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*Eulogy on the late Rev. Edwin R. Bower,
delivered before the Philsophian
Literary Society, by Rev. John
Chester, Dec. 7, 1883*

EULOGY

ON THE LATE

Rev. Edwin R. Bower, D. D.,

John C. Baldwin Professor of Theology, Professor of the Connection between Science
and Religion, and Dean of Lincoln University.

DELIVERED BEFORE THE

Philosophian Literary Society

—OF—

Lincoln University, Pa.,

December 7, 1883,

—BY—

Rev. John Chester, D. D.

Pastor of the Metropolitan Presbyterian Church of Washington, D. C.

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EULOGY.

A life can never be rightly estimated until it is ended. Thus judged, some lives, which in their progress attracted applause, dwindle into insignificance, while others which carefully avoided display, rise into magnificent proportions. This is, therefore, a crucial test, yet one which we propose now to apply to the character and life work of Rev. Dr. Bower. It is perhaps better that this eulogy, delivered at your request, should have been delayed for some months after his departure from earth. It is not now affected by the shock of death, which sometimes warps our judgment and makes the flood of tears wash away for the time the memory of derelictions. But in this case judgment has had time to review calmly the life and character, and we believe that this has only strengthened your appreciation of his worth and deepened the sense of his loss to this University. As the relation which most of you held to Dr. Bower was that of pupils, it seems appropriate to study his success chiefly as an instructor. But in this case the teacher was the personal friend of the scholar, and underlying these relations was the character of the man, so pure, so true, so disinterested, so noble; and still underlying this the motive of love to Christ, and the desire to glorify Him as His servant, steward, and ambassador from God to man. In all these relations a review of his character will make us echo the encomium he has doubtless already received from the Master—"Well done, good and faithful servant."

Edwin Rea Bower was born in Lancaster county, Penna., on the 5th of September, 1826. His father was Jacob Bower, a teacher in Strasburg, Penna., and for several years an Elder in the Presbyterian church in flat place. His mother, Annie Rea Bower, was also a devoted Christian, and both parents at the time of their son's baptism solemnly consecrated him to the gospel ministry; saying in the spirit of Hannah: "As long as he liveth he shall be lent to the Lord." Their faith did not go unrewarded, though "The trial of it had to work patience," for their son in his childhood evinced little aptitude for learning, and at first entered mercantile life. But when God's call to the ministry came he gave up the prospect of earthly gain then opening up, and devoted his whole effort to preparing for preaching the gospel of his Saviour. He then taught in the academy at Strasburg and studied for college under Rev. James Mackey, afterwards a missionary to Africa. He entered the second term of the Sophomore Class in the College of New Jersey at Princeton in 1849, and graduated in 1851, taking the first honor in his class. After graduating at college he taught the Parochial School in Cranbury, N. J., for one year, and in 1852 entered the Princeton Theological Seminary, from which he graduated in 1855. How conscientiously he performed his duties and improved his opportunities while in the Seminary was shown by that systematic knowledge of theology which made him so able a preacher and teacher. During 1855 he acted as Tutor of Mathematics in the College of New Jersey. At that time a fire occurred in the college building, ("Old North,") where he roomed, by which disaster he not only lost his clothing and library, but also all his notes on theological lectures, the ser-

Ms. 107. v. 12. p. 164

mons he had prepared, and his "trial pieces" for Presbytery. As his examination for licensure was soon to occur, such a loss placed him in a difficult position, but with his accustomed energy in a short time he prepared other trial pieces, and passed a successful examination before the Presbytery of Donegal, by which he was licensed to preach the gospel, on the third of July, 1855. Soon after he received two calls, one to the Presbyterian Church in Springfield, Ohio; the other to Wappinger's Falls, N. Y. The latter he accepted, and gave as his reason for declining the first "That he was too young in the ministry to take care of so large a church." His wise modesty did not go unrewarded. One of the Elders of the Springfield church said: "If we want another minister we will send for that young man," and they did send for him at their next vacancy. Having accepted the call to the Presbyterian church at Wappinger's Falls, he was ordained by the Presbytery of North River and installed on the 30th of October, 1855. On the first of August of that year he had been married to Sarah Elizabeth, daughter of James Clark, of Cranbury, N. J.; a union which continued until his death, and which gave him a partner whose love, sympathy and help centered largely into his own success.

After a ministry of six years at Wappinger's Falls, he received a call to the pastorate of the Second Presbyterian Church, Springfield, Ohio, which was accepted. So loathe was his former charge to part with him, that after his settlement in Springfield he received an invitation from Wappinger's Falls to return. This was repeated during his first year at Lincoln, and after his death his family learned that the church was still planning to call him again. About the time of his starting for Springfield the first shot was fired at Sumpter, and the journey to his new home was made amid the excitement of the transportation of troops and the sending by the families of his new charge of their sons to the war. He and his family entered at once into active work for the soldiers, indeed he became one himself, for at the time of "Morgan's raid," southern Ohio being threatened, the militia were called out; from this call no profession was exempt; he drilled for several days with the troops and at last was ordered to Columbus, but word coming from that city that they had sufficient troops, the order was countermanded. In November, 1864, he volunteered his services in the Christian Commission; he was accepted and sent to Nashville, Tenn., where he was present at two battles which took place between the forces under Generals Hood and Thomas. In a letter dated Dec. 6, 1864, written from Nashville, he thus speaks of a service held on the day of one of these engagements:—"In the afternoon I went out to the lines and preached to the Fifth Tennessee Regiment. I shall never forget that service. We assembled just along the intrenchments where the men were drawn up in line of battle; at the left of us, on a high eminence, about three hundred yards distant, was Fort Argle; every few moments the large canons would belch forth their thunder; away to the right of us also, the canons were firing, and all around was the noise and confusion of an immense army. Nevertheless the men gathered round us, and never have I preached to a more attentive audience. God grant that I may have done some good."

These services for his country did not interfere with those to his church. He had, before starting for his service in the Christian Commission, gotten his church at Springfield into excellent working order, and he returned to take up the pastoral duties with renewed vigor. How well he succeeded, is shown by the flourishing condition of that church under his ministry, by the members added to it and by the loving remembrance with which its members

followed him to the day of his death; yea, even after his death, they united with the church at Chester, Pa., and others, in a substantial tribute to his memory.

It was in the midst of his successful work at Springfield, that he received notice that the Board of Trustees of Lincoln University had elected him to the new chair of Theology. This occurred in June, 1867. This call was entirely unsought; indeed, when in the previous year he received a letter from his former college-mate, Rev. Dr. Rendall, asking if he would consider favorably a proposition to become professor, Dr. Bower replied that he could not, and added—"I would never leave the pastorate for a college professorship. If I ever become a professor it would be to prepare young men to preach the gospel." When the formal call came, he visited Lincoln and returned to Springfield with scarcely a thought of accepting the position; but, what was characteristic of his whole life, he "committed his way unto the Lord." One thing after another pointed unmistakably to his duty of going to Lincoln; and therefore, notwithstanding the opposition of his attached people at Springfield and the rendering of many pleasant ties of acquaintance, he arose and came to Lincoln.

It may be well to pause here and consider the appearance at that time of the field to which he was about to devote his future life work. Lincoln University presented in 1867 a very different appearance than it does to day. Now, there stands on this site a group of beautiful buildings—Ashmun, Lincoln, Cresson, University, Houston and Livingstone halls; (what glorious memories and generous benefactions are linked with each of those names!) Around these are grouped many comfortable homes for the professors, and this beautiful chapel, the excellent library, the convenient dormitories, well befitting a university which takes rank with the best in our land.

Now, six professorships are endowed, a faculty of able men attend to the different departments of instruction, while a substantial board of trustees, aided by active financial agents, administer wisely and successfully its pecuniary affairs, and a large number of young men, gathered from two continents, (America and Africa,) compose its noble band of students. Far different was the aspect of affairs when Dr. Bower was invited hither. It is true, noble men had already tried and sacrificed in laying the foundations of this institution, "of whom the greater part remain unto this present, but some have fallen asleep." Yet Lincoln was comparatively in its incipient stage of development. There were but two college buildings, which contained the recitation, sleeping and eating rooms of the students. The president occupied as his dwelling what is now part of Cresson hall; besides this, a single brick and a poor wooden structure represented the houses for professors. There were but two professors in the faculty, a small number of students and at that time the theological department was not distinctively organized.

The question presented to Dr. Bower was then practically this: Should he leave a strong church, situated in one of the most beautiful cities of the West, well organized, with prospects of yet greater growth, with a comfortable support for himself, with opportunities for personal distinction; should he exchange all this for a work which was yet in a formative condition, for a meagre salary, for what many regarded as a doubtful experiment? This question he answered in the affirmative. First, because in his call to Lincoln he recognized the voice of God. Second, because his heart was in full sympathy with the work. Third, because with what I may term an inspired foresight, he saw the sure and glorious outcome of the work. One thing his

faith never failed in—the grand future of Lincoln University. How often have I heard him speak of it in terms of glowing anticipation! No hour of financial pressure could come to it but he saw a light ahead. No appearance of a desert could it wear but beyond came to his vision its “blossoming as the rose.” It was not the faith of a self-interested party, but that of a Christian man who believed that Lincoln University was the cause of Christ. It was not the zeal of a devotee to a favorite cause; it was rather the wisdom of a philanthropist who realized that here was a work having important relations to the church, to the country, yea to humanity at large. It was not a sense of stern duty which drove him hither; it was love for the work; interest in the welfare of the young men to be here educated, which attracted him. He realized that this was not only his mission, but also his high calling. Commencing his work with such a spirit it is not surprising that he was a success himself and lived to see this University become a success. I would not be understood as meaning that he was the sole cause of that success. The success of such an institution as this depends equally on all its instructors, trustees and benefactors. They too have been actuated by the same noble motives, and have always evinced the same spirit of self-sacrifice. A member of Dr. Bower's family (to whom I am indebted for many of the above mentioned facts), says on this point: “I want it distinctly understood that whatever hardships assailed Dr. Bower and family, they did not equal those endured by Dr. Rendall and Prof. Westcott. They were the true pioneers of this work, and nobly did they do it. One has received his full reward, and upon the other still rests the burden and heat of the day.” The same lady adds: “The countless words of cheer and encouragement, the countless acts of thoughtful kindness with which Dr. Dickey and Dr. Rendall helped Dr. Bower, when even his strong hope sometimes failed, cannot be too thankfully remembered.”

But to return to the details of Dr. Bower's work in this University. One thing must impress every one acquainted therewith; namely, the versatility of his usefulness. It is surprising how many duties he performed, and how many places he filled. In the Theological Department he was Professor of Theology and Dean of that Faculty. In the Collegiate Department he was Professor of the Connection between Science and Religion and Dean of the Faculty of Arts. As the classes gradually took their permanent place in the three departments, Dr. Bower's work fell mainly in the Theological Department; but he also taught the following in the college: the Bible—to the Sophomores; Butler's Analogy, Paley's Natural Theology and Astronomy—to the Seniors. After his death we learned that he had planned to give extra lessons in Astronomy to the Sophomore Class, as preparatory to their Senior course. Before the election of a Professor of Greek (Dr. Woodhull) he taught Greek. In the Theological Department he taught besides Theology and the Catechism, Church History. He taught well and thoroughly, for however great were his capacities as a Pastor and Preacher, his main forte was undoubtedly that of a Teacher. One of the most illustrious graduates of this University in speaking of Dr. Bower, lately said to me: “Why he was a born teacher; for he was so clear in his definitions, so lucid in his arguments that he could instruct the dullest mind; he had also such versatility of teaching ability. There was not a branch of study but which, if the Professor was absent, Dr. Bower could teach. He thus, at times, taught in almost all the University's curriculum.” This testimony is valuable, as it comes from one who well illustrates the benefits received from the instruction in this

University. Besides these professional duties Dr. Bower attended to others connected with the interests of this Institution. He was Secretary of the Board of Trustees and Clerk of the Faculty. While he was not Treasurer of the Faculty in name, he did all the Treasurer's work for eleven years without one cent of compensation. The general accounts of the students, their individual accounts, even to the payment of their wash bills, he also attended to. He corresponded with young men inquiring about terms of admittance; raised much money to aid them in their studies, and even after their graduation followed them with letters of wise counsels as to their future lifework; also corresponded largely in their interests with the Presbyterian Board of Education.

During his first winter at Lincoln Dr. Bower recognized the advantage of dividing the one existing Literary Society. As the members of the new society came to him for advice and help relating to its organization, he was henceforth known as the founder of the Philosophian Society. Often during the absence of the President he had the entire personal supervision of the students. At such times he never missed "chapel prayers" morning or evening; also spent hours of the day at the buildings arranging for the comfort of the students. Sometimes after such a visit he would return, his face full of concern and anxiety, and exclaim: "Just think of it, — has no flannels! He is a first-rate fellow; something must be done at once." It was the appreciation of this interest in them that made the students resort to him continually as their adviser and helper, and he always had a spare moment for them. Even when through pressure of official duties he was compelled to send word to the study door that he could not be seen, he was more than likely to go to the front door "to see what the boy wanted." Nor did this untiring interest in their welfare go unappreciated; it evoked from his students undying affection. I was present at his funeral services in this chapel on the 10th of April, 1883, where was gathered a vast assembly, comprising the Faculty and Boards of this University; the representatives of the Presbytery with which he was last connected, and that in which he was licensed; clergymen from distant cities; friends from the surrounding country; all of whom came to pay him their tribute of love and esteem. As I listened to the beautiful and just tributes of respect rendered to his memory by the representatives of this University and other distinguished speakers, as there fell upon my ear the sobs of family, students and attendants, I thought, here is indeed a testimonial to the character and work of Dr. Bower. But after the services in this chapel there occurred an incident which spoke more eloquently than words, of the love which he had won. As the funeral procession wended its way over the many miles which stretch between this chapel and the cemetery in which he was to be buried, at the head of that procession walked, every one of those long and wearied miles (going and returning seven miles in all) the students of this University. I learned that this was done by the free choice of the students. They had asked as a privilege that they might thus show their respect for their beloved Professor. I do not know which this incident reflects most praise upon; the man they honored or the men who thus honored the man. But this I do know, that many a king, though borne to his mausoleum with all the pageantry that an empire could command, yet received no such tribute of loving respect as attended the funeral of this man of God.

Though Dr. Bower attended punctually to his duties here, yet he found time to preach continually in the neighborhood and even in distant cities. He

had been preaching some time at Chester when a colony, known as "The Third Church," was formed; Dr. Bower organized this new church. He was immediately invited to accept a call, and in spite of his declinature was asked to occupy their pulpit regularly, which he did; going to Chester late Saturday night and returning early Monday morning. Before they called their first pastor, Dr. Bower was again pressed to accept that position; but finding him firm in his former intention, the church united on Rev. C. F. Thomas. In 1878, after Mr. Thomas left, the Third Church made out a regular call and presented it at the spring meeting of Presbytery. The pressure brought to bear was very great. A wide field of usefulness was opened up in the very direction he most loved, the pastorate. The people of Chester were already endeared to him by long and familiar association. On the one hand, the Chester church prayed that Dr. Bower might be sent to them; on the other, the students prayed that their beloved Professor might remain. Dr. Bower prayed only for guidance, and the prayer was answered in determining him to remain at Lincoln; a determination that he never afterwards regretted. The students showed their joy at the result by coming over to his house one night and singing a psalm of thanksgiving under his window. It was not to be wondered at that Dr. Bower was in demand by our churches, for he was a very acceptable preacher. He had the faculty of both pleasing and edifying his hearers. His sermons always evinced careful preparation. Logical in their construction, they were not heavy; dealing with the grand truths of redemption, they were not too obtruse for the most humble hearer; delivered with impassioned earnestness they engaged the attention; roused the conscience and fed the soul. There was too about Dr. Bower such a holy devout sanctity that you felt yourselves to be listening to indeed "a man of God." Many of the students of this University traced their conversion to his discourses and addresses, and many were led to consecrate themselves to the ministry by the same instrumentality. His favorite themes were: "The Love of God in Christ," as a motive to repentance; and "A Higher Consecration to Christ," as the privilege of the believer. Some of the largest churches in our land invited him to their pulpits, and would gladly have called him as their pastor at double the salary he here received. Not more than four weeks before his death his name was mentioned in connection with a wealthy church. After hearing of it he remarked to his wife that there was no use in any church trying to get him away from the University. Here he felt was his work, and here was his heart.

In the spring of 1879 he received from the College of New Jersey the honorary degree of Doctor of Divinity. It was a source of gratification that his own Alma Mater, never lavish of her gifts, had thus remembered him. The home life of Dr. Bower was so connected with his work here and elsewhere, that it should be noticed in passing. However tender, sympathetic, wise in counsel and courteous he was to outsiders, these attractive qualities received their fullest manifestation in his own home. A more devoted son, brother, husband and father could not be found. How beautiful an exemplification of a Christian home did his present. The aged mother, verging on a century of life, nursed with the utmost delicacy and thoughtfulness of attention; the sister, wife and daughter not only reciprocating his affection, but aiding him in every possible way in his work. That home was one endeared to you, the students of this University, by the many acts of attention you received from its inmates in times of sickness, and of aid in time of want; and with your grateful remembrance of Dr. Bower will always be entwined

that of his wife, sister and daughter. In the midst of his work in this University, and in the zenith of his usefulness, Dr. Bower was attacked with severe illness which in a few days terminated his life. He died on the 7th of April, 1883, in the 57th year of his age, having completed twenty nine years of active work. The first being spent as a Teacher, the following 12 years as Pastor, and the concluding 16 as Professor.

As regards the distinguishing traits of Dr. Bower's character, I should place first his firm, unflinching faith. This was the underlying spring of all his actions. He carried this faith into every department of his life work, believing that every event was shaped and moulded by a Hand which never erred. His belief in the power of prayer was as trustful as a child's. His success in his work here was largely owing to this element in his character. When pressed for money for certain students he would not merely apply to man, but earnestly lay the case before God; and his faith anticipated the answer. He would often at such times say, "It will be all right, wait 'till the mail comes in." "Do you know of any money coming?" would be asked; "no, but I expect it." When a letter was handed him he would exclaim-- "that has a check in it!" "From whom?" "I don't know," he would say; but when according to his firm expectation the check was there, he would simply say, "didn't I tell you so? Now — can stay." Another element in his character was purity. He was remarkably pure in his motives; hence the utter lack of selfishness, hence that peculiar care for the interests of his friends, which made every one appreciate his friendship. He was pure in his affections and thoughts, literally obeying the divine injunction, "whatsoever things are pure, whatsoever things are lovely—think on these things." Hence his clear conception of truth. For it is a fact, that the purity of the soul gauges the clearness of the understanding. Hence, also, the height of his consecration, for he had "an eye single to the glory of God." Hence the true greatness of the man, for he reflected the very central glory of the divine image. In this age, when the greed of wealth, the lust of power, the strife for self-aggrandizement makes us sceptical as to the motives of so called philanthropists, it is refreshing to find a character like that of Dr. Bower, which can submit to the crucial tests of christianity, as applied to both the motive and the act, the intention and the deed, yea, to the very words of the mouth and meditations of the heart, and yet come out stamped with this mark—pure. Associated with this element in his character was another—Refinement. He was the model of a Christian gentleman. His tastes, manners, and conversation fitted him for association with the truly great. I should place as the crowning trait of his character—disinterested affection. Dr. Bower possessed a large heart, and it would require a long catalogue to contain the names of his sincere friends. Besides his home relations and those to the students of this University (of which I have already spoken), was his deep affection for his fellow Professors and brethren in the ministry, among all whom he himself was "a brother beloved." There was not a member of one of the families of the Professors but he felt a personal interest in, and if in any way he could add to their happiness, he was always at their command. Thus was beautifully blended in his character, "Faith, Hope, Charity, but the greater of these" was his "Charity."

In thus enumerating the varied facts in Dr. Bower's history, I am conscious of having departed from a strict unity in the handling of the theme, but have adopted this method with the hope that by the letting on these varied sidelights the character of the man would come out in bolder relief.

There is however a focus to which all these different rays converge, and which will form the concluding part of this discourse, namely—the character of the work in which he was engaged. That work was pre-eminently the elevation of his race. His race, I say, because if we profess to believe in the Bible, we ought to believe in “the unity of the race.” The time had come, in the Providence of God, when a large part of the human race had been lifted from slavery to freedom. The first step in that elevation required a new set of workers, the last, perhaps, man would have anticipated, and yet the result proved the very ones needed for the issue. For if a generation of warriors had not sprung up this country would have still presented the contradiction of a nominally free Republic, yet really a house of bondage. The next step in the elevation of that race required leaders—men who should administer the affairs of the Republic in harmony with the principles of true freedom; God raised them up—such men as Lincoln in the Presidential chair, Sumner in the Senate and Stevens in the House of Representatives, and Chase in the Supreme Court of the U. S.

But the time must come when this portion of the race must produce its own leaders—men like Moses and Aaron, springing from the very portion of the race which needed to be led out of their moral and intellectual Egypt to their promised Canaan. There was a gap here, in the providence of God, to fill, and there was only one class of men that could fill that gap, namely—*educators*. The time is not far distant when humanity will appreciate the fact that side by side with the names of Lincoln, Sumner, Stevens and other such, must be written the names of the educators of this portion of our race. Yea, in one phase of the subject, the educator is the greater benefactor of the two; for great as was the work of Warrior, President, Statesman, their work in freedom’s cause would have proved fruitless, if the shackles had been taken off the body and yet left on the mind. Yea, we can go a step further and assert that the greatest, truest educators of this portion of our race, are these Christian men who combine the instruction of its mental with the training of its moral powers. For, even if the body is freed from fetters and the mind from ignorance, yet if the heart is left in the bondage of sin, a man might in name be a free American, yet, in fact, a slave of Satan. For has not, he “who needed not that any should testify of man, for He knew what was in man,” has He not said—“he that committeth sin, is the servant of sin; but if the Son shall make you free, ye shall be free indeed.”

This was the view that Dr. Bower took of the necessities of the work for this portion of the race. He thought they needed above all else an intelligent and consecrated ministry; and to help toward this he devoted his life. A high collegiate training he regarded as accessory and helpful to this; and therefore he advocated a thorough course in Greek and Latin, in Mathematics and Natural Science. To that course he would welcome as many, who were not expecting to be ministers, as could avail themselves of it; in the conviction that ultimately the leaders of the freedmen would be of themselves, and that their competency would be increased by bearing company with the scholars of the world. In adapting this course to the freedmen he united with the authorities of this University in arranging that they should have the benefit of this training, without waiting until they could pay for it, or until preparatory schools among them should bring it within their reach. He aimed at thoroughness rather than quantity; a patient method rather than immediate results. The benefits of this course have been proved by the efficiency of the men who have gone forth from this University during the last sixteen

years ; men advanced in scholarship, in ability, to communicate in their conservatism of all that is good, and in power to apply their higher knowledge to the condition of the ignorant and degraded. From this high standard it is to be hoped that this University will never retrograde, but that it may continue each year to press higher and higher.

Here then we find the focus in which all these lights on the character of Dr. Bower concentrated, and bring it out so high that it seems bathed with the very glory of Heaven. A pure, holy man, well cultured, well balanced in judgment, far-seeing in his expectations, yet conservative in his hopes, well equipped for life ; dedicating that life to this great service, the education of both heart and mind of this portion of his race. Doing it so well that among those that were his pupils are to-day men doing great deeds for humanity ; exerting his influence so widely that in the Northern and Southern, the Eastern and Western parts of this land, in Africa and the isles of the sea, are the workers who have been trained partly by himself ; doing it so self-sacrificingly that he laid his means, his health, and perhaps his very life on the altar. It has been said of John Wesley that while at his death he was reckoned among the poorest of men in pocket, yet he really left one of the greatest legacies ever bequeathed, namely the Methodist Church. It may be said of Edwin R. Bower that while during life he spent his whole salary in maintaining his work for Christ and his race, yet he left one of the greatest legacies ever bequeathed by man—his share in the building up of Lincoln University. A few weeks ago I read in one of our religious newspapers, the account of the sailing to Africa, as a missionary, of a young man, one of ten who came to this country to be educated in this University. Constantly also in the South I hear of men, the graduates of Lincoln, who are taking high positions as preachers, physicians, teachers, lawyers and leaders. These are the monuments on which are inscribed in letters of unfading light, the record of the character and life work of Dr. Bower ; and as through the character and life work of his students his own is amplified and perpetuated, his influence will be felt and his memory cherished in America and Africa.

Young men of Lincoln, do *you* want to raise a monument to his memory that shall outlast all time ? Then emulate his example and improve his counsels. Remember that the teacher lives over again in the taught. The better you live, the nobler you act, the more you do for God and man, the more honor do you reflect on his memory. Remember that the source of his greatness was the grace of God ; the secret of his success, Christian principle. If you wish to be fitted for the noble work which is now waiting for you to perform, yea for the wide fields of usefulness that are loudly calling for you to fill, seek your first preparation at the foot of that cross at which he knelt in youth ; where flows the blood which can alone cleanse from sin, and the Spirit which can alone truly enlighten the mind ; thus consecrated to Christ and baptized from on high, go forth to do a work for humanity, for its freedom, its elevation, its enlightenment, which will like his, cause joy amid the ransomed from earth and the very angels of God in Heaven.





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