the home and the teacher have their limitations. But the influence from without works with the powers within. The chemist of the sunlight taking the rose bush as his laboratory brings forth the rose, and from the vine matures the grape. So from our inner-selves, whatever they may be, the influ-

ences of the Home, the Teacher and the Church mature us and like the sun to the vine or the moon to the tides of the sea, touch and move us from afar.

Today the period of education that precedes the technical training of the professional man is longer and more severe than in any past time. Daniel Webster was graduated at 18 years of age, but his education was comparable to that of the public schools of today. Now the young man can hardly be graduated before he is 22. And the period of specialized education is a half longer than it was a generation ago. So that the period of professional education may be said to be lengthened some five years over that of half a century ago. How far this is best, whether it is best at all,—whether it does not shut out some great minds that would eventually have educated themselves if admitted to the professions is not a question to be discussed here.

But these lengthened years of training and influence are precious years to the young man if he be wise and if his instructors bring to their great task the true genius of the God-born teacher. For teachers are born as true as poets are, and not made by mere training.

The great teacher,—the man or woman on whom God has laid his hand and said “Go forth and teach the youth of the land” wields a mightier influence than kings with their armies and navies. Such teachers shape the thought and character of nations, and the thought of the nation becomes eventually its history. Wise men, wise kings have always recognized the influence of the teacher and have sought to place their sons,—kings in waiting—under the influence of the wisest teachers the times afforded, recognizing the mighty and lasting influence of the teacher, the wise teacher, upon the unfolding nature and character of the child and youth.

The great teacher, as I term him, may not be the one that the world knows as a great investigator.

His name need not be written in the annals of the great discoveries. He may be great only in his ability to impart knowledge gleaned from others, and of influencing the student, developing and unfolding his mind, impressing upon him the value of character, teaching him to use his time and talents such as they are, and inspiring him with a noble ambition that shall be a motive power throughout his life.

The teacher who does this is great, even if his name be not written on the rolls of learned societies. Who of us cannot call up at will some face and figure, perhaps of one long gone to his reward whose influence on our life is immeasurable. If you cannot do this you have had no real teacher,—no great teacher whose forehead has been touched by the lips of the Divine Teacher. If you have had such a one you are today unconsciously swaying to the influence of his training and inspiration, long past and often forgotten.

But the influence of the teacher upon the professional man does not stop with the schools, or with those with whom he there comes in contact. Professional men, especially those of the learned professions, walk always side by side with the educators of the land. We look to them as great leaders of thought in many directions. They continue, through their writings, through their association, through their interchange of thought, always our teachers, our inspiration and our dear companions. And we, on our part, give back to them the fruits of our study and meet them in friendly contest from which both are the stronger.

The work of President Perry, whose memory we honor, tonight, was, as must always be the work of one in his

position, difficult and trying. On him largely rested the grave task of surrounding himself with teachers such as I have tried to describe, and of directing them and inspiring them. His influence was always on the side of right and righteousness. Others knew him better than I. But he seemed to me intense in his beliefs and opinions. He stood strongly for what he believed. He seemed to live those words of Lincoln defining his own position. He said, "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands for right; stand with him while he is right and part with him when he goes wrong."

He is gone from us, but his influence and teaching remain. Night fell when his day was yet at its noon.

"Good night, Sweet Prince, and flights of angels wing thee to thy rest."

Address By Mr. B. F. Strecker.

As has been announced, my appearance before you, this evening, is to speak for a few moments for the business men of our city at this Memorial service in honor of the late President Alfred T. Perry.

Personally I was a great admirer of Dr. Perry's strong personality, of his beautiful character, and of his Christian spirit. He stood for everything that is worth while. He was a tireless worker in behalf of reform, a man of strong convictions, and had the courage to stand for what he considered was right if he stood alone.

I admired Dr. Perry for his self-sacrificing leadership for the good of the city, its business, its citizenship and

general welfare. He was an active member of the Board of Trade, attended its public meetings, and was ever ready and willing to serve on its committees, and to contribute toward the financial support of the organization in all of its undertakings. He considered his citizenship a sacred trust, and identified himself with every movement that had for its purpose the upbuilding of moral and social life and the raising of the standard of mankind to a higher level.

From a business point of view there is no greater asset in any community than the high standard of citizenship which he fostered.

The students of a college make a tremendous power for good or evil and much depends upon a right training, whatever their future vocation may be.

Dr. Perry purchased everything that he could at home, he talked Marietta first, last and all the time wherever he went. He was an example of what a citizen should be; a city's welfare is in such personality.

Dr. Perry did most by being the man he was, a splendid type of a Christian gentleman.

FORMAL EXPRESSIONS OF SYMPATHY

From the Board Of Trustees Of Marietta College:

The Board of Trustees of Marietta College sincerely lament the sudden and unexpected death of President Alfred Tyler Perry.

For twelve years he has given the best that was in him to the service of this institution. No labor was too arduous for him where the interests of the College were concerned. His ideals for the College and its work were very high; and he honestly tried to live up to them. His work for the College was both devoted and efficient. Uplift among the students, both mental and moral, was his chief concern, and the success of his students, in and out of College, was his greatest glory. We can ask and hope nothing better for Marietta College than that we may find a new President for the institution who shall be as thoroughly devoted to its service as was President Perry.

But we mourn not alone his loss to the College. We all feel a personal loss in his death. We mourn a true and loyal friend, who really cared for us, as well as for the work in which we were jointly engaged.

Our sincere sympathy goes out to the bereaved wife and children.

May the God, whom he served and trusted, bless and comfort them.

The above is a true copy of a Minute passed by the Executive Committee of the Board of Trustees of Marietta College, at a special meeting, held this twenty fourth day of October, nineteen hundred and twelve.

WILLIAM W. MILLS, Secretary.

From The Faculty Of Marietta College:

Marietta, Ohio, October 19, 1912.

Dear Mrs. Perry,

At a meeting of the faculty yesterday we were appointed a committee to convey to you and your family the assurance of our sympathy. It is natural that we should earnestly desire to give expression to that which beats so strong in our hearts at this time, but it is difficult. "The changes wrought by death are * * * so sharp and final" that we are stunned, and find it hard to speak. Yet, as you had part and place in the home life of the husband, so you shared the wider interests of the college president—his hopes, his plans, his anxieties, his satisfactions. In this we are akin with you. We feel the kinship, and we feel with you the poignancy of our common loss.

But while we stand dazed, bewildered, our ears catch the sound of a voice—a voice familiar to us, familiar and very dear to you. It speaks a message of encouragement, of enthusiasm, of brave Christian optimism, of inspiration to larger life and broader vision. It speaks the mind and spirit of the Master who inspired it and we rejoice that the Master grants us memory, and the power still to hear the voice—the voice of him who, "tho, dead yet speaketh."

Finally, let us assure you that on the trying journey to the eastern home and on the still more difficult return, you will have our constant and tender solicitude; and as in the coming days when we shall be trying to carry on the work President Perry has left to us we shall have your sincere encouragement and cordial good wishes, be further assured that we shall ever hold in high regard the fine, sweet influence you have exerted and the sympathetic interest

you have taken while sharing in the life and labor of him upon whose vision has broken the dawn of a larger day.

J. H. CHAMBERLIN,
M. R. ANDREWS,
E. E. PHILLIPS,
JOSEPH MANLEY.

From The Hartford Theological Seminary:

Hartford, Conn., October 27, 1912.

My dear Mrs. Perry:—

The Faculty of the Seminary, at their first meeting after the death of your husband, desired me to make some expression on their behalf of their sense of loss in his going, hence, as well as of the quick and hearty sympathy that goes out to you. I am the more ready to do this because I may thus embody something more of my own feeling than I have thus far been able to put into words.

Nearly all of the present Faculty were in service while your husband was here as Librarian. We count it a great privilege to have been associated with him in the work of the Seminary. There was about him such an atmosphere of earnestness and enthusiasm in his sharing of the institutional life, and such a wealth and steadiness of good cheer and good fellowship that his personal touch and influence were felt by all as an inspiration. He endeared himself to us by the simplicity and transparency of his character, the purity and nobility of his purposes, and the winsomeness and kindness of his spirit.

We recall with gratitude the many real services that he rendered to the Seminary. Although not specially trained for the duties of the Library, he quickly made himself not only expert, but originative, in its administration. It was during his term of office that the Case Memorial Library

was erected and occupied, and the readjustment of the collections in their new quarters called for just the wisdom and foresight that he could give. But his activity always reached far beyond the limits of the Library, and took hold upon the whole policy and management of the institution. In all relations, as instructor, counselor, companion and friend, he constantly proved himself full of resource, broadly sympathetic, both aggressive and wise, and, above all, animated by a zeal for all that is good and that makes for good.

From our point of view, we deeply regretted the call that took him out of our circle. But we recognized that a college presidency gave scope for his varied powers upon a larger scale. We have rejoiced in all the success that he has won during these later years. Though he seems to have been cut off while still in full vigor and with the influence that these years of construction and organization brought him, so that it is hard to understand why he should not have been permitted to go on to still greater achievements, yet it may be that the message of his life will be written deeper for the bitter suddenness with which its course was ended.

Every student that came under his hand, every colleague that worked with him at Marietta, at Hartford, or elsewhere, and every friend or acquaintance wherever he has gone, will bear witness that here was a true man, honest and sound in every fibre, alert with a vigor that was of the soul as well as of the body and the mind, and touched with that fire of consecration and that warmth of devotion that come only from constant contact with the sources of spiritual life. You do not need to have these things said, but it is a satisfaction to us to speak of them, even in these brief and feeble words. The power of such a wholesome, loyal and unselfish life does not cease. The

echoes of it will go on reverbreating in hundreds of other lives, old and young, with a commanding and uplifting tone.

You do not need that we should assure you of our earnest sympathy in your personal loss. We have been glad to testify to this one by one already. We shall not cease to think of you in the days to come, and to pray that the comfort that comes only from above will be yours in full measure.

Believe me, my dear Mrs. Perry,

Very sincerely yours,

WALDO S. PRATT.

Resolution passed by the Men's Bible Class of The First Congregational Church, Sunday, October twentieth, 1912.

The Men's Bible Class of The First Congregational Church wishes to express, and put on record, its profound sorrow in the death of President Alfred T. Perry, and their high esteem for him as a man, a Christian, and a teacher. It was a rare privilege to sit under him as a teacher for several years, and to know him in this intimate association. Few men are his equal in knowledge of the Scriptures and of life, and fewer have such ability as was his to lead such a class. His Christian character was a perpetual example of genuineness, kindness and conscientious devotion. He was always ready to do any thing, to serve anywhere, if only he could help. He followed in His steps, and lived to influence others to be like their Lord.

CHARLES PENROSE,

JOHN B. ALDEN,

J. E. MCGEE,

Committee.

From the Congregationalist, November 7.

Pres. Alfred Tyler Perry

By Rev. Dwight Mallory Pratt, D. D.

The sudden death of President Perry brings a sense of inexpressible bereavement and loss to the Congregationalists of southern Ohio and of the entire state. He brought with him to Marietta College the sweetness and vitality of New England's most genial Puritanism. Under his wise, courageous, optimistic leadership the college came to an unprecedented era of expansion and power. He represented, as few college presidents of today do, the earnest spiritual purpose and qualities of his own alma mater, Williams, in its most vital days under Mark Hopkins.

Dr. Perry sought pre-eminently to be a character builder. A redemptive purpose inspired him in all his educational work. He loved young people for their soul's sake. His classroom instructions on Christianity and religion were as personal and affectionate as those of a pastor. The charm and winsomeness of his personality were exceptional. Every one who knew him loved him. He was in the prime of his maturity. A perennial joyousness, not to say boyishness, made him attractive to old and young alike. Had he lived a score of years longer he would never have grown old. Gifted as an executive and teacher he nevertheless conspicuously demonstrated that man's real greatness is not a question of intellect but of spirit.

President Perry was one of God's spiritual noblemen. He carried with him the atmosphere of the better world. It was impossible not to feel that he lived and walked daily with his Master. He was free from the coarseness and unrefinement of the secular world. He dwelt in the realm of great ideals and purposes. He never forgot his high calling. He looked at life and work, at all human

enterprises and institutions, in the light of the eternal kingdom. These qualities gave him his power and made him greatly beloved; one of the chummiest, most genial, warm-hearted, alert men in all our college and church fellowship. It is impossible not to have a lonely feeling when such cheery companions along life's way leave us. Their places may be filled by other and good men, but never the vacancy in our hearts. It is a joy to bear tribute to their worth and the quality of their work when they are gone.

From The Marietta Times, October 18th.

The sudden death of President Alfred Tyler Perry of Marietta College is a shock to the people of Marietta and a blow to the institution of which he was the head. Coming just at the beginning of a new year, during which the institution was preparing to forge ahead, his loss falls particularly hard on the college.

With the passing of President Perry a good man is gone. There are those who differed from him on various questions. It may be said, perhaps, that he had his enemies. But this is due to the fact that he was a man of principle; that he was at all times ready to fight for what he believed was right. It mattered not to him where the opposition lay, nor how strong it was, when the right was involved he came into the open and fought with all the resources at his command. When he had decided that a certain course was best for the city or for the college, he was irrevocably committed to that course. Always sincere and courageous, he was a man whom all might respect and admire, even his enemies.

He was a clean and upright man, true to his ideals and to his friends.

President Perry put the best that was in him into his work for Marietta College. The institution was dear to him. He cherished a lofty ideal of the mission of such institutions of learning and he did not spare himself in mind or body in striving to lift Marietta College up to that ideal.

President Perry will be sincerely mourned, as the head of one of Marietta's greatest institutions and as a good citizen. His family has the deep sympathy of the people of Marietta.

From The Parkersburg Journal, October 19.

Parkersburg regrets deeply the death of President Perry, of Marietta College, which so unexpectedly occurred yesterday. The institution of which he is the head is a popular one with the public here and has numerous students from this locality. President Perry was a pure and able leader. The fact that he was still, comparatively speaking, a young man, makes the end that came to him, appear all the more deplorable. To suddenly depart from the affairs of mortality, in what should be the prime of life, is not like slowly walking down the western slope to the great dividing line and passing across at a good old age. One seems mournful, the other is inevitable.

The place of President Perry will not be easy to fill for the old school at Marietta town. He was a wise ruler and an efficient one.

**Formal Expressions Of Sympathy Were Received Also
From the College Classes and Fraternities.**

**EXTRACTS FROM PERSONAL LETTERS OF SYM-
PATHY TO MRS. PERRY.**

Educators.

“Word reached me only this morning in this distant spot of President Perry’s sudden and lamentable death. I am shocked and grieved. He was one of the ablest, cleanest, best and most lovable men in College work in the State.”

PRESIDENT HERBERT WELCH,
Ohio Wesleyan University.

From Dresden, Germany.

“A man fine he was—of a grain finer than belongs to most—of high purpose—of loyal enthusiasms, and of achievement.”

PRESIDENT C. F. THWING,
Western Reserve University.

“I thought so highly of him as a man and a College President that I felt I must speak of him to our students at Oberlin at Chapel. * * * His friends have a right to rejoice in the rich inheritance of Character and service he has left.”

PRESIDENT HENRY C. KING,
Oberlin College.

“He was loved and honored by us all.”

SAMUEL B. CAPEN,
President A. B. C. F. M.

“Such men as President Perry are hard to replace. He took an interesting and important place in the educational world because of his clear-headed judgment and strenuous loyalty to the finest Christian ideals.”

PRESIDENT F. K. SANDERS,
Washburn College.

“I saw much of him since he began his pastorate at Ware, and in common with all who knew him had profound respect for his splendid qualities of mind and heart.

PRESIDENT C. C. CREEGAN,
Fargo University

“When I first met him I felt strongly drawn to him, and further acquaintance deepened my respect and admiration.”

PROFESSOR E. A. GROSVENOR,
Amherst College.

“This information touches me deeply. * * * Among the forty College and University Presidents with whom I was privileged to work during the last six years there have been few whom I have learned to love so much or regard so highly as I had President Perry.”

A. H. LICHTY,
Secretary, Ohio Y. M. C. A.

“A more unselfish and in the best sense of the word a more consecrated man never lived. He did his work with marvelous distinctness and simplicity of spirit. * * * His concern was for the outcome and not for himself. Indeed, I never knew a more disinterested or self-forgetful nature. His was eminently a Christian life, and no one could be with him without recognizing at once what

interests he put first. * * * I have often thought of his executive ability and spoken of the really marvelous way in which he carried through the Seventy-fifth Anniversary of the founding of the College.

PROFESSOR WILLISTON WALKER,
Yale Divinity School.

“I was grievously shocked at the death of a man who was so good a friend to me, who was so valuable a member of society, who was so sterling a character, and so through and through honest in conviction. * * * And for whom there was still so large a work for which he was so eminently fitted.”

PROFESSOR R. V. D. MAGOFFIN,
Johns Hopkins University.

“Dr. Perry was one of my very best friends and in company with his many friends I looked upon him as one of the most useful and successful College Presidents.”

RICHARD C. HUGHES,
Secretary for University Work of the Board of Education of the Presbyterian Church.

“Will you allow me to express to you my gratitude at having come under the influence of the charm of the personality of your husband. Having known him as one of the brilliant sons of Williams it gave me the greatest satisfaction in meeting him when he was here in 1910.”

WILLIAM C. HART,
Secretary of the Society of Alumni of Williams College.

Religious World.

“I had grown to admire more than ever his achieve-

ments at Marietta and his sterling character as a frank and fearless Christian gentleman.”

REV. E. W. CAPEN,
Secretary of the Hartford School of Missions.

“He was doing so fine a work for which he was so splendidly fitted that his death seems one of the most tragic things I have ever known. * * * He had such strength of character and fine intellectual ability, with such a sweet and genial nature, that there was a wonderful charm about him.”

REV. C. S. LANE,
Vice President, School of Religious Pedagogy.

“Few men, if any, lived a purer life, or sought more earnestly to serve the Master.* * * I esteemed him highly and felt that he was a man of far greater gifts than was generally known, but rejoiced in thinking that his College recognized his worth. It will not be easy to find a man to fill his place.”

REV. E. F. WILLIAMS,
Chicago, Ill.

“I have watched him through the successive stages of development from childhood to mature and masterful manhood; and I can say ‘I thank my God for every remembrance of him.’ Every stage in his career has commanded my respect, admiration and love; and I esteem it one of the great joys of my life that I had his friendship and love.”

REV. LEWELLYN PRATT, D. D.

(Who was the pastor of Dr. Perry’s boyhood, his professor at Williams College, and at Hartford Seminary, and assisted in ordaining him for the ministry.)

“I was one of his pupils at Hartford and have always cherished the happiest memories of his work and influence there. His cordial, earnest spirit was a benediction. * * * You must be sure of the permanent influence of President Perry upon his students, and of the way he lives on in their own life and work.”

PRESIDENT O. S. DAVIS,
Chicago Theological Seminary.

Wolfenbuttel, Germany.

“For brightness, courage and efficiency I do not know his equal. What brightness and light he brought with him everywhere. What Christian zeal and positiveness shone in all he said or essayed to do. * * * When he left Hartford, it was for me personally an irreparable blow, irreparable because of his sincerity and golden worth.

* * * There could be no substitute for such superb and lovable qualities. * * * He was surely a most christian democrat,—a man who labored for the well-being of his fellows in a truly vicarious, sacrificial temper. I do not know how to sum up with any adequacy what the institutions, the church, the college, the nation have lost in the taking away of this dearest of fellows.

REV. CHESTER D. HARTRANFT,
Former President of Hartford Seminary.

“A gentler man of strength I never knew. A more tolerant man of convictions, a friendlier critic, a better loser in a good cause, a more severe struggler, a more inciting yet peace-begetting fellow worker, a more evenly amiable life, a more loving and lovable spirit. * * * The future is more assured because of his effective, patient, constructive work, ever done for others.”

REV. GRAHAM TAYLOR, D. D.
The Chicago Commons.

“Alumni”

“Never can we forget some of the lessons we have learned from him, and his gentle manner.* * * No one could come in touch with him and not be helped in the right way.”

1902. MRS. CAROLINE KAST MISKIMEN,
Louisville, Ky.

“The Alumni feel the loss of such a noble man very keenly.”

1906. J. CRAIG NEEL, M. D.,
Johns Hopkins Hospital.

“The value to the College of Dr. Perry’s work during the past 12 years can hardly be estimated. He has held a very high place in the affection of all alumni and friends of the College.”

1900. H. P. WARRENER.

“Dr. Perry was closely associated with one of the happiest periods of my life. * * * and I feel that I owe a great deal to him, both as teacher and friend,—for I have always felt that he was that to the students * * * and I must express my sincere admiration for him who has gone before.”

1902. JESSIE WOOD CLIFTON.

“This has come as a great shock to me. * * * His life which was so rich, so noble, so pure, is now being used in another Land. * * * His life was an inspiration to me, and I assure you I shall never forget him.”

1903. REV. JOHN W. NEEL.

Dear Mrs. Perry:—

“I received word this evening of the exaltation of Dr.

Perry. For him it is a call to higher service, for us a strange and sad bereavement, and my first impulse on hearing the news is to express to you my heart-felt sympathy.

To me Dr. Perry was pastor, teacher, friend. He was a man of God, a preacher of righteousness, a rare educator and a warm-hearted friend. When commencement time came, we passed from his sight but not beyond his influence. His noble consecrated life and his inspiring personality—these cannot be taken from us.

He was a man of apostolic vision. He longed for the pilgrim city of the King Christ, and witnessed to his faith by his efforts for the city in which he lived. All my memories of him are full of help and good cheer. His classroom instruction, his earnest chapel talks, his council by the way, and his delightful hospitality; it is a joy to recall. My regret is that I did not show more appreciation at the time. None of us can measure your loss, but for one, I want to express sincere sympathy as sharing your grief. And I want the boys to know that this message is for them as well."

Very sincerely yours,

1905.

ALBERT J. SCHUMAKER.

"It is difficult to see how such a life can be ended so suddenly in the midst of its activity for all that makes for righteousness not only the hundreds of students who came under his influence but in the wider field of city, community, and the church. * * * It was my privilege to spend five years under Pres. Perry's influence. * * * With others of my classmates and indeed the whole student-body, I learned to admire Dr. Perry for his broad scholarship, and to revere him for his strong, noble,

fearless, christian activity whether in pointing souls to heaven or leading civil reform.”

1907.

REV. C. D. BROKENSHIRE.

“To be personally acquainted with Dr. Perry was to know a minister fearing God and doing his duty--a teacher giving inspiration to all students desiring the upward look—a scholar, learned and wise,—with all and above all a man devoted to high ideals and noble purposes.”

1909.

W. W. DOLLISON,
Southern Kansas Academy.

“Last Summer in New York, at a meeting of the Secretaries of The Young Woman’s Christian Association, one of the leaders said, ‘I consider President Perry of Marietta the best Bible scholar the National Board has found in years.’ And I sat there wondering how it had happened that I had been permitted to know him.

Last Spring at Hartford Seminary one of my classmates said to me, when Dr. Perry left Chapel. ‘Oh, if my College President had been like that man!’

1908.

JANE MILLER
Y. W. C. A. Secretary, State Normal College,
Greensboro, N. C.

“As one of his pupils I am sure I express the sentiment of my entire class when I say he was a man who won the respect, admiration and love of any one studying under him. The class of 1910 will cherish fond memories of his life.”

1910.

F. E. ADAIR,
Johns Hopkins Medical School.

the cheer he has always brought and the heart glow he left.”

REV. JAMES L. BARTON.

Secretary A. B. C. F. M.

Hartford Seminary 1885.

“God gave him a sweet and strong nature and his life although prematurely shortened in service has been of the noblest.”

REV. J. HOWARD HOBBS,

Hartford Seminary 1885.

Utica, N. Y.

“In all those early days there was nothing base in him. He was always on the side of fine high things, and with all his might. Then in his effective manhood he “always marched breast forward and was Browning’s valiant man to the end of those lines.”

REV. PROF. A. B. BASSETT,

A Williams College and Seminary mate.

SERMON AND ADDRESS BY PRESIDENT PERRY.

From The Inaugural Address, October 9th. 1900

It is, of course, well to remember that education deals with a living being, that the law of growth cannot be set aside, that forced growth is never normal, and that nature exacts a severe penalty for any attempt of that sort. Young men cannot be made mature simply by education. We are compelled to take into account the average normal development of young men and women, and for America it seems clear that sufficient maturity is not reached earlier than has been indicated. If one or two years are saved before the professional training begins it is all that can be reasonably expected. And this we may expect to see accomplished for the majority of college students in the near future.

While there is on the one hand this clamor for shortening the time of preparation for the professions, we must not fail to give heed to another demand which is far less superficial, and therefore far more significant. Within the past few years there has been a decided movement in the professional schools toward raising the standard of admission. The necessity for a broad culture as the foundation for the specialized training is more generally recognized than ever. Divinity schools and medical schools are now requiring college diplomas as conditions of entrance. Law schools of the better class are coming to the same point, and even the technical schools which have seemed to parallel the college course are urging their candidates to secure first a college training. The reason for this tendency is not far to seek. In a time when the domain of knowledge is expanding rapidly and in a land which is developing its virgin resources, the specialist gains an enormous advantage over

the one of merely general culture. We find, therefore, specialization recommended on all sides, and so eager are young men to become specialists, so strong is the demand for professional men, that students are led to skip the broad foundation, to take a short cut in order to get at work as speedily as possible. This for a time seems to do no harm; the young man seems to win the success he seeks. But as the country becomes more settled in its methods, as specialists became more numerous, the professions become more crowded, then native gifts being equal, he who has the broader fundamental training will have the advantage. To that point I believe we have now come. The technical training which the many are getting must now be supplemented by the broad training, and this again at some future time by a further specialization, or a more extended study of the specialty. When any one therefore talks about shortening or dispensing with the college course we have but to point to this significant tendency in higher education, the increasing demand for a broad foundation upon which to build the technical training. As Dr. Butler has forcibly put it, "What science and practical life alike need is not narrow men, but broad men sharpened to a point." (Meaning of Education, p. 147.)

Not only is the necessity of college training thus emphasized for the professional man, but for business life also this necessity is being more than ever declared. We are pointed to be sure to those captains of industry who without any broad culture have amassed the great fortunes of the century and are leaders in mighty enterprises. All honor to such; all praise to their genius and pluck. But we need to remember that what they have done is less possible now than when they achieved their success, that increasingly training will tell even in business, and that genius aside, which knows no law, the leaders are more

and more to be those who have been broadly trained. This even for the narrow success of material prosperity, though such success is not the chief thing in life. If to live is more than to amass wealth, if to succeed in life is more than to gain either place or fame among men, then we need to give heed to the recent words of one of the leading educators of the country. "The self-made man," he says, "as an efficient member of society is becoming more and more a curiosity. The more self-made he is, the less is he in touch with the social organism, and the less able is he to combine with his fellow men in rendering service in the community. The truly educated man, on the other hand, is distinctly different: First, he has such knowledge as enables him to interpret his social environment; second, he knows himself, which has long been recognized as one of the highest forms of knowledge; third, he is at home in his relation to those institutions which are the mileposts of our civilization and which embody the social progress of the world. These three achievements—knowledge of one's social environment, the sense of individual freedom and responsibility, and a consciousness of relationship of human institutions—suggest the aims which should dominate modern education." (Dutton, *Social Phases of Education*, p. 127.) We may be sure, then, that both in the professions and in mercantile life, which indeed is becoming more and more specialized and professional, there is increasing demand for well-trained men,—"broad men sharpened to a point." And so long as this demand is constant, there will be a place and work for the college. In the words of ex-President Cleveland, "While the training of the mental powers paves the way to success in every occupation, as long as pioneer work is needed in every extension of our progress and civilization, as long as our national safety rests upon the intelligence of our people, and as long as

we require in our public service pure patriotism, obedience to quickened conscience, and disinterested discharges of duty, a college education will pay.”

But the further question remains,—admitting the necessity of this fundamental training, is it not better for the young man to go to the university in order to secure it? Will he not find there a better apparatus, more learned teachers, the inspiration of numbers, the prestige of a name of renown? If this were so, then there would be no need of the smaller colleges to give even this broadening culture. And if education were simply the mastery of a subject, or the pursuit of knowledge as such, then little could be said in reply. But we believe that education is something far deeper than this. It is the development of the individual. As Dr. Butler puts it, “Education is part of the life-process. It is the adaptation of a person, a self-conscious being, to environment, and the development of capacity in a person to modify or control that environment.” (Educational Review, Dec., '99, p. 425.) It matters not so much how this end is reached, if it is at last attained. The method is not so important as the result. This training of the faculties, this fitting for investigation and for power, is the distinctive work of the college. President Dwight of Yale has said, “The youth is to be made a thinking man. He is to be made according to his years a wide thinking man, with his intellectual powers disciplined for the efforts awaiting him. Mind building is the college business.” It is our firm belief that this business can be better done by the separate college, than by the university college.

The aim of the true university is and must be different from that of the college. Its purpose is to lead the mind already trained, already built up and disciplined, into some one realm of knowledge in order that through the

special knowledge gained he may be able to fill some useful place in the greatly specialized life of to-day, or become one who through further research shall add to the world's sum of knowledge. The temper of the college is then essentially diverse from that of the university. The latter concerns itself more exclusively with the realm of knowledge, the former should confine itself more exclusively to the training of men. One cares more for the subjects of study, the other for the students themselves. Dr. Fairbairn has strongly said in regard to Oxford and its colleges: "The college is a small and exclusive society, with a completer and more direct control over its men than is possible to the university. The college tutor has more the charge of men and exercises in a very real sense the cure of souls; but the university professor has more the care of a subject, a field, or a province of knowledge which it is his duty to cultivate and enlarge. The more a tutor feels the men he has in charge, the less will he have of the scholar's mind; the more the professor tills his field, the less can he charge himself with the care of men." (Catholicism, Roman and Anglican, p. 440.) Here is marked a real difference of character and spirit between the two institutions, which we believe should maintain here in this country and which does exist between the true college and the true university always and everywhere.

But not only is the atmosphere of the university classroom unlike that of the college, but also if the training of the man is the essential part of the college education, then the personal relation of the professor to the individual student becomes of the greatest importance. We have been told, "while books can teach, personalities alone can educate." (Quoted by Thwing, *American Colleges*, p. 129), and for this no place is so favorable as the small college. As Dr. Henry Hopkins said to the Congregational Council

a year ago, "The smaller college affords the better opportunity for the personal vital contact of the large-natured, broadly-cultured teacher with his individual pupils, which all agree is the soul of the best education."

It seems as if, for a time in this country, we have been moving in a whirl of university development. Attention has been fixed upon subjects. Investigation, original research, as well as the training for a special profession, all distinctly university ideals, have been the *ignes fatui* of the colleges. The supposed competition with the universities, the clamor of men themselves ill-trained, have led many colleges to forget their true mission, and to become poor imitators of the great universities, trying with inadequate equipment and mangled method to do what Harvard and Johns Hopkins and Chicago, with their superb facilities, are doing. For such a college truly there is no place. If every college must become a university in the strict sense, and adopt university methods then there must inevitably be a large death-rate among them in the next few years. But if the college will cling to its own peculiar and most noble sphere, then the detached, the small college, has no peer in America or abroad. The work, the vital fundamental work, it aims to do can nowhere be so well done. Was it not a perception of the error of this false trend that led Williams College to declare its purpose to stay a college, to do its own work and not to ape the university? Was it not an appreciation of this advantage of the small college that led President Dwight of Yale in his last report to say, "The call of the present and the coming time upon our professors and teachers is an impressive and emphatic call to enter into as close relations as possible with the individual students who are under their personal instruction," and his predecessor, President Woolsey, is quoted as saying, "Had I my life to live over again,

I would throw in my lot with one of the smaller institutions; I could have more influence in training mind and shaping character."

This is the ideal of the college professor, and a most noble one it is. He must indeed often relinquish cherished hopes of becoming himself an expert investigator and authority in his chosen field. But he can do a greater thing. He can year by year build himself into the characters of those who are to be the salt of this nation and its chosen leaders; he may waken slumbering capacities, arouse new ambitions, and inspire with holy ideals. He may live again in his students and may perpetuate his influence through them. To the university professor or the professor in a large institution this privilege is less often accorded.

To some people it seems clear that the facts of this nation's history bear witness to the truth of our contention. Dr. Hopkins quotes one prominent editor as saying, "It is a striking fact that sixty per cent. of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own states." And he quotes the remark of another, that "the larger institutions are chiefly illustrious by reason of the product of their smaller years."

The small separate college, then, need not hang its head, or meditate suicide, or seek to become something else than it is. If it recognizes its peculiar function in the educational system of America and strives with unabated zeal to fulfill it adequately, if it holds fast to its own ideals, refusing to be swung aside by popular clamor, or university competition, it will convince the world of its right to be, it will command the loyal support of all friends of education. Its peculiar work of training the man, of giving power to the faculties of each student, of drawing out the innate

capacities of each and so enabling him to become all that it is possible for him,—this is a work so vital to all culture, so necessary as the foundation for specialization, so important as fitting men for citizenship in a free land, and for a helpful, unselfish life in society, that it deserves not only the time of the student, but the life interest and devotion of many noble men and women, and the dedication of large material resources, in order that it may be most thoroughly performed. To the American college this work is committed and it is second to no work in the world. Was it not this sort of education that the poet had in mind in his sonnet :

“To still believe, through all discouragements,
That what the greatest is, the least may be,—
To win us from the vassalage of sense
That goads the soul to act unworthily:
To seek with love and hope unceasingly
Through all man’s prisoning environments
Till we do find there his divinity,
And call it forth to light, and make it free!
To seek with tireless love like his who sought
The Lion-hearted king with minstrelsy,
Whose notes of love his master’s freedom wrought;
And like that loyal minstrel, still to call
And seek till unto freedom we have brought
The spiritual king that lies in all.”

(Frederick Manley.)

If, then, we can be sure that the college as distinguished from the university has a place in the future of American education, we can be equally assured that the Christian college has also a place. If character is higher than knowledge, and a right will better than a clear mind, then the institution that confessedly aims at character building will always be secure in the thought and interest of Christian people. It is true that in the university and even in the state university the religious life among the students is more pervasive than formerly, and that Christian

professors often exert a strong influence by their attitude toward Christian things. The Y. M. C. A. has been a great power for good for many years, and recently we have seen efforts to foster the religious life of the university from the outside, by erecting buildings for Christian work just outside the campus, and locating theological seminaries in close affiliation with them. We are profoundly grateful for all such good and wise endeavors to supplement the inevitable deficiencies of such institutions. We are, however, proud of the institution that does not need such supplementing, that in itself provides for Christian training, not for the propagation of sectarian dogmas, not the narrow support of a single denomination, but rather the inculcation of Christian truth, the holding up of Christian ideals, the promotion of a Christian life. We are glad that some institutions of the highest grade can take a pronounced stand in relation to Christianity, and declare their purpose to train their students in the highest things of life.

But we may go further than this. There is an increasing demand to-day among thoughtful men for education in religion, a demand which has found eloquent expression through Professor Merriam of Hartford Seminary. Religion has been banished from the public schools, even the reading of the Bible and the simple morning prayer have been given up through an excessive desire to be liberal and fair. The Sunday-school with its brief weekly session cannot take the place of the unchristian or the careless Christian home. The pulpit no longer educates as once it did in the whole range of truth; it is largely opportunist and inspirational, rather than broad and educative. From many of our higher institutions, state universities and others, little can be expected in this direction. To the colleges these people are looking more than ever, not alone for a

general Christian influence, for a wholesome atmosphere and the culture of piety, but for more formal instruction in that book which is by common consent the greatest book of the world, in that religion which is the conquering religion of the present age, in that form of doctrine confessedly higher than any other, spoken by the greatest teacher earth has ever known. If our thinking men are to be kept from being led in wild and tortuous ways of error by the daily press, by the glib-tongued talker, by the speculative visionary, they must somewhere be led to review Christian truth in its relations and understand the revealed word in its fullness. And further, if the kingdom of God is to be made triumphant in politics, in trade, in society, in amusements, in the relations of man with man, in all the intricate adjustments of life, in the conduct of nations and of individuals, then somewhere in the educational system of our land there must be a place for the setting forth of the fundamental principles of that kingdom and the lines of its development. Here is a new function for the Christian college, imperfectly performed hitherto, only dimly apprehended as yet, needing speedily a larger development, which performed adequately will give a reason for its being, and permanence to its future, and will attract to it more widely than ever the choicest spirits among our youth. Education in the Christian religion,—this the Christian college must definitely and broadly undertake, not alone for the sake of its students and their development in character, but also for the sake of the nation and the world, for the sake of the church and theology that educated laymen may become the intelligent defenders and promoters of the highest truth.

We have faith then in the perpetual need of this peculiarly American institution. Those early founders who out of their poverty and the narrow strenuous life of

the frontier, yet with a faith sublime in its strength, and a wisdom clear in its prescience, established this and other similar institutions, builded not alone for their time nor for ours, but for all time. Christian men who have sought to perpetuate Christian education, and have erected noble memorials through generous gifts, need not fear lest they shall cease to be useful. The Christian college, the outgrowth of the free democratic spirit of our land, the unique and vital feature of our American education, shall endure so long as culture is desirable for life, so long as discipline is necessary to efficiency, so long as Christian ideals have power to sway, so long as the nation needs men of Christian consecration.

Texts Of Baccalaureate Sermons, 1901-1911.

1901—Phillip. 3:12—"I press on if so be that I may apprehend that for which also I was apprehended by Christ Jesus." Build your lives according to the plan of the great Architect even though the full plan is never seen, and you must use only the working drawings. In no other way can life's true success be attained.

1902—Matt. 20: 20-28—Self-development for the sake of more perfect ministry was the ideal of Jesus, who said "For their sakes I sanctify myself." This must be the ideal of all who aspire to the highest earthly attainment. Not to be ministered unto but to minister; not to serve self, but mankind. And for this to sanctify ourselves, for this to perfect ourselves, for this to deny and sacrifice self, this will link our lives with the Divine.

1903—Ps. 8:6—"Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet." I therefore exhort you to those larger interests

of men, and to devote yourselves in whatever sphere of activity your life may fall to the advancement of the well-being of society. Thinking God's thoughts after him in the social realm, working out God's plans for man, thus will your lives be made really successful and then will you at last share in the glory and honor of Him to whom is even now given dominion over all things.

1904—John 10:10—"I came that they may have life and may have it abundantly." Do not forget that the richness of life, its true fulness and abundance and enjoyment, and eternal profiting lies in its personal relations. And chiefest of all in that fellowship with God which is the supremest privilege of the human soul.

1905—Luke 7:19—"Art Thou He that cometh or look we for another?"

1906—Romans 11:6—"For of Him and through Him and unto Him are all things." Cling to the divine end, live as nearly as you may the divine ideal. Thus, and thus only, can the divine goal for you and for mankind be reached."

1907—Matt. 22:20—"Whose is this image and superscription deeply stamped upon your souls? Are they God's? Render then unto God the things that are God's.

1908—Esther 4:14—"Who knoweth whether thou art not come to the Kingdom for such a time as this?"

1909—Matt. 6:25—"Is not the life more than the food?"

1910—1 Cor. 3:11—"For other foundation can no man lay than that which is laid, which is Jesus Christ."

1911—Luke 19:31. The Lord hath need of him.

TWELFTH BACCALUREATE, JUNE 9, 1912.

I Cornithians 16.9. "A Great door and effectual is opened unto me, and there are many adversaries."

The situation of Paul as described in this verse is like that of every other earnest soul who is seeking to make life full of meaning.

To him tarrying at Ephesus there came the appeal of the eager listeners to his message, and of the vast population sunk in heathenism, and needing the gospel. Here was a wide field for labor of the most intense and fruitful sort. Here was a door of opportunity which he felt constrained to enter. He was aware to be sure of the difficulties in the way, he was conscious of opposition from heathen idol-worshippers and idolmakers, and from Jewish calumniators; he knew the ignorance and superstition of the people, but these did not daunt his courage or lead to any change in his purpose. The door of opportunity so great and promising such fruitful results, must be entered, in spite of adversaries.

This attitude of the apostle is worthy of universal imitation. It is the only true and worthy attitude in which to face the future.

1. Life may properly be described as opportunity. Each day opening before us is full of possibilities. We bring to it fresh strength and vigor, and renewed purpose. It presents to us fields where this strength may find exercise, where this vigor may profitably expend itself, and where this purpose may plan and achieve new victories. Gather the days together in the bundle of the year and view it as a whole. On the threshold of each new year we realize that in this cycle of three hundred and sixty-five days there are almost limitless possibilities for good or ill. Gather the years together in a life. Here is the youth strong and eager, trained and purposeful, straining for-

ward to the fulfilment of lofty aims. What may he not accomplish in those years stretching before him. In his hand are the possibilities of high attainment, of hopeless failure. Life is opportunity to be used or wasted, to be improved or lost forever. Every young life is just potentiality, and potentiality to which we dare set no bounds. Only after many years are the limitations revealed that circumscribe the possibilities of any life.

This life opportunity may however be read in very different terms by different individuals. It may be read in terms of self. Life may be a path to fame, to the plaudits of the crowd, to the honors of men and a place on the pages of history. Life may be a path to wealth, where every desire may be gratified, where fawning flatterers will hang about you, and all your days may be spent in ease and luxury. Life may be a path to power, where vast interests will listen for your decision, and the lives and prosperity of thousands may hang upon the stroke of your pen; where legions may march at your word and thousands dash to death at your command. Life may bring the world to your feet. Life may set you on a pinnacle. Life may give you the material treasures of the earth. But having all, one may ask, Is it worth while? We do not forget that there is an economic basis for all life's activities; that often earning a living, i. e. securing the economic status for any achievement, occupies all one's energies. Yet if one's life purpose is centered in self and the gain one is to secure for self, it is unworthy of the human soul, and ought not permanently to obscure the better goals of life.

2. For life may also be read in terms of altruism. In this man may manifest his superiority to the brute. Struggle for existence, hard and cruel, may be supplanted by struggle for the life of others. Service may become the

keyword, and essential manhood be revealed. Life may be a path of service to the State, where amid conflicts, misunderstandings, and abuse one may lay the foundations and build patiently the edifice of the enduring commonwealth, whose corner stone is justice, and whose capstone is liberty. Life may be a path of service to the oppressed, by which chains and shackles that bind the weak shall be broken, and the day of Jubilee shall be proclaimed for all captives; and though one go unthanked to his grave the generations to come will call him blessed. Life may be a path of service for the Christ, and one be sent forth to be his minister in America or in Asia, to proclaim His grace and salvation to the needy souls of men. Life may be a path of service to mankind, in leading out into new fields of thought, new moral endeavors, new social adjustments, new economic experiments, new civic enterprises, in a word to lift men in some sphere up to a higher plane. Life is opportunity to serve God and man. This is peculiarly true of those who are completing such a course of education as culminates in the College. Education should open the eyes and broaden the horizon, that these ways of service may be more fully seen. It should also quicken the purpose and inspire the heart to undertake such service. Unless the College can perfect this kind of product, men and women with eyes to see and wills to do service, it is failing in its mission. To educate a vicious man is to train to greater malicious effectiveness an enemy of society. To educate a selfish man is wasting on the individual what was meant for all, and besides a selfish man is always a social peril. To educate one who feels the responsibility which comes with privilege and who will devote himself to the service of others is the best and surest way to solve all social problems. For it is these people, trained to be leaders and inspired to use their talents for the general good,

upon whom society must depend in every perplexing situation.

II. If life is opportunity we cannot forget that it is opportunity with obstacles. Paul's door of opportunity was open but there were many adversaries prepared to prevent his entering. There is no door of real opportunity without its adversaries, no path of high service without its difficulties. Never was a great forward step taken without opposition. Turn back the pages of history; see the heroes who have achieved great tasks. Were there no adversaries, no difficulties in their way? Think of Garibaldi fighting for a united Italy against intrigue, dissension, distrust and foreign intervention. Think of Luther opposed by prince and pope, but leading the great Reformation. Think of the Marietta Settlers laying the foundations of a new empire in this western country, separated by leagues of wilderness from their friends, living in privation, under the terror of Indian alarms. Remember Gutenberg who gave to the world the most revolutionary invention of all the centuries,—the invention of printing—baffled year after year in perfecting his invention, robbed of the fruit of his toil, yet always hopefully pressing on to final success. Remember Tyndall striving to give the Bible to the English people in their own tongue, hunted from city to city, the first copies of his version burned in the square of St. Pauls, and he finally suffering martyrdom; although today we are debtors to his genius whenever we read our Bibles. Remember Cyrus W. Field, determined to lay a cable under the Atlantic, sneered at as a visionary, opposed as fool-hardy, failing once and again, but finally succeeding.

These are only examples, conspicuous perhaps, but still typical of what is always true. No great forward step is ever taken without struggle, no man has ever achieved

great things except over obstacles. And when we bring this principle down to the level of our own lives and modest circumstances, it still is true. You and I never do anything really worth while without encountering obstacles, and perhaps even opposition. No reform in church or State, no economic or educational or social or moral advance has ever been advocated or undertaken, without arousing the hostility of the vicious and the selfish, without encountering obstacles put in the way by the indifferent, by the inelastic conservative, or the unreasoning radical. A door of opportunity?—yes, but opportunity with adversaries. Paul's experience is the experience of the world.

III. If these things are true, if life is full of glorious opportunity, and if every opportunity is hedged with obstacles, what is the true attitude for those who stand at the threshold of life. Three elements I will name.

1. There should be persistent courage in spite of obstacles. I am often reminded when I think of this principle of brave Caleb and Joshua and of the ten discouraged spies. The tribes of Israel had been brought out of Egypt, given the law on Sinai and led to the borders of the promised land. The twelve spies were sent to look over the land and bring a report. They did so. All agreed that it was a land flowing with milk and honey. All saw too the walled cities, the armed men, the giants. The Ten said, the difficulties are too great, we cannot overcome them, and they made the heart of the people to melt. Caleb and Joshua in vain tried to encourage. They said, The Lord is with us and we can overcome. The land may be ours, if we will only have faith and go forward. Brave Caleb whom no difficulties could daunt, no obstacles discourage. Forty-five years later when, after the long wilderness wandering, the new generation had entered the

land and conquered it, Caleb came with his tribe to receive his inheritance. We see then the same spirit flaming out as he says to Joshua, Give me this mountain for my inheritance. The Anakim are there, but I am strong, and the Lord will give me victory.

One hundred years ago five young men praying under a haystack for the heathen world, consecrated their lives to the missionary enterprise. Transportation was by sailing vessel only, slow and uncertain; intercourse with distant lands was infrequent; the heathen nations were hostile; their languages were unknown; but these young men rose from their knees saying, "We can if we will." And the monument today standing on that site bears the inscription, "The birthplace of American Foreign Missions." Who can measure the benefit to mankind of their courageous resolve? Difficulties are given that they may be overcome. Obstacles face us that we may grow strong in surmounting them. Not many of us are called to exercise physical courage in facing wild beasts or hostile men. To us comes the call for moral courage that will not shrink duty because of opposition, that dares to do right in spite of adversaries, that does not flinch when hostile hands or hostile tongues are revealed, that stands fast and ventures for the cause of truth.

"He may be brave who blood has never shed
Where hostile bands in arms contending meet:—
More brave, perchance, than he, who on the dead
Makes fearful steps to reach a golden seat.
True Courage is not to the great confined,
Nor, ever, plumed, walks the battle-field—
But dwelleth god-like in the noble mind,
Which dares for Right—and, righteous ne'er will
yield!

O lofty is the purpose, fixed and strong,
Which bears us justly onward through the world—
A Champion armed, 'gainst soul corrupting Wrong,
With truth's pure banner o'er our heads unfurled!
Delaying not when purse-proud Wealth commands
Or boasting Ignorance with threat'ning clamor stands!
(Augustus Snodgrass.)

2. In our attitude toward the opportunity that faces us there should be also faith in the ultimate victory of the right. This is only another way of saying that one must have faith in God. For if there be a God, an almighty ruler of the Universe, a disposer of the destinies of men, who is also holy and just and good; then in the end the right will triumph and his Kingdom will be established. There is no cause for discouragement, no matter what happens. Truth crushed to earth will rise again. The right beaten and ostracized will come back in triumph. The blood of the martyrs will be the seed of the church. Evil often seems to triumph over good, but when we look over the centuries we can see that there is a steady progress upward, that what we have deplored is but an eddy of the stream, or a refluent wave of the incoming tide. A poet whose name I do not know has beautifully expressed this thought.

“On the far reef the breakers
Recoil in shattered foam,
While still the sea behind them
Urges its forces home;
Its song of triumph surges
O'er all the thunderous din,
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel,
Upon its jagged wall
One wave, a score, a hundred
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea! thy message
In clanging spray is cast,
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The wave may be defeated,
But the tide is sure to win!

3. A third element in the true attitude toward life as opportunity may be named—a steadfast pursuit of the ideal. No temptation is more persistent and subtle, than the temptation to stop struggling because the struggle seems hopeless. No temptation needs therefore to be resisted more stoutly than this.

Face a political ring in one of our great cities like that of Tweed in New York with its insolent, "What are you going to do about it," and what can one man or a small group accomplish? Yet we know that not alone Tweed, but grafters and dishonest officials in other cities also, have worn prison stripes because some man or small group of men persistently refused to lower the colors in their fight for clean politics. Go into the lower East side of New York, or the corresponding section of Chicago or St. Louis or Cleveland;—it is enough to dishearten the stoutest

advocate of democracy. Can this mass be assimilated? Can these swarming children be made worthy citizens? Can the strongest arm and the bravest heart make even a dent in this gigantic problem? The very magnitude of the task staggers us. I can touch but a score of these thousands; what good will that do? Shall I try to dip up the Atlantic with a cup? Against the will of the heedless masses, what is the use to contend? Ah, friend, have you seen the vision? Have you learned the better way? Then for your own sake as well as that of others do not cease striving toward it. You have freely received, you must freely give. And there is no other way of lifting up these masses except through the consecrated effort of those who have seen the ideal. So of every problem. The task seems hopeless and we are tempted to give up, to compromise the truth, to lower our standards, even to accept the base standards of the mob. The salt of the earth, the saviours of mankind are those who persistently pursue the ideal that has been revealed to them.

These are the qualities the world needs today in its leaders. Courage that disdains obstacles. Faith that leads to a convincing optimism. And a sane idealism that follows the guiding pillar of God's purpose. Doors of opportunity open on every hand before each young life. The crowded thousands of our cities and the teeming millions of the orient are calling to us. Every problem is an appeal for help, whether it be problems of political administration, of economic adjustment, or missionary extension; problems of transportation, of conservation, of sanitation, or of pure food; problems of education, of art, of morals, of civic betterment; of national progress, or of radical relations. These are all doors of opportunity. Some one of them leads to the service which God means to have each of us do. There are adversaries and obstacles to be sure.

Evil was never so completely organized as now. Reforms face difficulties unknown in a previous generation. The progress of man is hindered by greedy and vicious elements who oppose, by conservative elements who do not want to disturb the present order, and by radical elements who are impatient of slow evolution and clamor for instant and destructive change. The educated youth going out into such a turmoil of conflicting factions should become a leader in the progress which is surely coming. Having seen the vision of the ideal he should cherish it, and never cease pursuing it, and never prove faithless to it. Having traced the struggles of the past, he should never be disheartened by any defeat, or silenced by any opposition. With faith in God and man born of religious conviction and scientific knowledge, he should never despair of the ultimate victory of the truth and the right.

To sit down disheartened is the part of the coward; to despair of ultimate success is to be an infidel; to become idly indifferent, to be satisfied merely to exist, to get on, to live comfortably, is to deny one's manhood. For man was made to look up. He may steer his course by the stars. To grovel is to play the brute; to aspire is to show our kinship with the divine. Browning thinks himself happy that he can live and

“Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare: happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize.”

Members of the Class of 1912:

You are going forth from these College halls at a time when doors of opportunity great and effectual are opened for you in many directions. With trained minds and hearts, with high ideals and earnest purposes you may accomplish great things for God and man. You will meet adversaries, many and unprincipled, you will encounter obstacles numerous and imposing, you will be sorely tempted to give up the struggle, to compromise your ideals, to lose faith. So I bring you this message, the last I may give you as a class, to warn you of the danger, and to inspire you if possible with a firm resolution to make life a service of man and God, rather than a path to any selfish end. You must each find your own special place and work in life, but do not be content unless it is a place of service for man and God. Aspire to the place where the conflict rages and where the contest is severe. Put your life in, where alone it will count—advancing the Kingdom of the Lord, carrying forward social progress, lifting the standards of the world to a higher plane. For,

“It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.
O, it seams the face and it dries the brain,
It strains the arm till one’s friend is Pain
In the fight for man and God.
But it’s great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.”

(Cleland McAfee.)

May this courageous spirit inspire you, may the Lord Christ guide you, and may the blessing of God always attend you. Amen.

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