

with all who undertook this task, criticism unmerciful and unjust was visited, and every effort that unscrupulous and influential men could use, was put forth to destroy this college and brand its friends with crime.

Ridicule, sneers, vilification, reproach and contempt were indulged and unconcealed, until the very name of the institution provoked a pitying smile, and its teachers were stigmatized by the classical schools as Apostles of the Gospel of dirt. Before these storms professors deserted and students fled, but through it all, with unvarying courage and patient hope, our brave friend stood to his post and to his courage and fidelity the institution owes its life to-day.

He acted as its president when no other man could be found who would take the place, and when a president was elected he quietly stepped back and took up the regular duties of his professorial chair. This he did not once nor twice but four times he was called to take the helm. He refused the office when it was offered by the board and it was through his recommendation and influence that our present president was elected to the position that he now so ably fills.

Where does history tell of a more disinterested man. We read and admire the magnanimity of the patriots of Greece and Rome, of the unselfish devotion of men who although banished from those they held most dear, yet when their stricken land called with outstretched arms on them for help, they forgot the injustice of their countrymen and the neglect that their native land had shown and instantly responded to their country's call, and their might expended for it, retired to the humble walks of private life.

Surely! surely! it is not unfitting in you to honor and cherish the memory of this superior man. To "strew flowers with full hands" on his humble grave, and in this public way to express your sorrow and sense of loss, over the departing from your midst of a noble soul.

*OUTLINE OF MEMORIAL DISCOURSE,*

Delivered in State College chapel, Jan. 10, 1892.

—by—

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*Text:* ISAIAH, XL., VIII.—The grass withereth and the flower fadeth; but the word of our God standeth forever.

I JOHN, II, XVII.—The world passeth away and the lust thereof; but he that doeth the will of God abideth forever.

Although these two passages stand in the scriptures so far apart from each other the lessons which they teach are similar. They both speak of the contract which obtains between that which is temporal and that which is eternal. The first sets before us the frailty of human life under the grass which perishes beneath the noonday sun; the second, which in reality is a quotation of the first, has a wider scope, a larger meaning. "The world," says the apostle, pointing to the mighty empire of Rome, with its immense organization, its accumulated resources, its power and splendor—reproving in short, to all that was exterior to the Spiritual Kingdom of Christ among men—"the world," with its ambitions, and desires, and plans, and purposes must pass away, must perish. But there is one thing that will survive the "wreck of matter and the crash of worlds," one thing that will outlast all merely human interests. "He that doeth the will of God abideth forever."

Placing these two passages side by side we find that they both show the uncertain tenure of the individual life and the interests that fill it, and the fleeting, mistable nature of the scene upon which it is enacted. They also characterize two different types of things that, by contrast, are unchanging and eternal: One the will, the purpose, the love of God; the other the human soul which has obeyed his will.

We make this our theme to-day for the purpose of reminding ourselves how completely, and how tenderly the Bible responds to the very cry of grief, or pain, or sorrow, or bereavement that goes up from human lips. Never do we see the shadow of