

tian's sure hope for himself *and for the race* that not only gave him something more inspiring than Whittier's "calm trust in the eternal goodness," but made the knowledge that he could still be useful a complete deliverance from a life in the past. Glorious result!

Dr. Happer did not seem to have a cloud of disappointed ambition or a murmur of discontent as to the ratio of progress in the great work. Around him gathered appreciative friends, and during this year his third degree was granted by the University beside which he lived. Influence through the press and speech continued to the last. There were plans to meet and mould successive classes of young people, of whom there was good reason to hope many would enter the mission field and of whom some would go to China. He was permitted to celebrate the fiftieth anniversary of his ordination. One of his sons (Mr. Andrew Happer, Jr.) was at home from civil service in China to pay affectionate attention during the last months and days. And death itself, it was so ordered by God's good providence, came quietly and with the least possible suffering. It was as Whittier wrote (in 1869):

"I will not teach, in mournful speech,
That joys are brief and hopes are lies;
To life well spent, its sun's descent
Is cloudless as its morning skies."

And it was true as Holmes wrote (in 1881): "The dismantling of the human organism is a gentle process more obvious to those who look on than to those who are the subject of it."

Taking his life as a whole, the epitaph the poet already quoted wrote for Samuel E. Sewall (1884) may be applied:

"Noiseless as light that melts the darkness is,
He wrought as duty led and honor bid;
No trumpet heralds victories like his,
The unselfish worker in his work is hid."

Dr. Happer loved nature. He chose the site for his new home because it opened upon scenery like that specially associated with his youth, and now, by his own direction, he lies with his forefathers amid the scenes of his youth, the impression of which he had borne with him over all seas and through the long years. The picture will never fade out of the minds of some—this venerable servant of God and friend of man, seated in his study surrounded by mission books and by the brilliant colored Chinese inscriptions which adorned the walls. His identification with that land continued unbroken. The estimate of him there, on the part of the Church general, was expressed in the resolution passed by the four hundred and thirty missionaries present at the great Conference of Shanghai in 1890. At an earlier visit to this country the following testimonial was numerously and representatively signed: "The undersigned foreign residents of Canton, irrespective of creed or nationality, desire to unite with