

quest, to relieve me of the medical work. Miss Noyes enlarged the work for the girls. Mr. Preston and Mr. Condit continued the itinerating, and I continued the preaching and the educational work. Some *five hundred converts* were received into the first church while under my charge, and some *fifty* of the pupils of the training school became assistants in various capacities as preachers, teachers, colporteurs, etc., while under my care. Some of them went to California, the Hawaiian Islands, and Australia. Two were ordained as evangelists, and three others were licensed."

This would seem to be enough for even a largely planned life, but there is more. Side by side with the engrossing work, and off the field as well as on it, Dr. Happer has kept up a remarkable literary efficiency. He never wrote without some specific end in view, and always with the real logic and eloquence of facts. He was careful of authorities and painstaking in examining them. Some of the earlier studies in Chinese literature are of permanent value, and the range of subjects is large. We regret they cannot be mentioned here in detail.

But it was for China that his pen and thought were most busied. He began the study of that marvellous country and its massive population and its venerable institutions before he had seen either. He began to write about these things toward the latter part of his work, and after his return from the field he maintained the keenest interest in and watchfulness for China's good. It is to be desired that in some form his views and experiences may be given to the Christian public. They must be omitted here.

Passing on from this we are arrested by another marked feature in Dr. Happer's life work. He believed not only in the educational side of mission work, but had special convictions concerning the place of the higher education as a factor in winning the world to the great Teacher. It has been seen how early his own attention was turned toward this work as indispensable in preparing a native ministry for China; and he had a high conception of the function of the Christian college in the civilized countries as imperatively demanded for the raising up of ministers and missionaries. A child of such an institution in the very origin of his spiritual experience and missionary purposes, he could never feel that any other purpose should supersede this for a Christian college, nor could he understand anything of the feeling that marks this end as relatively inferior. His interest and conviction were both expressed in moving pleas for his Alma Mater (Washington and Jefferson), and in connection with all that he said and did after his removal to the seat of the University of Wooster. His early work in this department was fruitful. "The students of this training school were all converted under my own ministry except a very few. Some *fifty* were connected afterward with the mission as Christian workers in various capacities." And this though the boys were required before they left home to promise not to become Christians, and forced at each return home to worship the ancestral tablets to show that the promise had been kept. He had been effectively aiding in the work