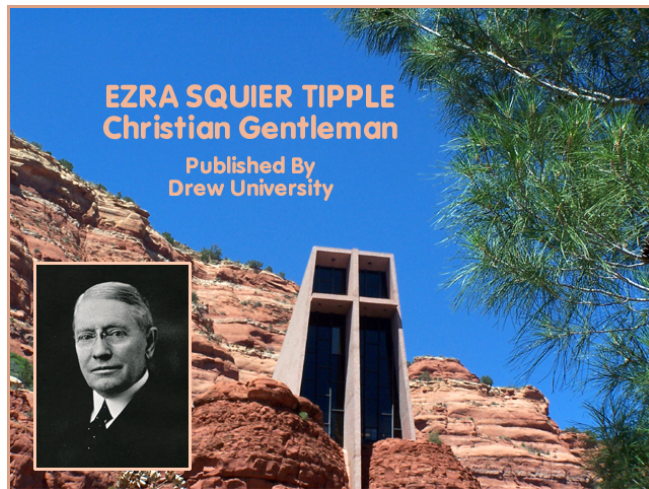


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**EZRA SQUIER TIPPLE -- CHRISTIAN GENTLEMAN**  
**(January 23, 1861 -- October 17, 1936)**



**A Record of the Affection  
of His Friends and Colleagues**

**Drew University Madison, New Jersey**

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## 01 -- THOU LORD OF LIGHT

We thank Thee for these years of power  
 For stalwart souls, for gentle life,  
 For men transformed to meet the hour  
 Of blasting wrong, of surging strife;

For men who gird the world with flame,  
 Who count, for Thee, all things but loss,  
 Who challenge nations, in Thy name,  
 To hear the story of Thy cross.  
 -- Frank Mason North

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## 02 -- WHO'S WHO INFORMATION

To all the World--

TIPPLE, Ezra Squier, clergyman; b. Camden, N. Y., Jan. 23, 1861; s. Martin and Sarah E. (Squier) T.; A.B., Syracuse U., 1884, A.M., 1885, Ph.D., 1886; B.D., Drew Theol. Sem., 1887; D.D., Syracuse University, 1899, LL.D., 1913; L.H.D., Allegheny College, 1933; m. Edna E. White, of Detroit, Mich., June 24, 1897. Entered ministry of M.E. Ch., 1887; pastor of St. Luke's Ch., New York, 1887-92, Grace Ch., 1892-97, St. James' Ch., 1897-1901; exec. sec. Met. Thank-Offering Commn. M.E. Ch., New York, 1901-04; pastor Grace Ch., New York, 1904-05; prof. practical theology, Drew Theol. Sem., 1905-29, pres., 1912-28; pres. Drew U., 1928-29, hon. pres. 1929-1933, pres. emeritus since 1933. Mem. bd. mgrs. Missionary Soc. Methodist Episcopal Church, 1895--; rec. sec. Board of Edn. M.E. Ch., 1904-24; sec. book com., exec. com. Meth. Book Concern, New York; com. on revisions Am. Bible Soc.; pres. Methodist Historical Society of New York. Speaker Y.M.C.A., France and Eng., 1918. Mem. Phi Beta Kappa and Delta Upsilon frats. Clubs: University, Quill, Aldine. Author: Heart of Asbury's Journal, 1905; The Minister of God, 1906; Drew Sermons--first series, 1906, second series, 1907; Drew Sermons on the Golden Texts, 1908, 1909, 1910;

**Life of Freeborn Garrettson, 1910; Some Famous Country Parishes, 1911; Francis Asbury, the Prophet of the Long Road, 1916; Drew Theological Seminary, 1867-1917 -- A Review of the First Half Century, 1917. Contbr. to religious press. Home: 817 5th Av., New York, N. Y. -- Who's Who**

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**03 -- EZRA SQUIER TIPPLE -- MAN OF LETTERS -- By James R. Joy  
An Address Delivered At The Memorial Service  
In New York City On December 21, 1936**

**"Practical" is the word for Doctor Tipple as the Man of Letters -- our Ezra the Scribe! Indeed, "practical" seems to me to be the adjective which more nearly than any other may be applied to his distinctive quality of mind and his whole attitude toward his work and toward the world. Certainly mysticism was foreign to his nature. He saw things in sharp, clear outlines and was at his best when at grips with reality. It is true that in a sense he was an idealist, and saw visions. But he was the type of practical idealist who gained his highest satisfactions in realizing his visions -- making his dreams come true. No one can contemplate his career, from the day when he entered Syracuse University as a freshman, with faith in his heart, ambition in his soul, and ten dollars in his pocket, to that day when full of years and honors, he resigned the presidency of the institution which he had lifted, expanded, beautified, and set on sure foundations, without granting the substantial accuracy of the characterization -- "practical idealist". We Methodists have long had a phrase for that quality, which has always rated so high among us. We say of such a man "He brings things to pass!"**

**That this quality of practical idealism pervades all his writings and gives a notable unity to them is not difficult to demonstrate.**

**Dr. Tipple's literary activities include many fugitive articles for the church press, always interesting and informing. In the course of a crowded life he found time, also, to edit several works which are of permanent value to the church. In his riper years he produced two volumes which rank among the finest pieces of creative literature that have come from a Methodist pen: Some Famous Country Parishes, and Francis Asbury, The Prophet of the Long Road.**

**It was no new thing for a president of Drew to achieve distinction as a writer. President McClintock was one of the leading theologians of America in his time, and his voluminous and scholarly works were found in the library of every preacher. President Foster's writings were a substantial contribution to theological literature. President Hurst's mind was at home in every department of ecclesiastical literature, and his name appears on the title page of half a score of notable works. President Buttz taught the New Testament, and, if he published less than some of his predecessors, no one will deny that he was himself a living epistle, known and read of all men.**

Now what of President Tipple? He made no profession of profound theological scholarship. The title of the chair of instruction to which he was called, from an active pastoral ministry, thirty-one years ago, indicates his peculiar field. He was elected Professor of Practical Theology. As such he was expected to do his part of the cooperative faculty task by helping to prepare the student to use in his future work as pastor and preacher what he had learned at Drew of the character and ways of God. A study of Dr. Tipple's subsequent career reveals how diligently he strove to fulfill his assignment. Whether as teacher, administrator or author, this aim was ever kept in view.

A word as to his literary method. Four years in a daily newspaper office, as he worked his way through college, had grounded him in the art of clear, concise and forceful expression. The key to all his literary work is found in the fact that in his undergraduate years at Drew he came under the influence of two great lives. Whether it was some unnamed teacher who made the introduction, or whether he caught the gleam in his wide ranging reading in the library, does not appear. But there is no doubt that he met at Drew two great Italians, two great Christians, Francis of Assisi and Savonarola, the Florentine Puritan. These two lives took his youthful imagination captive. From this vitalizing experience he learned that there was no more formative influence upon young life than the impact of another life, even if only refracted through the lens of the printed page. Biography became the major subject of his reading, though this was long before the present vogue of this sort of literature. For years he read every worthwhile book in this field, and to the best of his ability in his classroom and from the lecture platform he passed the fruits of his studies along to his pupils. Eventually, when he felt the urge to write, he naturally turned to biography. What life, he said, should be held up before the young men who are preparing for the Methodist ministry? Who, indeed, but Francis Asbury! He found no existing volume which did justice to that monumental evangelist. Even the voluminous Journal, published early in the last century, was still in circulation, unrevised, full of inaccuracies, and most unattractive in form. With infinite and loving pains Dr. Tipple revised this antiquated and neglected treasure, editing it line by line, correcting errors, inserting illuminating notes and subheads, and supplying maps and cuts designed to kindle the reader's interest. Such was *The Heart of Asbury's Journal*, published in 1905, just as the young minister was being installed in his professorial chair. The book reopened the amazing record of Asbury's life-work to a new generation, and stimulated a fresh interest in this commanding personality. To its influence is directly traceable the movement which placed the superb equestrian statue of Bishop Asbury on public ground on the Street of the Presidents in Washington, a monument which in another and, as some think, even finer version now adorns the Drew campus through the generosity of Mr. Pilling, who thus made another of President Tipple's dreams come true, by placing the inspiring figure of the great Field Marshal of Methodism at the very heart of the Seminary's life.

Shortly afterward Dr. Tipple was asked to contribute the volume on Freeborn Garrettson to a series of brief Methodist biographies. Within the limits set for him he sketched a lifelike portrait of this pioneer preacher, true to the time and scene in which Garrettson lived his significant life.

In the years of his presidency administrative work was heavy and his so called "vacations" were filled with the responsibility of begging gifts to pay deficits and planning heart-breaking budgets. But just before assuming office he produced the volume, based on professorial vacations in England, on which his reputation as an author may securely rest. For I regard *Some Famous Country Parishes* as one of the most charming books of mingled travel and biography that was ever written. In many respects it may be favorably compared with the recent volumes of H. V. Morton, *In the Footsteps of the Master* and *In the Footsteps of Saint Paul*.

The origin of the book is of special interest. For it is not a mere record of vacation experiences, however delightful. His campus and classroom contacts, together with his memories of his own student days, led Dr. Tipple to believe that the average theological student looked forward to a city charge as the goal of his ambition. Yet he knew that there were opportunities and satisfactions in rural parishes which fully offset the imagined advantages of a city pastorate. Accordingly he wrote this book to correct this student trend. He might have proceeded by direct argument, setting country against city in a blunt statement of fact, and trusting to reason for the verdict. But this was not his way. True to his guiding principle that a great life is the strongest argument for its way of living, he selected six of the most famous and useful ministers in the history of English Protestantism--Keble, Herbert, Fletcher, Baxter, Tennyson, and Kingsley. Though representing various types of ministry, they were alike in one respect -- all were country ministers. Dr. Tipple set himself the congenial task of visiting the rural parishes where each of these divines had labored, and writing a book which should make it clear that even in a rural charge life could be lived better than well. That he had good company on this visitation appears from the exquisite dedication:

To Her  
whose brightness shortens every journey,  
whose enthusiasm glorifies every scene,  
whose comradeship makes the whole world beautiful,  
The Lady Of My Pilgrimage  
E. W. T.

Thus together they traversed the pleasant English countryside, visiting the hallowed scenes, the gray stone churches in the obscure hamlets where great men had ministered to humble people, and the vine-clad rectories still fragrant with the sanctity of noble men and women.

In the South, near Winchester, they came first to Hursley, the village where John Keble, honor man at Oxford, was content to spend his days as a quiet country

clergyman, sedulously avoiding public distinction and becoming famous throughout Christendom as the author of the hymn "Sun of my soul, my Saviour dear."

From Hursley it was but a few miles to Bemerton, near Salisbury, where the saintly George Herbert, a man of noble lineage and Cambridge training, lived as a country parson and made that title renowned. Thence to the west of England to Madeley in Shropshire (Parkes Cadman's Shropshire) where John Fletcher had ministered among rough miners, fighting vice and irreligion by day, and at night writing the Checks to Antinomianism,, which Wesley welcomed as the best answer to the current Calvinistic assaults on the Methodist theology. The fourth place was Kidderminster, where Richard Baxter, he of the Saints' Everlasting Rest, carried on the small-town ministry that made him famous. Dean Stanley said "Without Baxter Kidderminster would have had nothing but its carpets." Only Bunyan was a better seller. His classic, The Reformed Pastor, has not its equal in the literature of "practical theology".

From the West of England the pilgrims turned eastward to Somersby in Lincolnshire, the county of the Wesleys and of the Pilgrim Fathers. It was in Somersby that Alfred Tennyson first saw the light through parsonage windows. Of that village manse, whose flock of children was almost equal to Susanna Wesley's brood, it has been said "they were a nest of nightingales." Eversley, thirty miles south of London, was their last destination. Here Charles Kingsley served for thirty-one years -- and never asked for a change! In Methodist parlance it was "a 3-point circuit", on which there was hardly a parishioner who could either read or write. He described them as "remarkable only for an aversion to education and a predilection for fat bacon."

This book was the perfect expression of all that was rich and fine in the author's mind and heart. Every page bears evidence of his familiar acquaintance with history, his wide reading, and his keen appreciation of Christian living. When Allegheny College conferred upon him its degree of Doctor of the Humanities, it might well have based its award upon the thesis here so ably presented. As a record of travel it is unique, and as the human embodiment of the author's argument for the dignity and worth of the rural ministry, it is unanswerable.

What proved to be Dr. Tipple's final volume bears date of 1907. It is the Life of Francis Asbury, better known by its sub-title "The Prophet of the Long Road". The dedication is "In reverent and grateful praise of an itinerant preacher and Christian gentleman of the old school, the Reverend Ezra S. Squier, and his daughter, my mother."

Biographies of Asbury are numerous. What Dr. Tipple essayed to do, true to his theory that life begets life, was to give a human estimate of the man, a study of a personality which, beyond any other, embodied the spirit and genius of early Methodism. Of Asbury he said "Among Methodism's noblest sons he has the

preeminence, and, though not canonized, should be forever enshrined in our hearts as our St. Francis, the Prophet of the Long Road." The volume fulfills the eloquent promise of these words from the introduction. Again and again as one reads these stirring pages one is impressed that the writer is endeavoring to make this life inspiring to the young men of the later Drew, even as were the lives of "God's Poor Man" and the Florentine monk to the Drew junior of the middle 'eighties. He still heard at eve the voice obeyed at dawn.

Space forbids more than a mere mention of the volumes of Drew Sermons which Dr. Tipple edited, and the cooperative History of Drew Seminary which he assembled on its fiftieth anniversary. Nor is this the time to speak of his devoted work on the Book Committee, which directs the publishing activities of the denomination. But there is one subject so intimately related to his literary interest that it can not be omitted. I allude to Dr. Tipple's vast and invaluable collection of materials connected with the founders of Methodism in this country and in Britain. Probably there exists nowhere else in private hands a collection comprising so many nuggets-autograph letters of Wesley and Asbury, paintings, engravings, portraits and busts of the founders -- as he assembled through long years of undiscourageable quest. Often, when baffled by administrative problems, of faculty and students, of buildings and endowments, of budgets and deficits, he would find an escape from that world of worry into a different and enchanting realm by opening a catalogue of rare Wesleyana which was being offered for sale in some famous London auction room. Dr. Tipple collected such articles as other men collect coins, medals, postage stamps, snuff-boxes or pocket sun-dials. In this way he discovered, rescued from oblivion, and preserved for permanent study and use a vast number of precious and curious mementos of the men and women whom Methodism must never be allowed to forget. I see in this another outcrop of his early formed and fundamental conviction that great lives propagate great lives, and that somehow these relics, associated so intimately with these commanding spirits, could be so used as to stimulate later generations to like endeavor. Among the literary projects which he had in mind in recent months was a volume on Living with John Wesley, to consist largely of graphic reproductions of many of the rarities on his shelves and in his portfolios, which he wished thus to share with the public.

Nor would this paper do justice to its theme if it did not record the munificent gift by himself and Mrs. Tipple for the foundation of the Lectures in Christian Biography at Drew. This will make possible through the years lectures by eminent churchmen from both sides of the ocean. The theme will always be life. Not life in the abstract, but flesh and blood, men and women packed with contagious personality. Thus the last word of this Drew leader to all Drew men and to us all, is an echo of the truth which had possessed him since first as a youth in the Seminary halls he realized that nothing human can be so impressive as a noble life. That is the lesson which Ezra the Scribe was always teaching with his keen and facile pen.

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**04 --EZRA SQUIER TIPPLE -- MINISTER OF THE GOSPEL -- By Claude C. Coile  
An Address Delivered At The Memorial Service  
In New York City On December 21, 1936**

One of the evidences of the vitality of the Christian Church is its power to create its own type of experience and to produce its own leadership. In each generation there emerge consecrated personalities touched by the influence of the gospel and commissioned to carry forward the work of God in the world.

There are the pioneers who have blazed new paths and staked out claims to spiritual areas hitherto unexplored. There are the patriots who have defended moral and religious gains and opened new avenues to spiritual freedom. There are the poets whose vision of reality and beauty and whose gift of expression have brought to mankind new light and inspiration. There are the prophets whose faith in the ways of God has given them courage to protest against the evils of their age, and to point the way to personal and social righteousness.

The career of every true minister of Christ partakes in some measure of these qualities of life and service. In a very unusual degree was this true of Ezra Squier Tipple, whose memory we have come to honor today.

Even the faintest biographical clue to the beginnings of a ministry such as his leads inevitably to two sources which converge in a mighty stream of influence. First, there were those natural endowments, physical and intellectual, and those personal aspirations and convictions which belong essentially to the inner life. Second, there were those mystical experiences and divine impingements which can be accounted for only in the realm of the supernatural.

Dr. Tipple was born in Camden, New York, and lived as a youth among the friendly hills of Oneida County. His stalwart figure and clean cut personality early impressed the citizens of his community and gave promise of a more than ordinary future. Early too he received those religious impressions which he cherished throughout his life. Fashioned by the educational and theological ideas current at Syracuse and Drew, he nevertheless studiously cultivated an inner religious experience and grew strong in the conviction that his years were to be spent in Christian service.

Dr. Tipple was a preacher of marked ability. He was endowed with a literary gift which gave an uncommon grace to his utterances. This gift, combined with a moral earnestness, oftentimes lifted his discourses to the plane of eloquence and to the heights of inspired speech. In his preaching he sought to interpret the love and truth of God and to bring his hearers under the redemptive power of Christ. Sin for him was an ugly thing and he therefore became a lover of the beautiful. He surrounded himself with the treasures of art and literature, suggestive of the noble thoughts and lofty purposes of men, after whom he sought to pattern his life and message.



All through his ministry he was intrigued by the lives of the great preachers of the centuries. A large section of his library was devoted to biography, of which he was a constant reader. He loved to listen to the British preachers of his own day and to hear their expositions of the Scriptures, by means of which they brought forth treasures new and old. Throughout Dr. Tipple's preaching there ran a deep evangelical strain. Texts upon which he often preached reveal something of his own conception of the Christian message. The claims of the Evangel were frequently voiced in his use of the Master's words, "Come ye after me, and I will make you to become fishers of men." Again, his passion for the safeguarding of the spiritual flame in the experience of the church is seen in his frequent employment of a favorite text from Isaiah which reads, "Walk in the light of your fire." His missionary zeal was like unto that of the Apostle Paul, whose yearning for opportunity to visit new places as an ambassador for Christ is suggested by the text "So, as much as is in me, I am ready to preach the gospel to you that are in Rome also."

Dr. Tipple's interest in the history of Methodism and its institutions is well known. Many of his holidays were spent in research and travel among the scenes of early Methodism in the old world, and for many years he was the president of the Methodist Historical Society in New York. It is a gratifying coincidence that his last sermon was delivered at the dedication of the rebuilt Bethel Chapel at Croton-on-Hudson, on the one hundred and fiftieth anniversary of its founding.

"The spoken word, the written poem, are said to be an epitome of the man; how much more the work done!" During his pastoral ministry of fifteen years, Dr. Tipple held four pastorates in three different churches all in New York City. Each was distinguished by growth in membership and by the influence of the work done. His first appointment was to St. Luke's, a relatively new society on the West Side. St. James' was a great church, whose membership included some of the leading families of the city. It was to the parsonage of St. James that Dr. Tipple brought his bride, whose grace and sympathetic interest never ceased to sustain him. At the close of his second pastorate in Grace Church that congregation boasted a new edifice built at a cost of one hundred thousand dollars.

The young minister was a true shepherd of the flock and his kindly ministrations endeared him to old and young alike. Despite his busy life as a pastor, he did not neglect his study, even though much of his reading was done at odd moments, sometimes while riding on trolley cars or elevated trains. One of the secrets of his success was his ability to make abiding friendships. Many such friendships, including those with the Huylers, the Bownes, the Wendels and others, ultimately brought large financial support to Methodist churches and institutions.

Early in his ministry Dr. Tipple became recognized for his unusual executive ability. In 1901 he was appointed secretary of the Twentieth Century Thank-Offering Fund, whose slogan was "A Million for Metropolitan Methodism." Under his able

leadership, the goal was reached in three years, with the result that "church debts were paid, benevolent institutions were enlarged and endowed" and the life of the churches was lifted to a new level.

A man is known by the company he keeps. In those early productive years, Dr. Tipple was one of four intimate and loyal friends engaged in the work of Methodism. The others were Dr. William F. McDowell, then Secretary of the Board of Education, later to be made a Bishop; Dr. William I. Haven, Secretary of the American Bible Society; and Dr. Frank Mason North, Executive Secretary of the New York City Missionary Society. Only one of these faithful comrades, Bishop McDowell, remains. This friendship early begun, waxed stronger and more beautiful with the passing of the years.

Throughout his notable career, Dr. Tipple was completely mastered by two major passions. One was for Drew and the other for his beloved New York Annual Conference. Although his presidency of Drew took him outside the borders of his Conference, he never ceased to be concerned for its welfare or to be active in every detail of its program. He enjoyed many associations and was the recipient of many honors, yet he was a brother and loyal friend of every member of the Conference, and every member was in turn his brother and friend. The Conference was for him a great fraternity in which he not only found opportunity for the expression of his unusual gifts, but in which also he found the most congenial fellowship. He never ceased to have a personal interest in his fellow members, especially in the young men who were admitted from time to time, many of whom had been his students in the Seminary. In the libraries of many of our ministers are useful books placed there by the generous hand of Dr. Tipple, and his benefactions in other ways will never fully be known.

One need only to review casually the minutes of the Conference from the time of his admission in 1887 to the time of his coronation, to observe how far-reaching was his vision and how thorough his statesmanship. He was the author of many resolutions and programs which marked advances in Christian service. No worthy cause lay outside his concern. One of the first resolutions offered by him was in the interest of the Methodist Hospital in Brooklyn. He was a member, and often chairman, of many commissions and committees which had as their objective the furthering of the work of education, missions, evangelism, the training and welfare of the ministry, city and rural work, endowments, sustentation, investments, pensions and relief, the Conference trustees, the Conference Institute, and the Bureau of Conference Sessions. Frequently he was called upon to preside in the temporary absence of the Bishop. In debate he was an imposing figure, developing his argument with clarity and feeling, and with a relentless logic which left no doubt as to his convictions.

His wise counsel and generous service gained for him the natural position of leadership which he so richly deserved. The Conference readily conferred upon him its most signal honors and entrusted him with its most important commissions. No

less than nine times was he elected to the General Conference, six times as the leader of his delegation. Even at an advanced age he was kept in this position as a tribute of trust and affection.

Dr. Tipple was at once a great churchman, a gallant Christian gentleman, a valiant leader, and a good minister of Jesus Christ. The warmth of his personality, the influence of his labors, and the loyalty of his great heart will long abide in the memory of his innumerable friends.

An observing minister of the gospel has wisely declared that we are "a disappearing brotherhood". But as we recall the spirit and deeds of faithful comrades in the Christian ministry, we are moved to re-affirm our faith, expressed in the language of another, that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

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**05 -- EZRA SQUIER TIPPLE -- CITIZEN OF THE WORLD -- By Francis J. McConnell  
Excerpts From An Address Delivered At The Memorial Service  
In New York City On December 21, 1936**

In his relationship to the missionary society, about which I have been asked to speak especially, Dr. Tipple exerted an influence upon the broad movements of his day which was of great importance. We remember and honor the way in which he brought to bear on specific problems the views that came out of the consideration of all the mission fields everywhere, and also out of his knowledge of the relationship of Methodism to world movements. It would be difficult to overestimate the significance of his contribution.

First of all, Dr. Tipple knew Methodism on the historical side very intimately. His knowledge was not the knowledge of secondary sources; it was not the knowledge that came from reading about the founders of our church; it was knowledge that came out of original sources. If you will turn to the introduction of the eight volumes of John Wesley's letters edited by John Telford, you will find Dr. Tipple referred to more than once as an authority on the correspondence of Wesley. He had in his possession at the time of publication of that series at least fifty-four letters that he had found himself and that were not known to the public until he had discovered them. . . . And of course we are well aware of the greatness of his knowledge of Methodism here in America as well as in its beginnings in England, and of his intimate contacts with its practical workings in New York.

He brought all these -- a sound and thorough knowledge of our history, of our aims, and of our organization -- to the service of the causes to which he gave himself, including our missionary society. . . . He had a longer period of service as a member of the missionary society than I think anyone else in the history of the

church, except one. . . . He began back in the days when the Board of Home Missions and the Board of Foreign Missions were one organization. He was with the board in the days when out of the controlling group of managers, delegates would be sent to the committees meeting in various parts of the United States, and his service with the Board was uninterrupted down to the present. . . . Now it, would not be easy to do adequate justice to the service Dr. Tipple rendered during those years. He was essentially conservative; he was frankly so. If it had not been for his courtesy I think he would have expressed a great deal of irritation at some of the radical proposals made in his time, but he was courteous as well as conservative. His conservatism came out of his knowledge of the fundamental purposes of the church. It was a kind of instinct for the direction in which wisdom lay. If you have not had experience in working with boards of this kind you can not very well understand the contribution rendered by men of Dr. Tipple's type, who can see what can be done and what can not be done. A great many things have been tried out in the history of Methodism. In our younger days we get a sudden inspiration and are eager to put some new discovery into effect, only to find out later that it was tried and rejected some years before; in new situations it would inevitably develop the old weaknesses, and would have to be discarded as it was before. Men of Dr. Tipple's type, who know the past and know also how to deal with such crises, are invaluable. . . . An instance that comes to my mind took place over twenty years ago when the Board met from place to place over the country. A bishop was elected and was assigned to a foreign field. He seemed to think that the election carried with it privileges beyond anything that anybody else had ever known. Once when he brought in a report from the committee on appropriations we sat first bewildered and then aghast as we discovered that he had taken the list of appropriations and rearranged them to suit himself -- had gathered up the great sums of money and reassigned them to fields in which he was particularly interested. Some one mentioned a clerical error: it was an episcopal error, but not of a clerical kind. Men looked at one another and didn't know just what to do. You could see the rage rising among the representatives of other fields. Then Dr. Tipple arose and without offending him (which was a considerable achievement in itself), so stated the situation as to correct the brother and straighten everything out, and in fifteen minutes we were over it. . . . Now that was a very fine piece of work. I remember it now as one of the most tactful and skillful things the Mission Board saw in a long time. . . .

Dr. Tipple was not a missionary. Nevertheless he knew the mission fields as few do. There is truth in the old adage that the onlooker best knows the game: he can see the whole field better than one who is in the conflict himself. . . . You see missionaries are not missionaries in general. If you think there is any such thing as a missionary interested primarily in the general missionary cause, you are very much mistaken. There is no such person. Missionaries are protagonists of some particular mission field. The difficulty is the godly rapacity of the missionaries in their relations to others' fields. . . . There was an incident just after the Spanish-American war, when we came into possession of the Philippines. You can believe it or not, but I heard a missionary just returning after a year's experience urge that the

missionaries be taken from every other field and sent to the Philippines, and his eloquence so swept the meeting there that if it had not been for the steadiness of some men like Dr. Tipple, the whole mission work of the church might have been dismantled. . . . There is the value of a man who is both conservative and wise. Dr. Tipple did serve in that way and he served very remarkably. He always had a view of the entire field. . . .

Dr. Tipple is an illustration of the wisdom of keeping certain men in places of leadership in the church. The passing around of positions by the general conference may be all very well for what we are pleased to call the morale of the church, but it is a desperate expedient when dealing with missionary interests, which require a willingness to stand against oratory of that type. . . .

As Dr. Tipple looked over the mission field and the world he saw problems mostly from the human standpoint. He had not been in this area long before we were astonished at the range of his interests in men in their human relations. The same thing was true of him everywhere. In the most generous way he threw his home open to men bearing knowledge from other fields, and the questions he asked them showed his concern for the profoundly human aspects of the situations which confront the world. In our enthusiasm for causes many of us become so passionate for humanity that we forget human beings. It is a disastrous outcome. . . .

Dr. Tipple's mind was rich in human understanding. He was conservative but open to new ideas; he was characterized by wisdom and steadiness of judgment. He had a knowledge of the past combined with a living interest in actual human situations which made him a highly useful human servant. As long as the Methodist church continues its work and scatters scriptural holiness through the land, we shall need and be grateful for men of the type of Ezra Squier Tipple.

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06 -- EZRA SQUIER TIPPLE -- EDUCATOR -- By Lynn Harold Hough  
An Address Delivered At The Memorial Service  
In New York City On December 21, 1936

The leader in education has always been one of the princes of the world. To name the educational leaders of a century is to call a roll which includes some of the most distinguished men of the time. To name the leaders of Christian education during twenty centuries is to call to mind a group of men without whose work the whole history of the church and indeed the whole history of civilization would be something different from the tale we know so well. And so it comes to pass that when we are considering a man the activities of whose best and most powerful years were devoted to the sort of education inspired by the Christian religion, we are dealing with a leader who belonged to a most distinguished tradition.

To be sure today the work of the educator is much less simply and directly conceived than in the days when keen Athenian lads felt the stir of the provocative mind and the clear intelligence of Socrates, or when the young men of Europe dogged the footsteps of Abelard, because wherever he was, there was a university. The organization of modern schools is a complex and complicated matter, and the commending of ideas to modern men and women young and old demands the most varied and diversified types of ability. Dr. Tipple touched the varied fields of contemporary endeavor in respect of these things in a fashion surprisingly complete. As secretary of the Book Committee of the Methodist Episcopal Church and member of the Executive Committee of the Methodist Book Concern he was closely connected with that publication of religious books and periodicals which reveals the contemporary press as involved in the efforts and achievements of a vast institution of learning. As an author of notable books, Dr. Tipple entered this field at the point of personal production and became a kindling and inspiring teacher by means of his pen. As a member of the Board of Managers of the Missionary Society of the Methodist Episcopal Church he found himself one of those responsible for the work of schools and colleges all about the world. As recording secretary of the Board of Education of the Methodist Episcopal Church for twenty years he was connected in one way or another with every institution of secondary or higher learning conducted by the Church. As a trustee of Syracuse he found his interest focusing upon the work of one notable university. But varied and significant as were all these experiences and activities we must turn to his connection of nearly a quarter of a century with Drew Theological Seminary in order to deal with his chief claims to recognition as an educator.

He was Professor of Practical Theology in Drew from 1905 to a 1929. Here his rich experience in the pastorate, his own achievement in practical matters of large financial importance, and his wide knowledge of men became a source book for the guidance of young ministers of the Gospel of Jesus Christ. And here his cultivated intelligence enriched by much reading became available for young men who sensed his quality and were eager to find its secret.

Dr. Tipple was President of Drew Theological Seminary from 1912 to 1928 and of Drew University from 1928 to 1929. Now he found a completely congenial task, and to its labors he gave himself with an abandon of devotion. Year after year he carried a financial burden few understood with what seemed consummate ease but was in truth the result of constant attention and supreme skill in winning men's interest to that which commanded his own enthusiasm and devotion. President and Mrs. Tipple themselves gave lavishly and Dr. Tipple constantly secured gracious and generous gifts from those who were glad to trust his judgment and to give to the enterprise to which he was giving his life. He had received a noble bequest from that well loved and saintly gentleman Henry A. Buttz and his predecessors. And this bequest he handed on conspicuously increased in every value. Dr. Tipple believed with all his heart in the sacramental value of beautiful surroundings. Everything about Drew Forest felt his almost magic touch. New buildings arose and old buildings were given a new clean beauty. Trees and turf received his anxious and

capable attention. Dr. and Mrs. Tipple made their own home a place of singular grace and charm and of memorable hospitality which combined social distinction with simple and unstudied friendliness. President Tipple could never think of education as something apart from personal relationships. He became the eager and understanding friend of generation after generation of theological students, who are now scattered all about the world and who hold his memory as something rare and priceless. He had a keen eye for teachers of promise. He brought men of commanding ability to the faculty of Drew Theological Seminary, and he supported them with a loyalty which was always happily friendly and was sometimes almost paternal. His period of administration included difficult years for the United States of America and for the world. During all these years he kept the light of evangelical religion brightly burning at Drew. When he had made up his mind that a man ought to be a member of the faculty of Drew he followed him with patient pertinacity through the years and never gave up his quest. His own simple and unstudied piety brought something very constant and gracious to the life of the school. His own love of gentle manners and of gentle ways of thought and speech released an influence whose full power can never be estimated adequately. He gave understanding and efficient direction to the organization of Brothers College, and saw it made securely a part of the life of Drew before his period of administrative leadership came to an end.

After his resignation he did notable service as a member of the Board of Trustees of Drew University. For years he had been an intimate friend of the Wendel family. He more than anyone else was responsible for their large gift to Drew Theological Seminary. His last years were full of the thought of securing for the Seminary the amplest life and the profoundest influence as a really great theological institution. He saw and rejoiced in the possibilities and achievements of Brothers College, which has attained a phenomenal quality of excellence in its brief existence. But his first and last love was the theological school to which he gave the best years of his life.

In London during this last summer President Tipple was full of thought and plans for the institution which he so dearly loved. His hand was on the very pulse which expressed its life, and to the very end he was planning for its greater life.

Dr. Tipple was a man of broad and varied interests and of wide ranging sympathies. But all of them centered in a devoted interest in the communion which was his particular ecclesiastical home. He knew Wesley and Asbury as few have known them. And both as student and collector he made into the stuff of inspiration for young ministers his own enthusiasm. To him Methodist history and biography were full of noble response. He believed in the Church Universal with all his heart, but the instrument he brought to the great orchestra was made in the intimate life of his own dearly loved communion. He wanted Drew graduates to be cosmopolitan gentlemen who never lost the spiritual distinction of the accent of Wesley. But beyond the precise little Oxford scholar of the eighteenth century and beyond the prophet of the long road in the American wilderness, the central loyalty of President

**Tipple moved to the Figure all churches share. His first and last contribution to Christian education expressed one grand passion: the making of good ministers of Jesus Christ.**

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**07 -- THE FUNERAL SERVICE -- OCTOBER 20, 1936  
The Chapel Of Drew Theological Seminary  
President Arlo Ayres Brown, Presiding**

**Initial Sentences -- Dean Lynn Harold Hough**

**Prayer, Closing With The Lord's Prayer -- Dr. William P. Tolley**

**Hymn -- "Faith Of Our Fathers" -- Announced By Bishop Francis J. McConnell**

**Old Testament Reading -- Dr. John H. Race**

**Prayer -- Bishop William F. McDowell**

**Hymn -- "Jesus, The Calm That Fills My Breast" -- Read by Dr. Benjamin W. Denniston**

**New Testament Reading -- Professor J. Newton Davies**

**Hymn -- "For All The Saints" -- Announced By President Arlo Ayres Brown**

**Benediction -- Bishop Herbert Welch**

**Honorary Pall-Bearers:**

**William S. Pilling  
George W. Brown  
Wallace MacMullen  
Ralph W. Sockman  
Frank A. Horne  
Horace S. Baldwin  
Arthur J. Baldwin  
James R. Joy  
Claude C. Coile  
John W. Langdale  
Ralph Diffendorfer  
George Sutherland  
M. Luther Haggerty  
Charles F. Sitterly  
Frank O. Lankard**



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**08 -- THE MEMORIAL SERVICE -- DECEMBER 21, 1936**

**The Chapel Of The Methodist Book Concern Building, New York City**

**President Arlo Ayres Brown, Presiding**

**Commemoration Hymn -- "Thou Lord Of Light" -- Announced By Dean Frank Glenn Lankard**

**Prayer -- Dr. Eric McCoy North**

**Addresses:**

**"The Minister Of The Gospel" -- Dr. Claude C. Coile**

**"The Man Of Letters" -- Dr. James R. Joy**

**Solo -- "Come Unto Me" -- Chester E. Hodgson, '38**

**Addresses:**

**"The Citizen Of The World" -- Bishop Francis J. McConnell**

**"The Educator" -- Dean Lynn Harold Hough**

**Resolutions:**

**Hymn -- "Ye Servants Of God" -- Announced by Dr. Harold Paul Sloan**

**Closing Prayer And Benediction -- Bishop Herbert Welch**

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**09 -- PRAYER FROM THE FUNERAL SERVICE**

**In Drew Forest On October 20, 1936**

**By William F. McDowell**

**O God, we thank thee for the good examples of all those who have finished their course and who have wrought well through the days of their lives. We thank Thee for those who have fought nobly in the good fight for truth and righteousness; for the things that are lovely and of good report. And we come today with a psalm upon our lips and a triumphant note in our hearts, remembering this Thy servant, whose life has been lived here in our presence with us and among us, and for us. We come with praise for him, rejoicing in him, and are not ashamed at all of the offering we have now sent to Thee.**

**We thank Thee, O God our Father, for all the high purposes of his life--the high purpose with reference to his own Christian character and conduct, the purpose to live nobly, which he never allowed to sag or to drop; for all those high purposes as they related to his services in the world, to his ministry to the sons of men. He had the faith of his fathers and it was always living in him. He had the devotion of his fathers and it never weakened in him; and for this we thank Thee.**

**Here sit his brethren of the Conference to which he belonged, which in a way belonged to him. Remembering how he loved that Conference we can understand how the old Jews loved Jerusalem. He would rather have had his tongue cleave to the roof of his mouth; he would rather have lost his right hand, than to have forgotten this body that he loved. Always he had that fine vision of the ministry, not simply the vision of a city pastorate, but the vision of a country parish; and he loved it all and made it all lovely. He had that keen appreciation of heroism that drew him to the heart of our great pioneers, that helped him to draw a portrait of that marvelous pioneer of our first days. Here in this chapel, on this campus, with the glory of the autumn all about us, glory that we are seeing partly through our own eyes and partly through his, we thank Thee for his vision on behalf of the training of men and women for the service of Christ. To him truth was given to set men free, and this was the training place in which men should learn how to use that truth to set the world free, in Christ our Lord.**

**And we thank Thee, O God our Father, that his interests reached out to the ends of the earth. To him every land was a land belonging to Christ, and to be brought to Christ. To him every kindred, every tribe, belonged to Christ, had been purchased by Christ; to him there was no east or west; to him the round world must be taken in his thought, bound at last by golden chains about the feet of God.**

**We gather here with a song in our hearts and a song of praise upon our lips. All around the world there are those who, in these next days, will remember that to him they were as sons. How shall we say, O God, what we would about these exalted passions of his life--this passion of his life for a good ministry; this passion of his life for a redeemed world; this passion of his life for all that is lovely and true and beautiful and of good report? We do not need to say it, and this is our comfort in this moment. We all feel it, and do not need to say it, and yet we all want to say it. For we are all remembering how he went in and out among us, toiling at times terribly, making to Thee and to Thy church constant offering, not only of the best that he had, but of all that he had. Did he have ten talents, they were all in the hands of Christ. Did he have five, they were in Christ's hands. If he had had but one, it would have been in Christ's hands.**

**And we are asking Thee, in this proud moment, to enable us to make a new consecration of ourselves, all of us, to keep the faith, to finish the course; a new consecration to do the things that are true and honest and just and pure and lovely and of good report. And here we ask Thee again that Thou wilt help those of us who have homes in the world that we may make them homes from which the radiance of**

God's presence may stream evermore -- homes in which Jesus Christ is always present, not as a guest but as a member of the household, a household of faith and of love. Here also may we make a new consecration of ourselves and of our possessions, be they large or small, to the high service to which Jesus Christ can put them in behalf of men and women, of young men and young women. And here, O God, help us to learn the lesson of that kind of working together with one another and the Lord that brings great results to the Kingdom of God. O God, our Father, "so teach us all to number our days that we may apply our hearts unto wisdom. Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it." Establish Thou the work of his hands, that through the long, long years ahead it may be going on fruitfully and usefully in the world.

O God, how long he has been a kind of guardian angel to Drew! Now Drew has an angel, particularly its own; the Conference has one, particularly its own; the boards have one, particularly their own; his home has an angel it has not had before. Give this new angel charge over us again, to guard us now, with others who are with him; to keep us in all our ways, in our services and in our lives and in our plans and in our purposes and in our work, that we shall not dash our feet against the stone. It is so good to have some angels of our own, whom Thou canst put in charge of us.

Glory be to the Father and glory be to the Son, glory be to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end, Amen. Let the whole earth be full of His glory. Glory be to Thee, O God, that Thou hast loved us and redeemed us, and called us to be Thy sons and daughters in Christ, and hast prepared a place for us to which some have gone and towards which we all shall go by Thy grace. Amen.

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## **10 -- MEMORIAL RESOLUTION**

### **The Faculty Of Drew University**

It was with a sense of real loss that the Faculty of Drew University received the news of the death of Ezra Squier Tipple, M.A., D.D., Litt.D., President Emeritus of the University. He came to Drew Theological Seminary as Professor of Practical Theology in 1905. Seven years later, on the retirement of Dr. Buttz, he was elected the President, a position which he occupied with much distinction for sixteen years, becoming in 1928 the President Emeritus.

The well-being of the school, in which he had himself received his ministerial training, was the master passion of his life. For it no drudgery was too exacting and no burden too heavy to shoulder. He labored untiringly to the end that the ministers of the church of Christ should be well-furnished and thoroughly equipped, spiritually and intellectually, to meet the complex demands of modern life, at home

and abroad, through the pulpit and through religious education. It was his constant prayer and the guiding light of his endeavors that the sons of Drew should be filled with the spiritual passion, the daring spirit of adventure, and the cultural interests of the founders and early pioneers of the Methodist Church. When he became President of the Seminary he found it rich in spiritual traditions but severely handicapped financially to meet the needs of the new day. Much of his valuable time and energy he devoted to the strengthening of the financial foundations of the institution, and great was his joy, when, owing to his patient and tactful efforts, these foundations were strongly laid.

While it was only natural that his splendid administrative gifts should have found their major field of exercise in the school of theology, he welcomed the college of liberal arts, Brothers College, and carefully guided its first steps.

Dr. Tipple was a Methodist. The fortunes of Methodism, both past and present, were to him an abiding interest. His life of Francis Asbury, his contribution to the history of Methodism, his unique collection of Wesleyana, and his endowment of a lectureship in Christian biography were the practical evidences of this absorbing interest in his life. His devotion to the modern life of the church was no less keen. To his own Conference and to the General Conference and its committees he gave himself unstintingly.

The lamp of his generosity was always lit. Its rays cheered many a student in difficulty and brought life and warmth to many a lonely parsonage. Even when, as President, he had to deal (as was inevitable) with difficult students, his love for them never grew cold. To the Faculty he showed the fullest consideration. By his trust and confidence in them he encouraged them to go forward and to carry out their own ideals, intellectual and social, in the wide and varied fields of theological training. He was a man of warm and wide affections; the men of the country parishes were conscious of his loving and never-failing interest; the children of his own campus were his friends. The fires of his spiritual life he kept glowing at the morning family altar, in fellowship with those who practised the presence of God, and by the preaching of the gospel. Love of order and beauty was conspicuous in his character; it was manifested in his care for the campus, its trees, its lawns, its gateway and its buildings.

Through all the years, Dr. Tipple was singularly blessed in having at his side a gentlewoman of unusual graciousness, kindness and understanding, who, in perfect union of heart and hand, shared to the full all his interests and sympathies. Their home was one of welcome and hospitality, where students and Faculty loved to foregather. We, the Faculty of the University, extend to Mrs. Tipple our deep and affectionate sympathy, and we wish to put on record our loving gratitude for all that Ezra Squier Tipple meant to us, and for all that he, by the grace of God, did for Drew University.

J. Newton Davies

Dorr Diefendorf  
Norman Guy  
Committee

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## 11 -- MEMORIAL RESOLUTION

### The Alumni Association Of Drew Theological Seminary

In this season when the earth is closest the sun, we commemorate Ezra Squier Tipple, whose life was a drawing near to the Sun of righteousness. That blessed and eternal union was consummated, October 17, 1936.

One-half of his adult years were in Drew. Three were under the professorial quintet who possessed, seemingly, inexhaustible resources, and with a Seminary curriculum which formed bone, blood and brains of best preachers. Graduating, he gave fifteen years to pastorates in New York City, three years as Executive Secretary of the Twentieth Century Thank Offering Commission, then returned to Drew, Professor of Practical Theology. As a patron of art he was keenly sensitive to its material expression in form and color. To its spiritual expression in comely conduct and words fitly spoken, his very being was attuned. He urged his classes to seek what is, the true; to do what ought to be, the good; thereby attain the beautiful -- man's happiest estate. By precept and example lift up Him who is the perfection of the true, the good and the beautiful. Then will He draw all men unto Himself and endue them with the strength, grace and beauty of righteousness. These entreaties he closed with the benediction: "Let the beauty of the Lord our God be upon us."

The faculty, he, as President, would recruit from the stock of Buttz, Strong, Crooks, Miley, Upham -- under whom he studied -- maintaining a society of scholars of searching penetration, wide and vigorous grasp; teachers "apt to teach," Christians captivating. In the ancient Abbey of Theleme all were wise and gracious, there were no laws or orders, save "'Fais ce que voudra." This was his administrative attitude toward his colleagues. They honored his confidence in them and tapped every reservoir that could energize coming pastors to enthrone Christ in individual hearts and to exalt him to preeminence in the economic, political and social world.

"A friend loveth at all times." His office hours to students were coterminous with those he lived on the campus. He felt deeply with them and gave his counsel. He furnished them loans to the point that did not dull "the edge of husbandry," forgot and would have them forget money he donated. These deeds, the Judgment Book records with the comment: wise, considerate, generous. Several hundred recent letters to Mrs. Tipple from alumni unequivocally affirm: "he was my friend."

Moved by his forward look he introduced post-graduate courses that uphold theology's primacy among letters, the arts and sciences. He declared, the Queen of Sciences, with all vigilance, must look in all directions for more light. His constant concern was Drew, a school of the prophets, training a competent and consecrated ministry Christo et ecclesiae.

Strenuous days and wakeful nights he spent in obtaining financial aid. Predecessors' labors he carried on to where the theological Drew he found in clay, he left in marble.

The Drew spirit is a localized influence of the Holy Spirit. It is intangible, defying analysis, yet as real as reality. Without it, he believed publicity clanging brass, but with it, publicity and all else needed are forthcoming. That spirit, Drew's pearl of greatest price, he treasured with holy rapture. Loyal alumni ever will acclaim his name in grateful accents.

She who steadfastly supported her husband in all Drew work and lavished upon students abounding hospitality is now bearing the most severe bereavement with calm resignation. To this rare lady we do homage and supplicate the God of all comfort to continue His sustaining grace.

Wm. J. Thompson  
Philip S. Watters  
Albert H. Marion  
Committee

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## **12 -- MEMORIAL RESOLUTION**

**The New York Annual Conference Of The Methodist Episcopal Church**

Whereas God has seen fit according to His will and purpose to remove from the brotherhood of the New York Annual Conference our beloved brother and dear friend, Dr. Ezra Squier Tipple; and

Whereas Dr. Tipple was completing his fiftieth year of effective service among us, which service he had rendered most faithfully and unselfishly, both spending and being spent in the interests of the Conference and the Kingdom of God, greatly endearing himself to us; and

Whereas he had proven his genuine quality of leadership in the pastorate and in educational circles, especially the latter, during the past thirty-two years, by his efficient and distinguished contributions to Drew Theological Seminary and University in the capacity of Professor, President, and President Emeritus; and

**Whereas he had represented our Annual Conference nine consecutive times at the General Conference of our Church, leading the delegation six times, and for many years had rendered notable service on various boards and commissions of the Church at large; and**

**Whereas he was an outstanding historian of Methodism and other phases of Christian development, having traveled much, done considerable research work and written several noteworthy books:**

**Therefore Be It Resolved, that we do hereby record our consciousness of the great loss sustained as he has passed on before us; even as we thank God who gave us such a man, of His own heart and life, to be our comrade in the name of Christ, and**

**Be It Further Resolved, that we do spread these resolutions upon the Journal of our Conference; and that we extend our warmest sympathies to Mrs. Edna White Tipple, his beloved companion and loyal participant in all his interests and labors of love for Christ and his fellowmen; and that a copy of these resolutions be presented to her in the bonds of faith, hope and love, praying that she, with us, may be resigned,**

**Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well.**

**Forrest R. Edwards  
B. M. Denniston Committee**

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### **13 -- MEMORIAL RESOLUTION**

#### **The Book Committee Of The Methodist Episcopal Church**

**The General Conference in session at Minneapolis, Minnesota, May 1912, elected Doctor Tipple to membership in the Book Committee. At the close of the General Conference when the Book Committee met for organization, Doctor Tipple was elected as its Secretary, in which office he effectively served the Committee and the Church for more than twenty-four years.**

**Of those who were members of the Book Committee in 1912, when Doctor Tipple was elected, only two, Mr. Joseph S. Ulland and Doctor Matthew S. Davage, continue in that relationship.**

**The General Conference of 1912 merged the Methodist Book Concern in the City of New York and the Western Methodist Book Concern, whose corporate situs was Cincinnati, Ohio, into The Methodist Book Concern, with a New York**

corporation and an Ohio corporation, the directors of each corporation to consist of the duly elected members of the Book Committee.

Later the area system of Episcopal supervision was adopted by the General Conference. Under this system the membership of the Book Committee is composed of one representative from each of the Episcopal Areas in the United States, together with the Executive Committee of the Book Committee as now constituted and empowered.

In these several organizational changes Doctor Tipple made a constructive contribution. He genuinely loved the Book Concern and was ardently devoted to serving its interests.

It is, however, as Secretary of the Book Committee that Doctor Tipple was conspicuously helpful. He was a master of details. His minutes were accurate. During his more than twenty-four years in this important office, seldom, if ever, was the record questioned by his associates.

During his long and active ministry, our dear friend served the church faithfully in many relationships. Monday, December 21st next, at a memorial service to be held in the Chapel of the Book Concern Building, New York, fitting tributes will be made to his fruitful ministry.

June 24, 1897, Doctor Tipple was married to Edna E. White, of Detroit, who through the years has shared with equal devotion her husband's work for the Church. Our deep and prayerful sympathy is hers in this hour of sorrow.

Cincinnati, Ohio  
December 4, 1936

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#### 14 -- PRAYER

From The Memorial Service In New York City  
On December 21, 1936 By Eric McCoy North

Almighty God, Heavenly Father of us all, in this hour of memory and of thanksgiving, minister to the need of our souls, we beseech Thee. Now when human life seems so short, so swiftly gone, renew our sense of its dignity and worth. Remind us at this Christmastide that Thou hast filled human life with glory, that our Lord Jesus Christ, in a life more brief than that of most of us here, nevertheless filled it full of Thy divine glory. Grant us this insight now, that our sorrow may be somewhat eased, our courage greater, our faith more sure.

As our thoughts gather about the life of our friend whom we remember in this service we give Thee thanks that his was a Christ-filled life, that early he put his life



**in trust in Thy hands and gave himself to Thy service, that all through the years and to the very end he was faithful to Thee and unceasing in his labors in Thy Kingdom.**

**We thank Thee for his devotion to the historic origins of his church, for the honor in which he held the saints who nobly fought of old, his interest in the pioneers, Asbury and Garrettson and Wesley, for his holding before his church the redemptive power in which it was born and which he himself knew, for his eagerness that its preachers should ever go forth with hearts aflame.**

**We thank Thee for his affection, for his constant interest in the members of his parishes, the fellow-members of his Conference, the students, old and new, their families and their children, for the numberless deeds of kindness and generosity that he did, for the unrecorded ways in which he helped scores of men and women over the hard places of life. We thank Thee for the affection he gave his home, for his share in the companionship and love of two who made their home a sacramental witness to beauty and graciousness in daily life. We thank Thee for the ministry to us of her fortitude now. Give her abundantly, we ask, Thy heavenly grace and comfort.**

**We give Thee praise for his humor, for its easing of the burdens and the strain, for his direct judgment of human character, and for the sympathetic insight with which his judgments were expressed. We thank Thee for his devotion to clarity and accuracy, for his gifts of expression in spoken and written word.**

**We praise Thee for the rare strength he gave to the Seminary and University which he served, for his concern to keep and enhance the beauty of its surroundings, for the men he brought to its faculty and the loyalty he inspired in its alumni, for his enlistment of others in its aid, for his eagerness that it render skilled, wise, warm-hearted service to Thy church and to Thy Kingdom. Grant, O Lord, that day after day and year after year this school may be worthy of the men and women who have poured their lives into it and may it fulfill their visions for its greater life.**

**We thank Thee, O Lord, that the outlook of our loved friend was not bounded by the nearby hills. Whether in parish or seminary or university, in his Conference or in the boards of his Church, or in the councils of the many churches, his vision reached out far across the world and far down the years. The everlasting was in his thoughts, his plans, his life. We praise Thee for his far-sightedness, his wisdom, for the permanence with which he built.**

**To each one of us in this hour, O heavenly Father, come thronging memories, memories which we share with each other and memories which we share only with Thee. These memories witness that our friend is not in our sight now. But they witness to the fact of his life, to the wonderful gift that Thou gavest us in it. They witness to Thy eternal goodness and Thy power. They witness to his faith and ours that Thou, the all-wise, art the all-loving too, and that in the power of the**

resurrection of Thy Son, our Lord, death has lost its sting and that about us and our beloved friend now and here is eternal life.

In this power grant us, O God, the strength and skill each day to do the day's service to which Thou dost call us. Inspire our hearts; give us courage and faith. Thou art our rock, our fortress and our might, and we are in Thy keeping. Thou, who art the Eternal God, yet whose tabernacle is with men and who dost dwell with them, Thou Thyself art with us, Thou art our God. In Thee we put our trust; to Thee we render our thanksgiving and praise. Amen.

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## **15 -- BENEDICTION**

By Herbert Welch

Now the Lord of Peace who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting Covenant make you perfect in every good work to do his will, working in you that which is well pleasing in His sight. The Lord bless thee and keep thee, the Lord cause his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace; in the name of the Father and the Son and of the Holy Spirit; Amen.

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**THE END**